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LINGUISTIC SURVEY OF INDIA.

VOL. VII.

SPECIMENS OF THE MARĀTHI LANGUAGE.



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Rangoon.

LINGUISTIC SURVEY OF INDIA.

VOL. VII.

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

SPECIMENS OF THE MARĀTHI LANGUAGE.

COMPILED AND EDITED BY

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CALCUTTA:

OFFICE OF THE SUPERINTENDENT OF GOVERNMENT PRINTING, INDIA.

1905.

CALCUTTA:

GOVERNMENT OF INDIA CENTRAL PRINTING OFFICE,
8, HASTINGS STREET.

**Subject to subsequent revision, the following is the proposed list of volumes
of the Linguistic Survey of India.**

- Vol. I. Introductory.
" II. Môn-Khmér and Tai families.
" III. Part I. Tibeto-Burman languages of Tibet and North Assam.
" " II. Bodo, Nâgâ, and Kachin groups of the Tibeto-Burman languages.
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" VII. Indo-Aryan languages, Southern group (Marâthî).
" VIII. Indo-Aryan languages, North-Western group (Sindhî, Lahndâ, Kashmîr, and the "Non-Sanskritic" languages).
" IX. Indo-Aryan languages, Central group.
" " Part I. Western Hindi and Panjâbî.
" " " II. Râjasthânî and Gujarâtî.
" " " " Himalayan languages.
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" XI. "Gipsy" languages and supplement.

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MAP.

Map illustrating the Dialects of Marāṭhi To face page 1

LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgari alphabet, and others related to it—

अ a,	आ ā,	इ i,	ई ī,	उ u,	ऊ ū,	ऋ ri,	ए e,	ऐ ē,	ओ o,	औ ō,	औ au.
क ka	ख kha	ग ga	ঘ gha	ঞ ña	চ cha	ঝ chha	ঞ ja	ঝ jha	ঞ ña		
ঠ ṭha	ঢ ḍha	ড dha	ণ na		ত ta	থ tha	ঢ da	ধ dha	ণ na		
প pa	ফ pha	ব ba	ঘ bha	ঞ ma	য ya	ৰ ra	ল la	ৱ va or wa			
শ ſa	ষ ſha	স sa		হ ha	ঢ ra	ঢ rha	ঞ !a	ঞ !ha			

Visarga (:) is represented by h, thus ক্রমঃ kramaśah. Anusvāra (') is represented by m̄, thus শিংহ simh, বাং বাম্ব. In Bengali and some other languages it is pronounced ng, and is then written ng; thus বাঙ় bangśa. Anunāsika or Chandra-bindu is represented by the sign ~ over the letter nasalized, thus মে̄ mē.

B.—For the Arabic alphabet, as adapted to Hindostāni—

ا a, etc.	ج j	د d	ر r	س s	غ ̄
ب b	ঘ gh	ঝ zh	ঢ z	শ sh	ঝ gh
پ p	ঘ h	ঝ z	ঢ z	শ sh	ঘ f
ت t	ঘ kh		ঢ zh	শ z	ঘ q
ତ t				ଶ sh	କ k
ଥ ୟ				ଶ sh	ଗ g
				ଲ l	
				ମ m	
				ନ n	
				ମ m	when representing anunāsika in Dēva-nāgari, by ~ over nasalized vowel.
			و w or v		
			ه h		
			ي y, etc.		

Tanwin is represented by n, thus ل fauran. Alif-i maqṣūra is represented by ā;—thus, دا'wa;—thus, دا'wā.

In the Arabic character, a final silent h is not transliterated,—thus بان banda. When pronounced, it is written,—thus, بانه gunāh.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, بان ban, not bana. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindi) देखता dēkhetā, pronounced dēkhtā; (Kāśmiri) پھٹکَهُ təkh; کارُکَ kor, pronounced kor; (Bihāri) देखथि dēkhat̄h.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

(a) The *tʂ* sound found in Marāṭhi (मराठी), Pushtō (پشتو), Kāśmīrī (کشمیری), Tibetan (ཇྰ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsh*.

(b) The *dʐ* sound found in Marāṭhi (मराठी), Pushtō (پشتو), and Tibetan (ཇྰ) is represented by *dz*, and its aspirate by *dzh*.

(c) Kāśmīrī ڦ (کشمیری) is represented by *n̥*.

(d) Sindhi ڏ, Western Panjābī (and elsewhere on the N.-W. Frontier) ڻ, and Pushtō ڢ or ڙ are represented by *n̥*.

(e) The following are letters peculiar to Pushtō :—

ڦ *t*; پ *ts* or *dz*, according to pronunciation; ڦ *d*; ڦ *r*; ڦ *zh* or *g*, according to pronunciation; ڦ *sh* or *kh*, according to pronunciation; ڦ *j* or ڦ *ŋ*.

(f) The following are letters peculiar to Sindhi :—

ڦ *bb*; پ *bh*; ڦ *th*; ڦ *t*; ڦ *th*; ڦ *ph*; ڦ *jj*; ڦ *jh*; ڦ *ohh*; ڦ *n̥*; ڦ *dh*; ڦ *d*; ڦ *dd*; ڦ *dh*; ڦ *k*; ڦ *kh*; ڦ *gg*; ڦ *gh*; ڦ *n̥*; ڦ *n̥*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

ା, represents the sound of the *a* in *all*.

ା, " " " " *a* in *hat*.

େ, " " " " *e* in *met*.

ୋ, " " " " *o* in *hot*.

େ, " " " " ି in the French *était*.

୦, " " " " *o* in the first *o* in *promote*.

ୁ, " " " " ି in the German *schön*.

ୂ, " " " " ି in the " *mühe*.

th, " " " " *th* in *think*.

dh, " " " " *th* in *this*.

The semi-consonants peculiar to the Mundā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *đssistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

INTRODUCTORY NOTE.

I AM indebted to Dr. Sten Konow of Christiania, Norway, for the preparation of this volume. As Editor of the Series of volumes of the Linguistic Survey of India, I am responsible for all statements contained in it.

GEORGE A. GRIERSON.

THE SOUTHERN GROUP.

MARĀTHĪ.

Like the Mediate Group of Indo-Aryan vernaculars, the southern one is a group of dialects, and not of languages. It includes only one language, *viz.*, Marāthī.

The Southern Group.
Area in which spoken.
Marāthī with its sub-dialects occupies parts of three provinces, *viz.*, the Bombay Presidency, Berar, and the Central Provinces, with numerous settlers in Central India and the Madras Presidency. It is the principal language of the north-western part of His Highness the Nizam's dominions and of Portuguese India. The area in which it is spoken is, roughly speaking, 100,000 square miles.

On the west, Marāthī is bounded by the Arabian Sea, from Daman in the north to Karwar in the south. The northern frontier follows the Political Boundaries. Daman-Ganga towards the east and crosses Nasik, leaving the northern part of the district to Khāndēśi. It thence runs along the southern and eastern frontier of Khandesh, through the southern part of Nimar, Betul, Chhindwara, and Seoni, where the Satpura range forms the northern boundary. The frontier line thence turns to the south-east, including the southern part of Balaghat and almost the whole of Bhandara, with important settlements in Raipur. The Hal'bi dialect occupies the central and eastern part of the Bastar State, still farther to the east.

From the south-eastern corner of Bhandara the line runs south-westwards, including Nagpur and the north-western corner of Chanda, where it turns towards the west through the district of Wun, leaving a narrow strip in the south to Telugu. It then continues towards the south, including the district of Basim, and into the dominions of His Highness the Nizam, where it again turns westwards to Akalkot and Sholapur. The frontier then goes south-westwards, in an irregular line, including Sholapur and Kolhapur, to the Ghats, and thence to the sea at Karwar.

Marāthī has to its north, in order from west to east, Gujarātī, Khāndēśi, Rājasthānī, Western Hindi, and Eastern Hindi. To the east we Linguistic Boundaries. find Eastern Hindi, Gōndī, and Telugu. Hal'bi, which is separated from Marāthī by Chhattisgarhī and Dravidian languages, merges into Oriyā in the east through the Bhatri dialect. In the south we find, proceeding from the east, Gōndī, Telugu, and Kanarese.

The dialectic differences within the Marāthī area are comparatively small, and there Dialects. is only one real dialect, *viz.*, Kōṅkaṇī. There are, of course, everywhere local varieties, and these are usually honoured by a separate name. On the whole, however, Marāthī is a remarkably uniform language.

Three slightly different forms may conveniently be distinguished, the Marāthī of the Dekhan, the Marāthī of Berar and the Central Provinces, and the Marāthī of the Central and Northern Konkan. The last two forms of the language have some characteristics in common, and these are also shared by the rustic dialects of the Dekhan, such as the form of speech current among the Kun'bīs of Poona.

In the southern part of the district of Ratnagiri the Konkan form of Marāthī gradually merges into Kōṅkaṇī, through several minor dialects.

Several broken dialects are spoken in various parts of the Marathi territory, and will be dealt with in connection with the various forms of that language. In the northern part of the coast strip belonging to Marathi we find some smaller dialects, such as Kāthōḍi, Vāṛli, Vāḍval, Phuḍgi, and Sāmvēdi, which in several points agree with Gujarati-Bhili. The Khāndēsi dialect of Khandesh, which has hitherto been classed with Marathi, has in this Survey been transferred to Gujarati. It contains a large admixture of Marathi, but the inner form of the language differs, and its base is a Prakrit dialect more closely related to Šaurasēni than to Māharashtri which latter Prakrit is derived from the same base as modern Marathi.

Further towards the east we find some broken dialects, such as Katiyā, Halbi, Bhunjia, Nāhari, and Kamāri, which have been so largely influenced by Marathi that it has been found convenient to deal with them in this connection, though they are no true Marathi dialects.

Marathi, including its dialects, is the home tongue of several districts which are not included in the present Survey, such as the Portuguese territories and part of His Highness the Nizam's dominions. The numbers of speakers of such districts must be added to the figures returned from the various districts within the scope of this Survey.

Speakers of Marathi in those districts of Central India and the Central Provinces over which the Peshwa and Holkar formerly held sway have been included among the total of those who use the Dekhan form of Marathi as their home language. The details will be found under the different forms of Marathi; the total number of speakers of the various forms of the language within the Marathi territory is as follows:—

Marathi of the Dekhan	6,193,083
Marathi of Berar and the Central Provinces (including the Nizam's dominions) . .	7,677,432
Marathi of the Konkan	2,350,817
Kōṅkaṇi (including Portuguese territories and Madras Presidency)	1,559,029
TOTAL . .	<u>17,780,361</u>

These figures include the speakers of broken dialects in the Konkan and the Central Provinces. The figures for the Nizam's dominions, Portuguese India, and the Madras Presidency have been taken from the reports of the Census of 1891.

Marathi and its dialects is also, to some extent, spoken outside the territory where it is a vernacular. At the Census of 1891 Marathi and Kōṅkaṇi were separately returned. The figures for those districts where Marathi and Kōṅkaṇi were spoken as foreign tongues were as follows:—

Marathi spoken abroad in	Number of speakers.
Ajmero-Merwara	1,604
Andamans	913
Assam	85
Bengal and Feudatories	909
Burmah	565
Coorg	2,621
Madras	123,530
Mysore	65,356
Punjab and Feudatories	551
Quettah	1,340
Rajputana and Central India	11,072
Sind	9,265
United Provinces and Feudatories	7,414
TOTAL . .	<u>225,225</u>

Kōṅkaṇī has been returned for the purposes of this Survey as spoken by 20 settlers in Chanda. The other figures which follow have been taken from the reports of the Census of 1891 :—

Where spoken.	Number of speakers.
Mysore	4,166
Rajputana	47
Chanda	20
Coorg	2,129
	—
TOTAL	6,362

By adding together all these figures we arrive at the following total for Marāṭhi and its dialects :—

Marāṭhi spoken at home—

Dekhan	6,193,083
Berar and Central Provinces	7,677,432
Konkan	2,350,817

Marāṭhi spoken abroad	16,221,332
	225,225

TOTAL MARĀṬHI 16,446,557

Kōṅkaṇī spoken at home	1,559,029
Kōṅkaṇī spoken abroad	6,362

TOTAL KŌṄKAṄI 1,565,391

GRAND TOTAL 18,011,948

The Prākrit grammarians tell us that at a very early period there were two principal languages spoken in the Ganges and Jamna valleys,

Origin of Marāṭhi.

Saurasēṇī in the west and Māgadhi in the east. Be-

tween both was situated a third dialect, called Ardhamāgadhi, which must approximately have covered the territory within which the modern dialects of Eastern Hindi are spoken. These dialects were recognised as the most important forms of speech in Āryāvarta, i.e., the country to the north of the Vindhya range and the River Narmada. To the south of Āryāvarta was the great country called Mahārāshṭra extending southwards to the Kistna, and sometimes also including the country of the Kuntalas which broadly corresponds to the southern part of the Bombay Presidency and Hyderabad. The language of Mahārāshṭra was considered to be the base of the most important literary Prākrit, the so-called Mahārāshṭri. The South-Indian author Dandīn (sixth century A.D.) expressly states that the principal Prākrit was derived from the dialect spoken in Mahārāshṭra.* And the oldest work in Mahārāshṭri of which we have any knowledge was compiled at Pratishṭhāna, the capital of King Hāla on the Godavari. There is, accordingly, no doubt that the Indian tradition derives the so-called Mahārāshṭri from the vernacular of Mahārāshṭra, or, in the terminology of the Prākrit grammarians, the Mahārāshṭra Apabhramṣa, from which latter form of speech the modern Marāṭhi is derived.

* See Kāvyādāra 1. 35, *Mahārāshṭrāśrayāṁ bhāskhāṁ prakṛishṭāṁ Prākṛitāṁ viduḥ.*

The opinion of the Indian grammarians has not been universally adopted by European scholars, and it will, therefore, be necessary in this place to go into detail in order to explain my reasons for adhering to it.

The arguments generally adduced against the derivation of Marāthi and Māhārāshṭri from the same base are of two kinds. In the first place it is argued that Māhārāshṭri and Śaurasēni are simply two varieties of the same dialect; in the second place it is pointed out that Marāthi in several respects agrees with eastern vernaculars which must apparently be derived from a Māgadha dialect and not from the old language of the Śaurasēna country. It will be seen that both arguments are in reality one and the same, and that if it could be shown that Māhārāshṭri was a quite distinct dialect which differed from Śaurasēni and approached the eastern Prākrits, the analogy which certainly exists between Marāthi and eastern vernaculars could no more be adduced against deriving Marāthi and Māhārāshṭri from the same base.

It will, therefore, be necessary to put the supposition of the identity of Māhārāshṭri and Śaurasēni to the test.

Our knowledge of the Prākrits is to a great extent based on the Prākrit grammarians who were not content to describe the various vernaculars which furnished the base for the literary Prākrits, but who also tried to systematise them, and often seem to have constructed general rules out of stray occurrences or phonetical tendencies. The literary Prākrits in this way came to differ from the spoken vernaculars. They were not, however, mere fictions, and the more we learn about the linguistic conditions of old India, the more we see that the differences stated to exist between the various Prākrit dialects in most cases correspond to actual differences in the spoken vernaculars.

On the other hand, the description given of the various Prākrits by the grammarians is not complete, and must be supplemented from the Prākrit literature. This literature is considerable and it makes it possible to get a good idea of two dialects, the so-called Māhārāshṭri and Ardhamāgadhi. Śaurasēni is less known, though we are able to understand the principal features of that dialect. With regard to Māgadhi we are almost entirely confined to the rules given by the grammarians.

Professor Pischel has, in his masterly Prākrit Grammar, collected the materials from the grammarians and from the literature and rendered it a comparatively easy task to define the relationship between the different Prākrits.

Classification of the Prākrits. Three different classifications seem to be possible, according to the features which we choose as our starting points.

In some features Śaurasēni agrees with Māgadhi as against Māhārāshṭri and Northern and Southern Group. The principal ones are the treatment of single consonants between vowels, and the formation of the passive and of the conjunctive participle.

According to the Prākrit grammarians every Sanskrit unaspirated mute consonant between vowels, if not a cerebral, is dropped in the Prākrits and a faintly sounded *y*, or, in the case of *p* or *b*, a *v*, is substituted for it. This *y* is not, however, written in other than Jaina manuscripts. It seems certain that this rule of the grammarians was a generalisation of a phonetical tendency and did not exactly correspond to the actual facts of the genuine vernaculars. The tendency to drop consonants in such positions must, however, have been strong, as we find its results largely prevalent in modern vernaculars. Compare Marāthi *kumbhär*, Sanskrit *kumbha-(k)āra*, a potter; Marāthi *talē*, Sanskrit

ta-dā(g)a, a tank ; Marāṭhi *sūy*, Sanskrit *sū(ch)i*, a needle ; Marāṭhi *nēu^au^o*, Sanskrit *na-(j)ānāmi*, I don't know ; Marāṭhi *bī*, Sanskrit *bī(j)a*, a seed ; Marāṭhi *śam(bhar)*, Sanskrit *śa(t)a*, hundred ; Marāṭhi *pāy*, Sanskrit *pā(d)a*, a foot, and so on.

The Prākrit grammarians make one important exception from the rule. A *t* between vowels becomes *d* in Śaurasēni and Māgadhi, but is dropped in other dialects. Thus, Sanskrit *gata*, Śaurasēni and Māgadhi *gada*, Māhārāshṭri and Ardhamāgadhi *gaa*, *gaya*, gone. A *t* between vowels is very common, and, especially, it occurs in numerous verbal forms. The result is that its different treatment gives a very marked character to the two groups. There cannot, however, be any doubt that this difference is one of time and not of dialect. The *d* is the intermediary stage between *t* and the dropping of the sound, and there can be no doubt that a *d* was really often pronounced in the vernaculars on which Māhārāshṭri and Ardhamāgadhi were based. For not only does the oldest Prākrit grammarian Vararuchi (ii, 7) allow the change of *t* to *d* in Māhārāshṭri in certain words, but the manuscripts freely write *d* in Māhārāshṭri, a confusion which it would be difficult to explain if the distinction made by the grammarians corresponded to the actual facts in the spoken vernaculars. This point cannot, therefore, be made the basis of a classification.

The passive is formed by adding the suffix *ia* in Śaurasēni and Māgadhi, but *ijja* in the other dialects. Thus, Sanskrit *kriyatē*, Śaurasēni and Māgadhi *kariadi*, Māhārāshṭri and Ardhamāgadhi *karijjui*, it is done. This distinction between the two groups has been inferred from the practice of the best manuscripts. There are, however, numerous exceptions, and forms ending in *iyyadi*, which is a variant of *ijjadi*, seem to occur in Māgadhi versos. This point cannot therefore be urged.

There remains the formation of the conjunctive participle which usually ends in *ia* in Śaurasēni and Māgadhi and in *ūṇa* in Māhārāshṭri and often also in Ardhamāgadhi. This latter dialect has, however, several other forms. Thus, Māhārāshṭri *husūṇa*, Śaurasēni and Māgadhi *hasia*, having laughed. The subsequent linguistic history of India shows that we are here face to face with a real distinction between the north and the south. The *u*-form has survived in Marāṭhi, in some Rājasthāni dialects, and in Oriyā, while other languages use forms derived from the old participles ending in *ia*.

A division of the Prākrits on account of this distinction cannot, however, seriously be maintained, and Śaurasēni and Māgadhi differ in so many points that it is out of question to bring them into close connection with each other.

Dr. Hoernle, in his *Comparative Grammar of the Gaudian Languages* divided the

Prākrit dialects into a western group, viz., Śaurasēni-Māhārāshṭri, and an eastern, viz., Māgadhi. These two groups differ in pronunciation and in the formation of the nominative singular of masculine *a*-bases. The western group changes every *s*-sound to a dental *s*, the eastern to a palatal *ś*; the western substitutes *j* for every initial *j* and *y*, the eastern prefers *y*; the western possesses both *r* and *l*, the eastern only *l*; the nominative singular of masculine *a*-bases ends in *ō* in the west and in *ē* in the east. Ardhamāgadhi agrees with the west in all points excepting the last one, the nominative singular of masculine *a*-bases usually ending in *ē*, but also, in old texts in *ō*.

This last test point, the termination of the nominative, must probably be eliminated from the features which distinguish the east from the west, for the most eastern Prākrit dialect of which we have any knowledge, the so-called Dhakki, which must have been

based on the dialect spoken in Dacca, forms the nominative in *ō*; thus, *pulisō*, a man. This dialect also differs from Māgadhi in the treatment of *s*-sounds. It possesses a dental *s*, corresponding to *s* and *sh* in Sanskrit, and a palatal *ś*, corresponding to Sanskrit *ś*; thus, *daśu*, ten; *pulisassa*, Sanskrit *purushasya*, of the man. Dhakki also seems to use *j* like the western Prākrits. Thus, *jampidum*, Māgadhi *yampidum*, Sanskrit *jalpitum*, to talk.

There thus only remains one of the test points in which the east differs from the west, the use of *l* and *r* respectively. I do not think that this point is of sufficient importance to base a classification on it.

The division of the Prākrits into a western and an eastern group is based on the final classification of the Prākrits. supposition that Śaurasēni and Māhārāshṭri are essentially the same dialect. Since this theory was first put forward our knowledge of the Prākrits has advanced very far, and we now know that the two are radically different. They differ in phonology, in the formation of many verbal bases and of many tenses, in vocabulary, and in their general character. Śaurasēni has, on the whole, the same vocabulary as classical Sanskrit, while Māhārāshṭri is full of provincial words; the inflexional system of Śaurasēni has nothing of the rich variety of forms which characterizes Māhārāshṭri. If we add the points of disagreement adduced above, the wide divergence between the two dialects cannot be doubted. The relation between them can be compared to that existing between classical Sanskrit and the Vedic dialects, on the one side the correct and fixed speech of the *śishṭas*, or educated classes, on the other the ever fluctuating, richly varied language of the masses.

In these characteristics Māhārāshṭri agrees with Ardhamāgadhi. The close connection between those two Prākrits is so apparent that it has always been recognised. Several scholars have even gone so far as to identify them. Nobody would do so at the present day. There can, however, be no doubt with regard to the close relationship between them, and they may safely be classed together as forming one group as against Śaurasēni.

Ardhamāgadhi is the link which connects Māhārāshṭri with Māgadhi. This latter Prākrit is very unsatisfactorily known. It seems to comprise several dialects, but we are not, as yet, able to get a clear idea of them. In phonetics they seem to have struck out independent lines of their own. There are, however, sufficient indications to show that they had more points of analogy with Māhārāshṭri and Ardhamāgadhi than would appear at the first glance. I pass by some points of phonology, and shall only draw attention to a few facts which seem to show that Māgadhi is based on a dialect, or on dialects, which had an inflexional system characterized with the same rich variety of forms as in Māhārāshṭri and Ardhamāgadhi.

Māgadhi has preserved traces of the old dative of *a*-themes, which has been throughout replaced by the genitive in Śaurasēni. Thus, *vināśā*, Sanskrit *vināśāya*, in order to destroy. Such forms are, however, perhaps only correct in verses. There are two forms of the genitive singular and three forms of the locative singular of *a*-bases; thus, *puttāśa* and *puttāha*, Sanskrit *putrasya*, Śaurasēni only *puttassa*, of the son; *muhē*, Sanskrit *mukhē*, in the mouth; *kūvammi*, Sanskrit *kūpe*, in the well; *kulāhim*, Sanskrit *kulē*, in the family. Śaurasēni has only forms such as *kulē*.

The Ātmanēpada form of verbs, which in Śaurasēni is confined to the first person singular, is used more freely in Māgadhi; optatives such as *kareyyā*, I may do, occur in Māgadhi as well as the Śaurasēni forms *kareām* or *karē*; imperatives such as *pivāhi*, drink, are used in addition to *piva*, Sanskrit *piba*, but not so in Śaurasēni.

A suffix corresponding to the *illa*, which plays a great rôle in Māhārāshṭri and Ardhamāgadhi, but not in Śaurasēni, must have been common in Māgadhi, as the modern vernaculars clearly show. Compare also Māgadhi *gāmēlūa*, Sanskrit *grāmya*, boorish.

Such instances might be multiplied if we could draw the Māgadhi of the inscriptions and Pāli into the scope of our inquiry. The preceding indications are, however, sufficient to show that the general character of the Māgadhi dialects was more closely related to that of Māhārāshṭri and Ardhamāgadhi than that of Śaurasēni. We seem therefore to be justified in dividing the Prākrits into one inner group, *viz.*, Śaurasēni, and one outer comprising Māhārāshṭri, Ardhamāgadhi, and Māgadhi. This latter group shows great variety in its dialects, but has throughout the same character of inflectional richness.

There cannot, then, any more be any objection to the derivation of Māhārāshṭri and Marāṭhī from the same base, and we must return to the Indian tradition and to the conclusion that Māhārāshṭri and Marāṭhī are based on the same form of speech just as the two names, Māhārāshṭri and Marāṭhī, are two different forms of one and the same word.

It is now permissible to draw attention to several points in which Marāṭhī agrees with Māhārāshṭri. When similar forms also occur in other modern vernaculars, especially in the east, this fact is only in accord with the remarks above. Even Western Hindi forms can often be adduced which agree with Marāṭhī and Māhārāshṭri as against Śaurasēni. This is partly to be explained by assuming that Western Hindi is derived from various sources. Though it is, in its general character, a Śaurasēna dialect, it has also assimilated elements from other, say outer, forms of speech. Māhārāshṭri was, moreover, once the dialect of lyric poetry all over India, and it must necessarily have exercised an influence on other dialects, such as that spoken in the home of the present Western Hindi.

Māhārāshṭri has been preserved in two slightly varying forms, the chief language of Prākrit literature, and the dialect of the non-canonical literature of the Śvētāmbara Jains. This latter form of the language is usually called Jaina Māhārāshṭri, and was perhaps based on the vernacular spoken in Surāshṭra, the modern peninsula of Kathiawar, before the present settlers entered it. The difference between the two forms of Māhārāshṭri is, however, of comparatively small importance and need not trouble us in this connection.

In comparing Marāṭhī with Māhārāshṭri, we cannot base our inquiry on the vocabulary. In the first place we know too little of Śaurasēni and Māgadhi, and in the second place, the vocabulary of modern Aryan vernaculars does not differ to any considerable extent. A comparison of the inflexions will also yield but a small result, the modern system being quite different from that prevailing in the old Prākrits. It will hence be necessary to base our conclusions on those facts in which the old Prākrits are known to differ from each other, and where the same difference can be traced down to modern times. We shall begin with some phonetical features.

Long vowels are occasionally shortened in Māhārāshṭri. Thus, in the common word *kumarō*, Sanskrit and Śaurasēni *kumārō*, a boy. Compare *Vowels.* Marāṭhī *kumar*, which is not a poetical form. Other dialects have *kūwar* and *kūwār*.

Haridrā, turmeric, often becomes *haliddī* or *haladdī* in Māhārāshṭri. Compare Marāṭhī *haḷad*, dative *haḷdī-lā*, rural Hindi *halad*, *haldī*, *hardī*.

The Sanskrit vowel *ri* is sometimes differently treated in the old dialects. Thus, Sanskrit *krīta*, Māhārāshṭri and Ardhamāgadhi *kaa* (compare Māgadhi, Ardhamāgadhi

kada), but Śaurasēnī usually *kida*, done ; Sanskrit *ghṛita*, Māhārāshṭri and Ardhamāgadhi *ghaa*, but Śaurasēnī and Māgadhi *ghida*, clarified butter. Similarly we find Marāthī *kēlē*, i.e., *kaya-illaam*, done, while *ghī*, clarified butter, according to Molesworth is scarcely used in Marāthī and must be considered as a Hindi loan-word.

Soft consonants are occasionally hardened in the Prākritis. Thus, Māhārāshṭri

machchai and *majjaī*, Sanskrit *mādyati*, he grows mad ;

Consonants. Māhārāshṭri *vachchai* for *vajjaī*, Sanskrit *vrajati*, he goes.

Compare Marāthī *matsu^ñē* (Hindi *machnā*), to swell ; Kōṅkaṇī *votsū*, to go.

The aspiration has been transferred in the Māhārāshṭri and Ardhamāgadhi *ghettum*, Sanskrit *grahitum*, to take. Śaurasēnī has *geñhidum*. The base occurring in the Māhārāshṭri and Ardhamāgadhi forms has only survived in Marāthī. Compare *ghēt^alē*, taken.

Dental consonants are much more commonly cerebralised in Māhārāshṭri, Ardhamāgadhi, and also in Māgadhi, than in Śaurasēnī. Compare Māhārāshṭri and Ardhamāgadhi *daśai*, Sanskrit *daśati*, he bites ; *dahaī*, Sanskrit *dahati*, he burns ; *dōla*, an eye (compare Sanskrit *dōla*, oscillating) ; *dollai*, Sanskrit *dōlāyatē*, he swings ; *dōhalaa*, Sanskrit *dōhalaka*, the longings of a pregnant woman. Similarly we find Marāthī *das^añē*, to bite ; *dākō* (poetical), heat ; *dāl^añē*, to be hot ; *dōlā*, an eye ; *dōkh^alā*, longings of a pregnant woman, etc. Similar forms occur also in other dialects.

We may add stray forms such as Sanskrit *kshētra*, Māhārāshṭri and Ardhamāgadhi *chhetta*, Marāthī *śet*, but Śaurasēnī *khetta*, Hindi *khēt*, a field ; Māhārāshṭri *kira*, Marāthī *kīr*, but Śaurasēnī and Sanskrit *kila*, forsooth ; Sanskrit *gardabha*, Māhārāshṭri *gaḍḍaha*, Marāthī *gūḍhav*, but Śaurasēnī *gaḍḍaha*, Hindi *gadhā*, an ass ; Sanskrit *pañchāśat*, Māhārāshṭri *pāññāśam*, Marāthī *pannās*, while other modern vernaculars have forms such as Western Hindi *pachās*.

The termination of the nominative singular of masculine *a*-bases was *ō* in Māhārāshṭri and Śaurasēnī. The same is the case in old Marāthī, thus, **Nouns and Pronouns.** *rāvō*, a king ; *nandanu*, a son. The final *u* in the latter form is directly derived from an older *ō*.

The genitive of *i*-bases, with which old *in*-bases were confounded, ends in *issa* and *inō* in Māhārāshṭri and Ardhamāgadhi, but only in *inō* in Śaurasēnī ; thus, *aggissa* and *aggiñō*, Sanskrit *agnēḥ*, of the fire ; *hatthissa* and *hatthiñō*, Sanskrit *hastināḥ*, of an elephant. The form *hatthissa* directly corresponds to Marāthī *hāthis*.

With regard to pronouns we may note that the typical Māhārāshṭri forms *majjha*, my ; *tujjha*, thy, have survived in Marāthī *māl^azhā*, my ; *tud^azhā*, thy.

Verbs. The Marāthī verb shows something of the same rich variety as the Māhārāshṭri one.

Thus we not only find the old present, future, and imperative, but also some traces of the precative.

Compare—

dēkhē	indriyā	ādhina	hōijē,	taī	śitōshnā-tē
see	of-senses	dependent	he-may-become,	then	cold-and-heat
pāvijē	āni	sukhaduhkhī	ākalijē	āpaṇa-pē;	
he-will-get	and	with-pleasure-and-sorrow	he-will-bind	himself;	

'See, if a man is dependent on his senses, then he will feel cold and heat and become subject to the feeling of pleasure and sorrow' (*Dnyāneśvari*, ii, 119). Such forms have

usually been explained as passives, by assuming that the old passive can also be used as an active. The explanation given above seems, however, in some cases preferable.

The old passive survives in forms such as *lābh^ane*, to be got; *dis^ane*, to appear, and so on. In old poetry, however, a passive formed with the characteristic *j* is in common use; thus, *vadhijati*, they are killed; *kijē*, it is done. Such forms have been confounded with the remains of the old precative, and both were probably felt to be identical. In modern Marāthī only the forms *mhaṇ^ajē*, it is said, namely; and *pāhijē*, it is wanted, have survived.

It is of importance to note that such forms correspond to the Māhārāshṭri passive ending in *ijjaī*, while Śaurasēni has *iadi*.

Marāthī infinitives such as *mārū*, to strike, are directly derived from Māhārāshṭri forms such as *mārium*, to strike. The participle of necessity, which ends in *avva* in Māhārāshṭri, *tavya* in Sanskrit, has survived in most modern dialects, sometimes as a future or an infinitive, as in eastern dialects, sometimes as a present participle passive as in Sindhi. Marāthī, as well as Gujarātī, uses forms derived from this participle as infinitives, but has also retained it in its original meaning of a future participle passive. Thus, Marāthī *myā karāvē*, Māhārāshṭri *maē kariavvam*, it should be done by me, I should do.

The Marāthī conjunctive participle in *ūn*, old Marāthī *ū* and *u-niā*, i.e. *ū* + *niā*, is derived from the corresponding Māhārāshṭri form ending in *ūṇa* and *ūm*, and has nothing to do with the Śaurasēni form which adds *ia*. Thus, Sanskrit *kṛitvā*, Māhārāshṭri *kariūṇa*, *kariūm*, Marāthī *karū*, *karuniā*, *karūm*, but Śaurasēni *karia* and *kadua*.

We may add the frequency with which the suffix *illa* is used in Māhārāshṭri and probably all eastern Prākrits, just as its modern representative *l* in Marāthī, and, lastly, the use of the emphatic particle Māhārāshṭri and Ardhamāgadhi *chēa*, *chia*, *chcha*, Marāthī *chi*, *ts*, Chhattisgarhī *ēch*, but Śaurasēni *jēva*, Gujarātī and Rājasthānī *j*.

Such points of agreement cannot fail to add strength to the conclusion that Māhārāshṭri Prākrit was based on the vernacular of the Marāthā country, which is the direct source from which modern Marāthī is derived.

Marāthī is the only modern vernacular which has been derived from the old Māhārāshṭra Apabhrāṁśa. That latter form of speech had a distinct character of its own. Though being of the same general kind as the eastern vernaculars, it differed from them in several points and sometimes agreed with Śaurasēni, especially in the pronunciation of certain sounds. The modern representative of the old Māhārāshṭra Apabhrāṁśa is Marāthī, and it is, therefore, to be expected that that form of speech occupies a somewhat independent position, sometimes agreeing with the languages of the outer, and sometimes with those of the inner group. That is also the case. Moreover, the conservative character of Marāthī has tended to make this independence greater than it was, and at the present day Marāthī is a language with very well marked frontiers, and does not merge into any of the neighbouring forms of speech. The border line between Marāthī on one side and Gujarātī, Rājasthānī and Western Hindi on the other, is very sharply marked. In the west we see that Gujarātī Bhili and Khāndēśi gradually become more and more influenced by Marāthī. But even when such dialects assume the linguistic form of Marāthī, as in the case of Vāḍ^aval, Vārlī, etc., they retain the character of mixed forms of speech and are no real connecting links. Similar is the state of affairs in the east. The Halbī dialect is not a connecting link between Marāthī, Chhattisgarhi and Oriyā, but a

mechanical mixture of all these three languages, spoken by a tribe whose language did not originally belong to the Indo-Aryan Family.

Relation of Marāthi to the Inner Group. It has already been stated that Marāthi in some points agrees with the languages of the inner group. The principal

ones are as follows :—

The pronunciation generally. In Kōnkaṇī, however, we find some features which agree with the state of affairs in the east. Thus Kōnkaṇī possesses the short *e* and *o* sounds and pronounces the short *a* like the *o* in 'hot.'

Marāthi has two *s*-sounds, a dental *s* and a palatal *ś*. This latter sound is used before *y* and before *i*, *ī*, and *ē*, which vowels are usually pronounced almost as *yi*, *yī*, *yē*, respectively, a state of affairs which is not in accord with the principles prevailing in the east. The palatal pronunciation of *s* is, therefore, due to the combination of *s* and *y*, and quite different from the Bengali *ś*, which has another origin as the eastern Prākrits clearly show. Some Marāthi dialects only know the dental *s*.

The pronunciation of the palatals as *tʂ*, *dʐ*, respectively, also occurs in some eastern dialects, and in Kaṣmirī. A similar pronunciation is common in several dialects of Gujarāti and Rājasthāni. Exact parallels to the Marāthi pronunciation of *s* and of the palatals are only found in Telugu. Such points do not, therefore, prove a closer connexion between the pronunciation of Marāthi and of eastern vernaculars.

On the other hand, *v* and *b* are distinguished as in Gujarāti, Pañjābi, Sindhi, and, partly, in Rājasthāni. Marāthi has a cerebral *l̪* like Rājasthāni, Gujarāti, Pañjābi, and also Oriyā.

With regard to the inflexion of nouns and verbs, it should be noted that Marāthi has three genders like Gujarāti and some rural dialects of Western Hindi.

The nominative singular of strong masculine bases ends in *ā* as in the east and in some dialects of Western Hindi, but in *ō* in Kōnkaṇī. The nominative plural ends in *ē* as in Western Hindi.

Marāthi possesses a separate case of the agent and, in consequence thereof, uses the passive construction of the past tense of transitive verbs. The verb is put in the neuter singular if the object is accompanied by a case suffix. In the Konkan, however, it agrees with the object also in such cases, just as it does in Gujarāti and Rājasthāni. Kōnkaṇī also agrees with Gujarāti in possessing a separate form of the nominative singular of the personal pronoun of the first person ; thus Kōnkaṇī *hāv*, Gujarāti *hū*, I.

The nominative singular masculine of demonstrative and relative pronouns ends in *ō* as in Western Hindi, like the nominative of masculine *a*-bases in Māhārāshṭri.

Marāthi uses an *n*-suffix to form a verbal noun, as does also Western Hindi. The same suffix, however, also occurs in Eastern Hindi, and Marāthi has also a *v* infinitive like Gujarāti and eastern vernaculars.

None of these points are of sufficient importance to prove a closer connexion between Marāthi and the languages of the inner group. They are partly due to the conservative nature of the language, as in the case of the preservation of a separate case of the agent, and they are partly of the same nature as those features in which Māhārāshṭri agreed with Śaurasēni.

Relation of Marāthi to the Outer Circle. In other points Marāthi agrees with the languages of the outer circle. The points of analogy in pronunciation have already been noted, and it has been stated that they are of relatively small importance.

On the other hand, the preceding pages dealing with the relationship between Marāṭhi and Māhārāshṭri will have revealed many facts which show that the phonetical laws of Marāṭhi often closely agree with those prevailing in the east. Of greater importance, however, are several points of analogy in inflexion.

All weak *a*-bases in Marāṭhi have an oblique form ending in *ā*; thus, *bāp*, a father, dative *bāpā-lā*. The same form also occurs in the east. Thus, Bihāri *pahar*, a guard, oblique *pah'rā*. The eastern vernaculars do not, it is true, use this form regularly. Its existence is, however, of sufficient importance to be adduced in this place. Marāṭhi also shows the origin of this form. In addition to the oblique base ending in *ā*, it also, dialectically, uses a form ending in *ās*; thus, in the Konkan, *bāpās-na*, by the father. *Bāpās* directly corresponds to the Māhārāshṭri form *bappassa*, of a father, and it is evident that *bāpā* has the same origin, the change of *ss* to *h* being already found in Māhārāshṭri.

The termination of the second person singular of verbal tenses ends in *s* as in Bengali, Bihāri, and Eastern Hindi. Kōnkaṇī, however, uses *y* like Kāśmīri, and in Berar and the Central Provinces the second person is usually formed like the third person without an *s*.

The past tense has different forms for the three persons, as in eastern dialects. The personal suffixes are the same as in the case of the old present, and it is, therefore, doubtful whether Marāṭhi possesses the so-called pronominal suffixes which play so great a rôle in many outer languages. The *s* which is, in some dialects, added to the second person singular of all verbs, may perhaps be such a suffix. In a similar way we sometimes find a *t* added to the second person plural, and an *n* to the third person singular. Compare forms such as *kariłēs*, it was done (by thee); *sāngir'lān* (Konkan and Berar), it was said (by him). Such forms are, however, only occasionally used, and the whole question about pronominal suffixes must be left open so far as Marāṭhi is concerned.

The past tense is formed by adding an *l*-suffix as in the east. This feature pervades the whole conjugational system and gives a peculiar colour to the language which is entirely wanting in the inner group. Gujarāti, it is true, forms a pluperfect participle by adding an *l*-suffix. This seems, however, to be one of those points in which that language has been influenced by the vernaculars formerly spoken in its present home. The *l*-suffix must be derived from the Prākrit suffix *illa* which played a great rôle in Māhārāshṭri, Ardhamāgadhi, and probably also in Māgadhi. It is a secondary suffix, added to the old past participle passive, and it is, consequently, originally not necessary. We also find that it is occasionally dropped, not only in the east, but also in Marāṭhi dialects; thus, Chitpāvani *māy'rā* and *mārilā*, it was struck. On the other hand, this suffix is used in a much wider way in Kōnkaṇī. The oldest instance of its use in the modern way is the Ardhamāgadhi *āṇilliya*, brought.

The future is formed by adding an *l*- or *n*-suffix. This form has been compared with the *l*-present in Bihāri. An *l*-future also occurs in Rājasthāni and some northern dialects. The base of the Marāṭhi future is identical with the habitual past, the old present. Sometimes, however, the two differ; thus Nāgpuri *niłzō*, I used to sleep, but *nił:zal*, I shall sleep; Karhāḍi *mār'si*, thou wilt strike (the corresponding form of the habitual past does not occur in the materials available). It is, therefore, perhaps allowable to conclude that the Marāṭhi future (and past habitual) has preserved traces of two old forms, the present and future. Māhārāshṭri future forms such as *karihisi*, thou wilt do; *karihii*, he will do, would regularly become *kariś* and *kari* in Marāṭhi.

The most important points in which Marāthi agrees with eastern vernaculars are thus the oblique form of weak *a-basos*, the termination of the second person singular of verbal tenses, the distinguishing of the various persons in the past tense, and the *l*-suffix of the same form. These points are of sufficient importance to justify us in stating a closer relationship between Marāthi and the languages of the east. It should, however, be borne in mind that all these characteristics can be explained from the features of Māhārāshṭri Prākrit.

In many points Marāthi differs from all other Indo-Aryan vernaculars. We may mention the almost universal use by nouns of a distinct oblique base; the dative in *s*; the genitive suffix *tsā*; the possessive pronouns *mādzhā*, my; *tudzhā*, thy; the numeral *pannīs*, fifty; the conjunctive participle ending in *ūn* (compare, however, Oriyā), and so on.

The position of Marāthi as compared with other Indo-Aryan vernaculars may, therefore, be defined as follows. In some points it has developed

General conclusion.

peculiar forms of its own; in others it agrees with the languages of the inner group, more especially, in pronunciation; and in important points of inflexion it forms one group with the eastern vernaculars of the outer circle.

In the Konkan there are important points of agreement with Gujarāti, a fact which may perhaps be accounted for by the supposition that the Marāthi-speaking inhabitants of the Konkan once occupied the modern Gujarat, and only settled in the Konkan after having lived for some time in the neighbourhood of the Gujarātis. The tradition according to which their original home was Trihōtra may be a faint recollection of such a migration.

The Marāthā country has long been famous for its literature. The Vaidarbli Rīti, the literary style of the Berar school of Sanskrit writers, was

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highly praised by Dāṇḍin, as far superior to the artificial style of the east, the Gaudiyā Rīti. The old Māhārāshṭri lyrics fully justify this praise, and later poets such as Rājāśekhara proudly mention Māhārāshṭra as *Sarasvatī-janma-bhūt*, the birth-place of the goddess of eloquence, where the sweet and serene, the graceful and agreeable, nectar of poetry is found. We cannot in this place give even a rapid survey of the Prākrit and Sanskrit literature connected with Māhārāshṭra. We must be content to give a short account of the later literature in Marāthi.

The revival of literature in the Marāthā country is, just as is the case elsewhere in India, closely connected with the religious renaissance which can be traced from the time of Śāṅkara down to the present day. The oldest Marāthi literature is, therefore, religious. It is due to the wish to make the religious thoughts and ideas of the old Sanskrit literature accessible to those who were not masters of any language other than their own vernacular. Sanskrit works were, therefore, translated and free paraphrases were made. The bulk of Marāthi literature is of this description, and like its prototype, it is written in verse. Prose compositions are later, and have not played the same rôle.

For the history of Marāthi literature and the development of the Marāthi language it is of importance to note that almost all its poets have come from the Dekhan and the country round Paithan. The Konkan and Berar do not claim a single name of importance.

The beginning of Marāthi literature seems to be connected with the Vishnuite reformation inaugurated by Rāmānuja (beginning of the twelfth century). To him Vishnu was the 'Supreme Deity, endowed with every possible gracious attribute, full of love and pity for the sinful beings who adore him, and granting the released soul after death a home of eternal bliss near him.'

The same religious devotion to Vishnu, or, as he calls him Viñhobā, meets us in the *Abhangs*¹ of Nāmdēv, who is considered to be the first Marāthī poet. He was a tailor from Pandharpur, and probably flourished in the middle of the thirteenth century. Most of his works have been lost, but some of his stanzas have found their way into the *Adigranth* of the Sikhs, and they can still impress us with his devotion to God, for whom he longs 'as the Chakravāka longs for his mate or a child for its mother.'

A contemporary of Nāmdēv was Dnyānōbā, or Dnyānēśvar who wrote a paraphrase of the *Bhagavadgītā* in the *Övī* metre. He lived at Alandi, north of Poona, and his work, the *Dnyānēśvari* or *Bhāvārthatāpikā*, is dated Śaka 1212 = 1280 A.D. This work is very highly esteemed among the Marāthās. It is penetrated by deep religious feeling, but is also pervaded with the barren philosophy of later Hinduism.

The poet Mukundarāya probably belongs to the same age. His best known work is the *Vivēka-Sindhu*, or Ocean of Discrimination, which is strongly influenced by orthodox Vedantism.

The next important poet whose works have been preserved is Ēkanāth, a Rīgvēdin from Paithan, who died in 1609. His favourite metre was the *Övī*, but he also wrote *Abhangs*. His principal works are based on Sanskrit originals and are devoted to the praise of Vishnu. His *Ēkanāthī Bhāgavata* is based on the 11th *Skanda* of the *Bhāgavata-Purāṇa*, and has been printed in Bombay. He further wrote the *Bhāvārthu-Rāmāyaṇa*, the *Rukmini-Svayamvara*, the *Svātmasukha*, etc., and also composed works in Hindostāni. He was a contemporary of Shāhjī, the father of Śivaji, and is spoken of as an ardent student of the *Dnyānēśvari*.

His daughter's son was Muktēśvar, who was born in 1609, and lived at Paithan. He is often spoken of as the master of the *Övī* metre, and his principal works are paraphrases of Sanskrit originals. He wrote part of a *Mahābhārata*, a *Bhāgavata*, a *Sūta-mukha-Rāvaṇākhyāna*, and, according to tradition, also a *Rāmāyaṇa*.

We have now come down to the time of Śivaji, the founder of the Marāthā power. This national hero, who is usually known as a rude and treacherous warrior, was himself influenced by the growing Marāthī literature, and its greatest poet courted his favour. He sat as a pupil at the feet of Rāmdās (1608-1681), the son of a Kulkarni in Jamb at the Godavari, who spent his life in devotion to Rāma, and hence changed his name Nārāyaṇ to Rāmdās. Śivaji is said at one time to have offered him his whole kingdom, but Rāmdās declined the offer, and continued till his death to live as an unmarried devotee. The principal work of this author is the *Dāsbödh*, on religious duties, and he also wrote numerous *Abhangs* and *Ślōkas*.

Tukārām (1608-1649) was born at Dchu, a small village to the north of Poona, and his father is said to have been a Sūdra. By profession he was a wandering reciter of *Kathās* or religious stories and legends, and he is considered to have brought the *Abhang* to the highest perfection. His poetry is devoted to the praise of Viñhobā. Religious longing and devotion, affectionate love and moral purity, are the keynotes of his verses, many of which are also remarkable for the sincere consciousness they exhibit of the idea of sin,—an expression of religious faith rarely met with in older literature, but which was in later times imitated by poets such as Mahipati.

¹ 'Abhang' is the name of a metre. The word means 'unbroken,' and refers to the poems being of indefinite length, and to the loose, flowing, nature of the rhythm.

A contemporary of Tukārām was Vāman Pāṇḍit (died 1673), a Rigvēdin from Satara, who studied in Benares, and also wrote in Sanskrit. His style is heavy, and the predilection for *yamakas* and other artificial embellishments show the growing influence of the Sanskrit *Kāvya*. He wrote a commentary on the *Bhagavadgītā* in the *Ovi* metre, called the *Yathārthadīpikā*, and numerous works based on the *Mahābhārata*, the *Rāmāyaṇa*, the *Bhāgavata*, and so on.

Śridhar (1678-1728), the most copious of all Marāthi poets, was a Brāhmaṇ from the neighbourhood of Pandharpur. His works were mostly based on the Sanskrit epics and on the Purāṇas, and are highly popular. Some of the titles are *Rāmavijaya*, *Harivijaya*, *Pāṇḍavapratāpa*, *Śivalilāmrīta*, and so on.

Amṛitarāya, who was a Dēśastha Brāhmaṇ, lived in Aurangabad about the middle of the eighteenth century. He was renowned as a *sighrakavi*,¹ and wrote also in Hindostāni. His works are partly based on the Purāṇas, and are partly of a more metaphysical description. They abound in various kinds of alliterations. Like Tukārām he used to perform recitations.

A younger contemporary of Amṛitarāya was Mōrōpant or Mayūra Pāṇḍit (1729-1794), a Karhāḍā Brāhmaṇ from Baramati in the Poona district. As a boy he acquired considerable proficiency in Sanskrit, in which language he also wrote some poems. His Marāthi works are largely influenced by Sanskrit poetry. He used all the artificial apparatus of Sanskrit rhetoric, and freely introduced Sanskrit words into his Marāthi. His works, which include a *Bhārata*, a *Bhāgavata*, several *Rāmāyaṇas*, a *Mayūrakēkāvali*, and so forth, are held in high estimation among his countrymen, but are less palatable to European taste.

Mahipati (1715-1790), a Dēśastha Brāhmaṇ of the Rigvēdins from Tahrabad near Paithan, was an imitator of Tukārām, but his chief importance rests on the fact that he collected the popular traditions about national saints, and put them in a poetical form. His various works, such as the *Bhaktuvijaya*, the *Bhaktalilāmrīta*, the *Santavijaya*, the *Santalilāmrīta*, are usually described as the Acta Sanctorum of the Marāthas. They are partly based on older works by Nābhājī and Udbhavaehidgan, but partly also on oral tradition, and narrate the miraculous life and doings of older deified poets such as Dnyānōbā and Tukārām.

There are, besides, a great many minor poets, such as Chintāmani, Raghunāth (end of eighteenth century), Prabhākara and others, who mainly based their poems on the Purāṇas, the *Mahābhārata*, and the *Rāmāyaṇa*. It is not, however, possible to enter into details.

Almost all the Marāthi poetry mentioned on this and the preceding pages is religious. Erotic lyrics have, however, also been highly appreciated by the Marāthas from the earliest times. We possess a precious testimony to this leaning of the national mind in the famous *Sattasai* of Hāla. In modern Marāthi the erotic poetry is principally represented by the so-called *Lāvaṇis*, small ballads usually put into the mouths of women, and often of a rather scandalous description. Among the authors of *Lāvaṇis* we may mention Anantaphandi (1744-1819), a Yajurvēdin from Ahinadnagar, who also mis-used his poetical genius in lavishing praise on Bāji Rāo, the last Peshwa, and Rāmjōsi (1762-1812), a Dēśastha Brāhmaṇ from Sholapur. In this connection we may also mention the *Naukā Kriḍan* of Viśvanāth, and the *Anāngarāng* of Kalyāna Mala.

¹ A *sighrakavi* is a poet who is able to compose a poem on any topic without preparation or delay, an *improvisatore* or extempore poet.

The feats of the national heroes from Šivaji and downwards, have furnished materials for numerous *Pāvādās*, or war-ballads, mostly by nameless poets, which are sung everywhere in the country. Lastly, the numerous proverbs current among the Marāthās should be noticed. A good selection has been published by Manwaring. See Authorities below.

The prose literature in Marāthī is of much smaller importance. It embraces narratives of historical events, the so-called *Bakhars*; moral maxims such as the *Vidur Nīti*; folk tales, such as the *Vētāl Pantsviśi*, the *Sīnhāsan Battīśi*, the *Šuk Bāhattarī*, and so forth. In modern times a copious literature of prose works has arisen, mainly translations from English, and several journals and newspapers in Marāthī are published, chiefly in Bombay and Poona.

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A.—Early references.

Mahārāshṭra as the name of a country, does not seem to occur before the sixth century A.D., when it is mentioned by Varāhamihira in his *Bṛihat-Saṁhitā*, v, 61. The reference to the language of Mahārāshṭra as the base of the principal Prākrit in Daṇḍin's *Kārvādarśa*, i, 35, belongs to about the same time.

The name was also known to the Chinese pilgrim Hiuen Tsiang, to Albirūnī, and to Ziāu-'d-dīn Barni. See the references in Yule's *Hobson-Jobson*, s. v. *Mahratta*.

The first reference to Māhārāshṭri as the name of a language seems to be in Vararuchi's Prākrit Grammar, the date of which cannot be ascertained. Other grammarians simply use *Prākritam*, i.e., the Prākrit language, instead.

Later authors, such as Rāmatarkavāgiśa and Kramadīśvara, mention a dialect called Dākshiṇātyā as a form of Apabhraṃśa, i.e., in this connection, as one of the vernaculars of India. Dākshiṇātyā is, in the Sāhitya Darpaṇa stated to be identical with Vaidarbhitikā, the vernacular of Berar. Dākshiṇātyā is usually mentioned together with Māgadhi and Ardhamāgadhi and Professor Lassen was therefore inclined to class it with those dialects. We are not, however, told that Dākshiṇātyā has any characteristics of its own. On the contrary, Mārkandēya expressly states that Dākshiṇātyā is not a separate dialect, *lakṣaṇākaraṇāt*, because it has no characteristic marks of its own. It is, therefore, impossible to base anything upon the names Dākshiṇātyā and Vaidarbhitikā. They may, or may not, correspond to the modern Dakhiṇī and Varhāḍī, the dialects of the Dekhan and Berar respectively. Modern Marāthī is, at all events, so old that the mention of Dākshiṇātyā and Vaidarbhitikā can refer to it. The oldest Marāthī inscription of which anything is known, goes back to about A.D. 1115-8, and an inscription of some extent is dated A.D. 1207. Compare *Epigraphia Indica*, Vol. i, pp. 343 and f.; Vol. vii, p. 109. It should be mentioned that a reference to the dialect of the Dākshiṇātyās, or Southerners, occurs in the Mṛichchhakaṭikā, where we are told that it was no distinct form of speech. On account of their knowledge of various aboriginal languages the Dākshiṇātyās are said to speak as they thought proper. The passages which might be expected to illustrate this dialect are, however, written in Śaurasēṇī.

The first mention of the Marāthā country in Europe seems to be found in Friar Jordanus' *Mirabilia Descripta* (c. 1328). The passage containing the reference has been reprinted in Yule's *Hobson-Jobson*, l. c., and is as follows:—

'c 1328. "In this Greater India are twelve idolatrous Kings, and more . . . There is also the Kingdom of Maratha which is very great."—*Friar Jordanus*, 41.'

The same authority also reproduces the earliest mention of the Marāthī language of which I am aware. It has been taken from John Fryer's—*A New Account of East India and Persia*, London, 1698, and it is dated 1673. It is as follows :—

' 1673. " They tell their tale in Moratty : by Profession they are Gentues."—Fryer, 174.'

Other old references to the Marāthās and their country will be found in *Hobson-Jobson*. They may here be left out of consideration, and we shall turn to early mentions of the language.

The Konkan form of Marāthī was early dealt with by Portuguese missionaries, who called it the northern dialect of Kōṅkaṇī. A paraphrase of the contents of the Gospels in that language by Francisco Vas de Guimaraens, was printed in 1659, and a grammar by an unknown missionary was completed in the seventeenth century. See the authorities quoted under Konkan Standard below, p. 65.

The Kōṅkaṇī dialect was described at a still earlier date. The old references will be found among the authorities dealing with that form of speech. See p. 166.

Marāthī itself began to occupy European scholars early in the eighteenth century. It was considered to comprise two dialects, Balabande and Marāthī. In reality, however, these are only the two common characters used in writing Marāthī, Balabande corresponding to the Bālbōdh and Marāthī to the Mōḍī character.

Marāthī does not seem to be represented in the translations of the Lord's Prayer published by Joh. Chamberlayne in 1715. La Croze in a letter to Theophilus Siegfried Bayer dated November, 1731, mentions Marāthī as *Marathica lingua*, also called *Balabande*. He rightly remarks that the written character is identical with Dēvanāgarī. See *Thesaurus epistolicus Lacrozianus*, Vol. iii, Lipsiae 1746, p. 64, where a specimen of the written character is given. La Croze derives the alphabet from Hebrew.

In the same work, Vol. i, Lipsiae 1742, p. 338, is printed a letter from Benj. Schultze, the well-known author of one of the first Hindostānī grammars, who for some time lived as a missionary in Madras. The letter is dated the 28th January 1734, and it contains the incidental remark that Schultze had sent specimens in the Dēvanāgarī and Balabande languages to Europe. We learn from other sources that he furnished translations of the Lord's Prayer into Marāthī. His manuscripts were preserved in Leipzig, and afterwards published in several collections, for the first time in the *Orientalisch- und Occidentalischer Sprachmeister* of Johann Friedrich Fritz. This book which was printed at Leipzig, 1748, was an enlarged reprint of a similar work by Johann Heinrich Hager, published in Leipzig, 1741, which is, in its turn, based on older collections by Andreas Müller. The *Sprachmeister* was, however, revised by the Danish Missionary Benj. Schultze, just mentioned, who added 15 Indian specimens from his own collections. It accordingly contains the Mōḍī character on pp. 94 and ff. which is called *Marathicum Alphabetum*. On pp. 120 and ff. some remarks on Hindostānī, taken from Schultze's *Grammatica Hindostanica*, have been printed. We are here told that the *Balabandish* and *Marathish* language is a daughter of the *Dewandgara* language, that is of Sanskrit. P. 124 gives the *Balabandu*, i.e., the Bālbōdh character. On p. 206, we find the first ten numerals in Marāthī figures. Between pp. 212 and 213 is inserted a comparative vocabulary called *Tabula exhibens harum linguarum affinitatem et differentiam*. The fifth and sixth columns in this table contain some words in Marāthī, with the headings *Marathice* and *Balabandice*, respectively. The two columns are identical. Column 9 contains the same words in Kōṅkaṇī, *Cuncanice*. To the *Sprachmeister* is annexed a

collection of versions of the Lord's Prayer. It includes the Lord's Prayer in Goanica, p. 85; Balabandeca, p. 90; and Marathica, p. 93, all by Schultze. The *Sprachmeister* furnishes the materials for the mention of the 'Marathica' and 'Balabandeca' languages in the *Alphabetum Brammhanicum sev Indostanum universitatis Kast.* Romæ, 1761, p. ix. This work, which was published by the Congregatio de Propaganda Fide, was soon followed by the *Grammatica Marasta*, Rom., 1778, and a *Catechismo da Doutrina Cristam*, Rom., 1778, in Portuguese and Marathi.

From about the same time is Iwarus Abel's *Sympnoa symphona, sive undecim Linguarum orientalium Discors exhibita Concordia, Tamulice videlicet . . . Marathicæ, Balabandicæ . . . Cuncanicæ . . .* Copenhagen, 1782.

Lorenzo Hervas y Panduro, a Spanish Jesuit from Galicia, also dealt with Marathi in his huge cyclopedia *Idea del Universo*, Cesena, 1778-87. The twentieth volume has the title *Vocabulario poliglotto con Prolegomeni sopra più di el Lingue*, Cesena, 1787, and contains a comparison of 63 words in 154 languages. The Marathi portion is printed on p. 163. The ensuing volume, the twenty-first, is a collection of versions of the Lord's Prayer in more than 300 languages and dialects. The title of this part is *Saggio pratico delle Lingue con Prolegomeni e una Raccolta di Orazioni Dominicali in più di trecento Lingue e Dialetti*. It contains a Marathi version on p. 143, and a Goanese one on p. 145, both after Benj. Schultze, and also, on p. 146, another Marathi version, after the Catechism, mentioned above.

Some Marathi words are also given in the Russian publication *Glossarium comparativum Linguarum totius Orbis*. St. Petersburg, 1787. They were reprinted by Franz Carl Alter in his book *Ueber die Samskradamische Sprache*, Vienna, 1794.

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The Scriptures were partly translated into Marathi by the Serampore missionaries. The New Testament and the Pentatouch were published in 1807; the prophetic books in 1821. A Konkanī translation of the Bible appeared at Serampore in 1819.

The list of authorities which follows does not include the works mentioned in the preceding pages. It should be compared with the shorter lists printed below under Konkan Standard and Konkanī. See pp. 65 and 166.

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Marāthī is usually written in the so-called Bālbōdh or in the so-called Mōdī character.¹
Bālbōdh, *lit.* ‘teachable to children’ is identical with Dēva-nāgarī, and has been described in Vol. v. Part ii, pp. 7 and ff.

It is used in almost all printed books, and also, to a great extent, in private transactions and letters. The Mōdī character is almost totally confined to the latter kind of writing. An example of its use will be found on pp. 259 and ff. It consists of the following signs :—

VOWELS.

ಅ a	ಆ ā	ઈ i, ī	ઉ u, ū
ಆ ē	ಐ ai	ಋ ō	ಎ au
ಇ am	ಏ ah		

CONSONANTS.

ಪ ka	ಕ್ಹ kha	ಜ ja	ಘ gha	ನ na
ಚ ch	ಕ್ಹ್ chh	ಝ ja	ಝ್ jha	ಞ ña
ರ̄ ta	ತ̄ t̄ra	ಡ̄ da	ಡ̄ dha	ಡ̄ na
ತ̄ ta	ಥ̄ tha	ಡ̄ da	ಡ̄ dha	ಡ̄ na
ಫ̄ pa	ಫ̄ pha	ಬ̄ ba	ಬ̄ bha	ಮ̄ ma
ಯ̄ ya	ರ̄ ra	ಲ̄ lu	ವ̄ va	
ಶ̄ śa	ಷ̄ sh̄a	ಸ̄ ss̄	ಹ̄ ha	
ಂ la	ಂ ksha	ಂ dnya		

The forms of the vowels given above are only used at the beginning of words or syllables. When the vowels follow a consonant they are expressed by means of secondary signs in the same way as in the Dēvanāgarī alphabet. For the sake of teaching these signs the alphabet is disposed in Bārākhāḍis, or series of twelve letters, each containing a consonant combined with all possible vocalic sounds. Such Bārākhāḍis are :—

ಪ	ಮ	ಮೀ	ಮೀ	ಅ	ಅ	ಅ	ಅ	ಅ	ಅ	ಅ	ಅ
ka	kū	ki	kī	ku	kū	kē	kai	kō	kau	kam	kah
ಗ	ಗ	ಗಿ	ಗಿ	ಗು	ಗು	ಗು	ಗೆ	ಗೈ	ಗೋ	ಗಾಂ	ಗಾಹ
ರ	ರ	ರಿ	ರಿ	ರು	ರು	ರೆ	ರೈ	ರೋ	ರೈ	ರಾಂ	ರಾಹ

A short note on the *Modi Character* by B. A. Gupte will be found in the *Indian Antiquary*, Vol. xxxiv, 1905, pp. 27 and ff.

In Kōṅkaṇī the Kanarese and also the Roman alphabet are often used for the printing and writing of the dialect. Compare below p. 167. The Kanarese letters have been described in Volume IV under Kanarese.

Mr. Beames has justly pointed out that Marāṭhī has 'a very decided individuality, a type quite its own, arising from its comparative isolation for so many centuries.' The vocabulary chiefly consists of Tadbhavas of different age. The loans from Persian are comparatively unimportant. On the other hand, old Tadbhavas have, since the revival of Marāṭhī literature, to some extent been replaced by Sanskrit loan-words. Thus, we now find *prasād*, favour, instead of the *pasū* of Dnyānōbā's poetry; *gambhir*, deep, instead of his *gahiru*; *nāth*, a lord, instead of his *nāh*, and so on. The general character of Marāṭhī has been described by Mr. Beames as follows:—'Marāṭhī is one of those languages which one may call playful—it delights in all sorts of jingling formations and has struck out a larger quantity of secondary and tertiary words, diminutives, and the like, than any of the other tongues.'

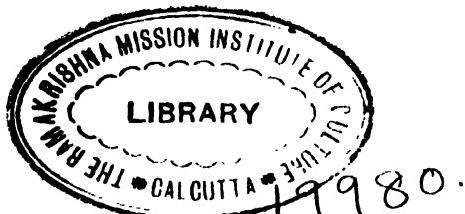
Pronunciation.—The short *a* is pronounced like the *u* in English 'but.' In Kōṅkaṇī, however, it assumes the open sound of *o* in 'hot,' as is also the case in Bengali. Thus, *votsū*, to go. A short *a* is inherent in every consonant which is not combined with any other vowel. In poetry this short *a* is always pronounced. Thus, *ghar*, a house, is pronounced *ghara*. Such a word is, therefore, said to be disyllabic. In the same way *gharās*, to a house, is said to have three syllables, and so on. On the other hand, in everyday speech the final short *a* of a polysyllabic word is not pronounced. Thus, *ghar*, a house; *bahīn*, a sister.

In a word of three syllables, which ends in a vowel other than *a*, a short *a* in the penultimate is slurred; thus, *tśal"ñi*, a sieve. In words of four syllables a short *a* in the antepenultimate is silent; thus, *kar"vat*, a saw. In a word of five syllables a short *a* in the second syllable, and, if the word does not end in a silent *a*, in the penultimate is silent. Thus, *sār"khavaṭ*, resemblance; *var"tarv"lā*, an extra payment. The short *a* in compound words is dropped in the same cases as in the uncompounded word. Thus, *vi-sar"lā*, he forgot; *kal"kal"uñē*, to be agitated.

These rules are observed in the Konkan, in the northern part of the Dekhan, Berar, and the Central Provinces. In the Dekhan south of Poona every short *a* is fully sounded, though the educated classes try to conform their speech to the Poona standard; thus, *visarulā*, he forgot. A final *a* is, however, in most cases silent. This tendency to pronounce the short *a* is probably due to the influence of the neighbouring Kanarese. It is most strongly developed in Kolhapur where even the short final *a* is often fully sounded; thus, *dōna*, two. Similar is the case in the dialect of the Saraswat Brahmans of Karwar. See below, pp. 188 and ff.

Short and long *a* are often interchangeable with *ē*, more especially in the termination *ē* of neuter bases, of the instrumental and of verbal forms, and in the termination *ēn* of the future. Thus, *ghare*, *gharā*, and *gharā*, houses; *bāpā-nē* and *bāpā-nā*, by the father; *sāngit"lē* and *sāngit"lā* or *sāngit"lā*, it was said; *mhaṇēn*, *mhaṇān*, or *mhaṇan*, I shall say. The *a*-forms are not admitted into literature or into the language of the educated classes in the Dekhan, but are quite common in the Konkan, Berar and the Central Provinces.

Short *i* and *u* as final vowels only occur in loan-words such as *mati*, intelligence; *bhānu*, sun. In the dialect of the Saraswat Brahmans of Karwar, however, final *i* and *u* are quite common.



I and *u* are always long in the penultimate of words ending in a silent *a*; thus *mārīt*, striking; *lākūd*, wood; *ūs*, a sugarcane. They are short when they are followed by a full nasal sound; thus, *unṭ*, camel. These rules, however, only apply to the language of the educated classes.

When a word is inflected or ends in a long vowel the long *i* and *u* of the penultimate are shortened or changed to *ī*; thus, *mārīt*, striking, *māritā* or *mārītā*, while striking.

A long *ā* is apparently also shortened under the same conditions, though it is written as long, thus, *hatās*, written *hātās*, to the hand; *kanās*, written *kānās*, to the ear. In such cases *a* has the sound of *a* in Italian *ballo*.

Ē is commonly pronounced as *yē*; thus, *yēk* and *ēk*, one. This form is common everywhere with the exception of Poona and the neighbourhood. Literary forms such as *yēnē*, to come; *yēthē*; and *ēthē*, here, etc., show that the pronunciation of *ē* as *yē* has been common all over the Marāthi country. *Ē* is commonly interchangeable with *yā*; thus, *tē*, or *tyā*, *vēlēs*, at that time. Compare *śam-bhar*, for *śyam-bhar*, and *śem-bhar*, hundred.

The Anusvāra is commonly written before surd consonants in order to denote the nasal corresponding to the consonant. Thus, श्व *unṭ*, a camel; मांडी *māṇḍī*, a thigh. Such nasals occur before soft mutes, and also, if the preceding vowel is short, before hard mutes. In other cases the Anusvāra coalesces with the preceding vowel to a nasal vowel which is indicated by means of the Anunāsika. Thus, ा॒*t*, inside; *bhōvāi*, an eyebrow. In Sanskrit words the Anunāsika before *r*, *s*, *sh*, *s*, and *h* is pronounced as a nasal *ō*, and before *y*, *l*, and *v* as a nasal *ŷ*, *l*, *v*, respectively. Thus, *saṁsār*, the world; *saṁhār*, destruction of the universe; *saŷyōg*, junction.

The Anunāsika is often dropped, or, when it is considered necessary to pronounce it distinctly, in order to distinguish between forms which would otherwise be confounded, replaced by *u*. The latter pronunciation is especially used in honorific words such as *tyānlā*, to him (honorific plural). Thus, *gharāt*, in the house; *tyā-nē*, by him. In the Southern Konkan, however, the nasal pronunciation is very marked.

The gutturals, dentals, and labials are pronounced as in Sanskrit.

The palatals are pronounced as in Sanskrit in words borrowed from that language and from Hindostāni, and in Marāthi words before *i*, *ī*, *ē*, and *y*; thus, *chānd*, fierce; *jamā*, collected; *chikhāl*, mud; *bāpā-chē* *ghar*, the father's house; *mājhyā gharāt*, in my house. *Ch* is also pronounced in the same way in *chār*, four. This form is derived from Prākrit *chattāri* and *chaūrō* probably through the steps *chaāri*, *chyār*; compare *ghōdyās* from *ghōdaassa*, *ghōduās*, to a horse. The numeral 'forty' is usually pronounced *tsālis*. In other cases the palatals are pronounced as *ts*, *tsh*, *dz*, *dzh*, respectively. In the Konkan this pronunciation is also common before *ē*. Thus, *tsākar*, a servant; *džāne*, to go; *džē* (Konkan), which.

Jñ is pronounced as *dny*, or, in the Konkan, as *gy*; thus, *dnyān* or *gyān*, knowledge. The sound only occurs in borrowed words.

The cerebrals are usually pronounced as in Sanskrit. The cerebral *ɖ* after vowels is, however, pronounced as an *r* in the Central and Northern Konkan, and as an *r̥* in some dialects in Berar and the Central Provinces, and probably also elsewhere. Thus, *ghōḍā*, *ghōrā* and *ghōṛā*, a horse. We may compare the change of *ɖ* to *l* between vowels in Māhārāshṭri-Prākrit; thus, Sanskrit *taḍāga*, Māhārāshṭri *talāa*, Marāthi *talē*, a tank. In some rustic dialects in Berar *ɖ* is, in a similar way, often confounded with *l*; thus, *ghōlā*, a horse; *džavad*, near. The cerebral *ɳ* is often confounded with the dental *n*, though both

have a different origin, thus, *pānī* instead of *pāñī*, water. It has often been stated that the cerebral *n* is more common in the Konkan. This statement, however, only applies to the Kōṅkaṇī dialect, where the two sounds seem to be correctly distinguished. In Nagpur every dental *n* is said to become cerebral. All the specimens forwarded for the use of this Survey, however, give a dental *n* in all places.

Marāṭhi possesses a cerebral (अ) as well as a dental (ए) *l*-sound. The former is derived from a single *l* between vowels in Prākrit, the latter from a double *ll*; thus, *kāl*, Māhārāshṭri *kālō*, time; *phūl*, Māhārāshṭri *phullām*, flower. The cerebral *l* is pronounced by putting the tip of the tongue against the palate and allowing the air to pass on both sides. On the coast, from Thana to Rajapur, the cerebral *l* has become dental, and in Berar and the Central Provinces it is often pronounced as an *r* or as a *y*. Thus, *mālī*, *mālī*, *mārī*, and *māyī*, a gardener.

The consonant *v* has a sound between *v* and *w*. It is produced by bringing both the lips (not only the lower one as in English) in contact with the upper teeth, the rounding of the lips being less than in pronouncing a *w*. Before *i*, *ī*, *ē*, *y*, and *h* it sounds almost like a *v*, while in other positions it approaches the sound of *w*. A final *v* coalesces with a preceding vowel to a kind of diphthong; thus, *gāv*, a village, pronounced almost as *gāō* or *gāv̐*. Before *i*, *ī*, and *ē*, a *v* has a tendency to be dropped. Thus, we find *istō* and *vistav*, fire; *is* and *vīs*, twenty, *yēl* and *vēl*, time. Such forms occur all over the Marāṭhi country, especially in rustic dialects.

Marāṭhi has two *s*-sounds, a dental *s* and a palatal *ś*. The latter is used before *i*, *ī*, and *ē*, and *y*, and in loan-words from Sanskrit and Persian. Thus, *śimphī*, a caste name; *śīl*, a stone; *śēt*, field; *śyām*, blue. Similarly *śam-bhar*, instead of *syam-bhar* or *śēm-bhar*, hundred. Dialectically every *ś* is changed to *s*. A cerebral *sh* only occurs in borrowed words such as *śēsh*, rest; *śōsh^hṇēc*, to dry up. It is pronounced as an *ś*.

Aspirated letters have often lost their aspiration, thus, *hāt*, Prākrit *hattha*, hand; *mādž*, Prākrit *majjha*, waist; *sāng^auē*, Prākrit *sānghai*, to say. In the Southern Konkan and Dekhan, where Marāṭhi borders on Kanarese, disaspiration is almost the rule.

Nouns.—Nouns may end in a short silent *a*, or in a long vowel, including *ē*, with or without nasalisation. A few nouns end in *ai*, *ō*, and *au*. Final *i* and *u* only occur in borrowed words such as *kavi*, a poet; *mati*, intelligence; *dhēnu*, a cow.

The bases of nouns are weak, when they end in a short inherent *a*, or strong, when they end in a long vowel or a diphthong. Thus, weak, *ghar*, house; *bhint*, wall; strong, *ghōḍā*, horse; *mōtī*, pearl. The long final of strong bases is derived from contraction. Thus, *ghōḍā* goes back to a Prākrit *ghōḍai*; *mōtī* to a Prākrit *mottiam*.

Gender.—There are three genders, masculine, feminine, and neuter. The neuter is used to denote inanimate beings, and also animate beings in the plural where both the natural genders are included, or the gender is left undecided; thus, *mān^asō*, people. In the Konkan the neuter singular is commonly used to denote females before the age of puberty; thus, *chēḍū*, a girl. In the plural the neuter is often used as a honorific feminine; thus, *bāī-sāhēb aī*, the lady came.

Strong bases ending in *ā* are, if they are not borrowed words, masculine. The corresponding feminine and neuter terminations are *ī* and *ē*, respectively; thus, *mul^agā*, a boy; *mul^agī*, a girl; *mul^agē*, a child.

Number.—There are two numbers, the singular and the plural. Of masculine nouns only those ending in *ā*, which take *ē* instead of *ā*, change for the plural. Thus, *bāp*, father, fathers; but *ghōḍā*, a horse; *ghōḍē*, horses.

Most feminine nouns add *ā* in the plural; thus, *jibh*, a tongue, plural *jibhā*; *ghōdī*, a mare, plural *ghōdyā*; *bāy'kō*, a woman, plural *bāy'kā*. Compare borrowed words such as *kathā*, a tale, plural *kathā*.

Most feminine nouns ending in a short silent *a* form their plural in this way. They are derived from Prākrit bases ending in *ā*; thus, *jibh*, a tongue, goes back to a Prākrit *jibbhā*. In Prākrit there was also a large class of feminine nouns ending in *ī*. This final *i* must be dropped in Marāthi, and these old *i*-bases, therefore, look exactly like old *ā*-bases. Thus, *jibh*, a tongue, Prākrit *jibbhā*; *mūlh*, a fist, Prākrit *mutthī*. These two classes are, however, distinguished in declension, and the old *i*-bases form their plural, not in *ā*, but in *ī*; thus, *bhint-i*, walls; *vēl-i*, creepers, etc. To this class belong many verbal nouns which in the nominative are identical with the verbal base. Thus, *bhēt*, a meeting, from *bhēt'ñē*, to meet; *thēv*, a deposit from *thēv'ñē*, to deposit, and so forth.

Some feminine nouns ending in *ū* do not change in the plural; thus, *dārū*, liquor and liquors.

Neuter nouns ending in *ē* form their plural in *ī*, all other neuter nouns add *ē*; thus, *talē*, a tank, plural *talī*; *ghar*, a house, plural *gharē*; *mōti*, a pearl, plural *mōtyē*, and so forth.

Words ending in *i* and *u* do not change in the plural; thus, *kavi*, a poet, poets; *dhēnu*, a cow, cows.

Case.—Cases are formed by adding postpositions, not, however, to the base, but to a modification of it called the oblique form. There are, besides, some remains of the old synthetic cases of the Prākrits. The most common of those old forms is a dative ending in *s*; thus, *bāpās*, to a father. *Bāpās* is derived from Prākrit *bappassa*, the genitive of *bappō*, a father, the genitive having replaced the dative in all Prākrits. The origin of the form has, however, been forgotten, and *s* is now used exactly like other dative suffixes and is added to the oblique base of all nouns; thus, *mulgyās*, to daughters. The original force of a genitive can still be seen in the Konkan where this form in *s* is often used as an oblique base. See p. 66 below.

An old locative occurs in forms such as *gharī*, in the house; *pāyā*, at the feet. It is very common in poetry. In the Konkan we find another old locative in the word *gēr*, in the house.

An old instrumental ends in *ē*, plural *ī* and *hī*; thus, *kumarē*, by the boy; *kāuī*, by the crows; *īvarēhī*, by the lord (honorific plural). Such forms are mostly confined to poetry.

The oblique form of borrowed words ending in *i* and *u* ends in *ī*, plural *ī*, and *ū*, plural *ū*, respectively. Thus, *kavi*, a poet, obl. sing. *kavī*; *dhēnu*, a cow, obl. plur. *dhēnū*.

Masculine bases ending in *ā* and neuter bases ending in *ē* change *ā* and *ē* to *yā*, plural *yā* in the oblique form. Thus, *ghōdā*, a horse, obl. sing. *ghōdyā*, obl. plur. *ghōdyā*; *talē*, a tank, obl. sing. *tal'yā*, obl. plur. *tal'yā*. *E* is often substituted for *yā*, thus *ghōdē-lā*, to the horse. *Rādē*, a king, often rejects the *y* of the oblique form in writing; thus, *rājā-kadē*, to the king. The same is also the case in other words after palatals, the *y* being only seen in the palatal pronunciation of the preceding consonant.

All other masculine and neuter bases add *ā*, plural *ā* in the oblique form. Thus, *bāp*, a father, obl. *bāpā*, plur. *bāpā*; *mōti*, a pearl, obl. plur. *mōtyā*.

Masculine bases ending in *ū*, however, usually retain the *ū*; thus, *teākū*, a pen-knife, obl. plur. *teākū*. In other bases ending in *ū* the oblique form often also ends in *ā* or *vā*;

thus, *nātū*, a grandson, obl. *nātū*, *nātā*, and *nāt̄vā*. *Bhāū*, a brother, usually forms *bhāvā*. Many neuter bases in *ū*, especially all diminutives, add *ū*, plur. *yā*; thus, *kar̄dū*, a kid, obl. *kar̄dū*; plur. *kar̄dē*, obl. *kar̄dyā*. In the Konkan both masculine and neuter *ū*-bases often add *vā*, plur. *vā*; thus, *lādū*, a cake, obl. *lād̄vā*.

The oblique singular of feminine nouns ending in *i*, *ū*, and *ō* is like the base; thus, *gādi*, a cart, obl. *gādi*; *bāȳkō*, a wife, obl. *bāȳkō*. Old *i*-stems ending in a silent *a* take *i*; thus, *āg*, fire; obl. *āgi*. Old *ā*-stems ending in a silent *a* and borrowed words ending in *ā* form the oblique base in *ē*; thus, *jibh*, tongue, obl. *jibhē*: *kathā*, a tale, obl. *kathē*. The same is often the case with feminine *ū*-bases in the Konkan, and feminine *i*-bases in Kōnkaṇi. Thus, *dzaļū*, a leech, obl. *dzaļū* and *dzaļvē*; *rāni*, a queen, obl. *rānyē*. In female names ending in *ā* the polite oblique form ends in *ā*; thus, *Yamunā-kadē*, to Yamunā. The oblique plural is the nasalised plural base; thus, *gādyā*, carriages, obl. *gādyā*.

In Berar and the Central Provinces the nasalisation of the oblique plural is often dropped and a *hi*, *i* or *hā* may be added. Thus, *bāpā-hī-kadē*, to the fathers.

An old oblique plural ending in *n* occurs in compounds such as *paisān-paisā*, every pice; *gharan-ghar*, every house.

The usual postpositions will be found in the Skeleton Grammar. It should be noted that the dative is also used to denote the object of transitive verbs when it denotes a person, or, else, when it is emphasised, as is also the case in connected languages; thus, *tyā-nē Rāmā-lā hākūn dilē*, he drove away Rama; *hyā nās̄kyā āmbiyā-lā kāy mī khāñ*, what, shall I eat this rotten mango?

Adjectives.—Adjectives are not inflected unless they end in *ā*, in which case they form their feminine in *i*, and their neuter in *ē*. The plural then ends in *ē*, fem. *yā*, neut. *ī*, and the oblique form in *yā* or *ē*; thus *tsānḡlā mānūs*, a good man; *tsānḡlyā bāȳkā*, good women; *tsānḡlī mulē*, good children. The oblique form is used before inflected nouns. The genitive in *tsā* is such an adjective; thus, *bāpā-chyā gharāt*, in the father's house; *tsānḡlyā mul̄gyās*, to good girls. The suffix *tsā* is also used to form ordinary adjectives from nouns; thus, *ghar̄tsā* belonging to the house.

Verbs.—Verbs are quoted in the form of the verbal noun ending in *ne*; thus, *kar̄nē*, to do. The old present tense, which is used in poetry to denote all times, has developed into a habitual past; thus *kari*, I used to do. In the negative it expresses unwillingness in the past; thus, *tō gharāt dzāi-nā*, he house-into would-not-go. The imperative and the future are likewise old forms; thus, *karin*, I shall do; *kar*, do. All other tenses are formed from participles. The present participle is used in the formation of present tenses, the past participle passive forms the past tense, and a present conjunctive is formed from the future participle passive; thus, *mī uṭh̄tō*, I rise; *mī uṭh̄lō*, I rose; *mī uṭhāvā* or *myā uṭhāvē*, I should, or may, rise.

The tenses formed from the present participle are all active, and the subject of the sentence is also the subject of the verb and agrees with the latter in number, person, and gender; thus, *tō kar̄tō*, he does; *tī kar̄tē*, she does. This construction is called by Native grammarians the *kartari prayōga*, the Active construction.

The past participle has a different meaning in intransitive and in transitive verbs. In intransitive verbs its meaning is an active one. Thus, *gēlā*, Sanskrit *gata*, means 'gone,' 'having gone.' The past tense of intransitive verbs is accordingly used in the Active construction; thus, *mī uṭh̄lō*, I rose.

The past participle of transitive verbs is passive. Thus, while *vāchit* means 'reading,' *vāchilā* means 'having been read,' 'read.' 'The boy reads a book' is *mul^agā pōthi vāchitō*, but 'the boy read a book' must be expressed 'a book was read by the boy,' *mul^agyā-nē pōthi vāchili*. Here the verb agrees in number, person, and gender with the object. This construction is called the *karmaṇi prayoga*, or Passive construction and is used in all cases where the object is uninflected.

In other cases the participle is put in the neuter gender, and the object of the verb is put in the dative. Instead of 'I killed him' we thus say 'a killing was done by me with reference to him,' *myā tyā-lā mārile*. This is called the *bhāvē prayoga*, or Impersonal construction. It is used when the object is inflected, that is, in most cases where the object of a transitive verb is a person. In the Konkan, however, the passive construction is often also used in such cases.

The future participle passive or participle of necessity never has an active sense. Thus, *tsālācē* means 'to be gone,' *cundum*; and *māravē*, which is to be killed, *interficiendum*. The tenses formed from this participle of intransitive verbs should accordingly be expected to be used in the impersonal construction; thus, *myā uṭhāvē*, it is to be risen by me, I should rise. A tendency exists, however, to forget the passive force of the participle, and thus we often find the active construction, the participle agreeing in gender, number, and person with the subject. Thus, *tō uṭhāvā*, he may, or might, rise; *tī uṭhāvī*, she may rise, etc. In the case of transitive verbs either the passive or the impersonal construction is used. Thus, *ap^arādh na karāvā*, sin should not be committed; *myā vātsāvē*, I should read.

The preceding remarks will have shown that transitive and intransitive verbs differ in construction in the past tense and in the subjunctive. There are, however, some transitive verbs which take the active construction in their past tense. Such verbs are *tar^aṇē*, to pass over; *paḍh^aṇē*, to study; *pāv^aṇē*, to obtain; *piṇē*, to drink; *bōl^aṇē*, to speak; *mhan^aṇē*, to say; *lēṇē*, to put on; *visar^aṇē*, to forget; *sik^aṇē*, to learn; *samadz^aṇē*, to understand; *har^aṇē*, to loose, etc. Thus, *tō bōl^alō*, he said; *tī dhaḍā sīk^alī*, she has learnt her lesson.

The Marathi verb is generally stated to have two conjugations. The first comprises intransitive verbs and such transitives as use the active construction, the second most transitives. Verbs ending in vowels and *h* form their present tense after the first conjugation. Verbs ending in *h* form their past tense after the second conjugation, while the past tense of vocalic roots is irregular.

Both conjugations agree in the formation of most tenses. They differ in the following particulars. In the present and past participles and in tenses formed from them an *i* is inserted between the base and the suffixes in the second conjugation, while verbs following the first insert an *a*. Thus *mārit*, striking; *uṭhat*, arising; *mārilā*, struck; *uṭh^alā*, arisen. Similarly the characteristic vowel of the habitual past and the future is *i* in the second, and *e*, or, dialectically, *ā*, in the first conjugation. Thus, *mī karīn*, I shall do; *mī uṭhēn*, or *uṭhān*, I shall arise.

The two conjugations are, however, continually confounded, not only in poetry, but also in the current speech of the people, especially in Berar, the Central Provinces, and the Konkan.

The terminations of the various persons will be found in the Skeleton Grammar on pp. 30 and f. It should, however, be noted that the difference between the second and third persons has a strong tendency to disappear. The details are as follows.

In the singular the second person usually takes the form of the third person in Berar and the Central Provinces. Thus, *tu āhē*, thou art; *tu gēlā*, thou wentest. In Kōṅkaṇī the second person usually ends in *y*; thus, *tū āsāy*, thou art.

In the plural the second person often has the same termination as the third in Dekhan and Kōṅkaṇī; thus, *āhāt*, Kōṅkaṇī *āsāt*, you are; in Sholapur even *āhōt*, we are. In Berar and the Central Provinces the second person plural of the past tense is usually like the third, and in Kōṅkaṇī also the first person plural takes the same form. Thus, Berar *gēlē*, you went, they went; Kōṅkaṇī *gele*, we went, you went, they went.

A dialectical termination of the second person plural is *v*, which is found in a few cases in the Konkan, thus, *hāv* and *hā*, you are; *mār'sīv*, you shall strike.

The third person singular often ends in *n* in the Konkan, Berar, and the Central Provinces, regularly only in the past tense of transitive verbs. Thus, *tyā-na sāngit'lān*, he said.

The verb substantive has in the Konkan a form different from that used in other districts, *ā* being substituted for *ō*; thus, *mī hāy* instead of *mī hōy*, I am.

The present tense of finite verbs will be found in the Skeleton Grammar. Instead of the termination *ē* of the first person singular neuter, however, we commonly find *ō* in the Dekhan; thus, *mī karitō*, I (neuter subject) do. The termination *tē* used with a subject of the feminine gender is commonly replaced by *tī* in the Dekhan and *tyē* in the Konkan. Thus, *tī kariṭī*, or *karityē*, she does.

In the Konkan, Berar, and the Central Provinces, the present tense is very commonly formed by adding the abbreviated verb substantive to the present participle without any change for gender. Thus, Konkan *mī sōditāy*, that is *sōdit-hīy*, I seek; Berar *tō, tē, yētē*, he, she, comes; Nagpur *tē džātēt*, they go.

The past and future participles passive are commonly used as verbal nouns. The past participle passive in such cases takes a subject in the nominative, in the same way as when it is used as a past tense. A postposition is afterwards added, the participle being inflected like an ordinary noun. Thus, *tum-chī tsāk'rī sōdilyā-var*, your service left-on, on having left your service; *tujhī āī vār'lyā-pāsūn*, thy mother dead-from, since your mother's death.

The future participle passive is used in the dative and genitive cases as an infinitive of purpose, a verbal noun, and a gerundive. Thus, *bāg pāh'vyās tsālā*, go to see the garden; *vātsāv'yā-chē pustak*, a book to read; *mī māriiv'yā-tī-nihī*, I am not to die.

The usual verbal nouns will be found in the Skeleton Grammar. Several other dialectical forms occur; thus, *tsārāvā-lā*, in order to tend (Konkan, Berar, Central Provinces), formed from a base *tsārāv*; *karā-lē*, in order to do; *tsārāy-lē*, in order to tend (same localities), form a verbal noun *tsār*; *tsār'yā-lē*, in order to tend (Berar), from a verbal noun *tsārē*, and so on.

The conjunctive participle usually ends in *ūn*; thus, *karūn*, having done. Besides this there is a form ending in *ōn*, corresponding to poetical forms ending in *ōn*, *ōni*, *ōniyā*. It is occasionally met with all over the Marāthi country; thus, *nighōn*, having gone out.

Several forms of the transitive verb are, as has already been pointed out, in reality passive. There is, accordingly, no necessity for a separate passive voice. Marāthi has further preserved many verbal doublets, the one being intransitive or an old passive, the other an active verb. Thus, *gal'ñē*, to drop; *gal'ñē*, to strain; *tsār'ñē*, to graze; *tsār'ñē*, to cause to graze, to feed; *pād'ñē*, to fall; *pād'ñē*, to fell; *tuññē*, to be

broken ; *tōl^anē*, to break, etc. In other cases the passive is expressed in a periphrastic way ; thus, *tyā-tgā uddhār hōil*, he will be saved. The Hindi passive, formed by adding the verb 'to go' to the past participle passive, is used in business letters, and does not really belong to the language ; thus, *mī mārilā dzāin*, I shall be struck.

The potential verb is formed from the future participle passive and is always used in the passive or the impersonal construction. Thus, *ma-lā uṭhav^atē*, for-me arising can be-done, I can rise.

Old passive forms are *pāhijē*, it is wanted ; *mhan^ajē*, namely, *lit.* it is said. Other old passives only occur in poetry.

When the preceding remarks are borne in mind it is hoped that the principal features of the language will be easily understood from the short grammatical sketch which follows.

MARĀTHĪ SKELETON GRAMMAR.

MARĀTHI SKELETON GRAMMAR.

I.—NOUNS.

Masculine nouns.			Feminine nouns.			Neuter nouns.		
Sing. Nom.	<i>bāp</i> , a father.	<i>mālī</i> , a gar- dener.	<i>ghādā</i> , a horse.	<i>bhint</i> , a wall.	<i>māl</i> , a gar- land.	<i>ghādī</i> , a mare.	<i>ghar</i> , a house.	<i>mōtī</i> , a pearl.
Obl.	<i>bāpā</i> .	<i>mālyā</i> .	<i>ghādyā</i> .	<i>bhintī</i> .	<i>mālā</i> .	<i>ghādī</i> .	<i>gharā</i> .	<i>mōtyā</i> .
Plur. Nom.	<i>bāp</i> .	<i>mālī</i> .	<i>ghādā</i> .	<i>bhintī</i> .	<i>mālā</i> .	<i>ghādī</i> .	<i>gharā</i> .	<i>mōtyā</i> .
Obl.	<i>bāpā</i> .	<i>mālyā</i> .	<i>ghādyā</i> .	<i>bhintī</i> .	<i>mālā</i> .	<i>ghādī</i> .	<i>gharā</i> .	<i>mōtyā</i> .

The oblique base is used as a Vocative; thus, *bāpā*, O father. Other cases are formed by adding postpositions to the oblique form. Some of these are *nī*, plur. *nī* (case of the agent), *nī*, plur. *nī* and *sī* (Instrumental); *s*, *lā*, plur. *s*, *lā*, *nā* (Dative); *hān*, *ūn* (Ablative); *tā*, f. *chī*, n. *chē* (Genitive). The Accusative is usually the same as the Nominative. Thus *bāp*, a father; Instrumental *bāpā-nī*, plur. *bāpā-nī*; Genitive *bāpī-tā*. The Dative termination *s* is no true postposition; thus, *bāpās*, to a father. Old Locatives are *ghāri*, in the house; *pīyā*, at the feet.

II.—PRONOUNS.

I	We	Thou	You	Self	Who?	What?	How many?
Nom.	<i>mī</i> , <i>mī</i>	<i>āmī</i> ¹	<i>tī</i>	<i>tumī</i> ¹	<i>āpanī</i> ²	<i>kōnī</i>	<i>kīyī</i>
Instr.	<i>mī</i> , <i>myī</i>	<i>āmī</i>	<i>tī</i> , <i>tūtī</i>	<i>tumī</i>	<i>āpanī</i>	<i>kōnī</i>	<i>kītī-nī</i>
Dat.	<i>ma-lī</i> , <i>maḍā-lā</i>	<i>āmī-lā</i>	<i>tu-lā</i> , <i>tuḍā-lā</i>	<i>tumī-lā</i>	<i>āpī-yā-lā</i>	<i>kōnī-lā</i>	<i>kītī-lā</i>
Gen.	<i>maḍāhī</i>	<i>āmī-tī</i>	<i>tuḍāhī</i>	<i>tumī-tī</i>	<i>āpī-lā</i>	<i>kōnī-tī</i>	<i>kītī-tī</i>
Obl.	<i>maḍā</i>	<i>āmī</i>	<i>tuḍā</i>	<i>tumī</i>	<i>āpī-nā</i>	<i>kōnī</i>	<i>kītī</i> .

(¹) Also used as an honorific singular. (²) Also used as an honorific pronoun, and to denote the plural of the first person including the person addressed. (³) Also *āpī-lā*; plural *āpī-nā*. (⁴) Plural *kōnī-lā*, etc. (⁵) Also *kōnyā*, *kōnē*. (⁶) Plural *kaḍā-nī*, etc.

Indefinite Pronouns.—*Kōnī-ek*, *kōnī-ek*, obl. *-ekā*, some one; *kōnī-sā*, f. *-sī*, n. *-sī*, obl. *-syā*, some one; *kōnī*, obl. *kōnī*, anyone; *kītī*, obl. *kītī*, something, some.

Demonstratives and Relatives

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This.

Masculine.			Feminine.			Neuter.		
Nom.	<i>hi</i> .	<i>hi</i> .			<i>hē</i> .			
Instr.	<i>hyā-nī</i> ¹		<i>hi-nī</i> ¹		as masc.			
Dat.	<i>hyā-lā</i> , <i>hyās</i> , <i>hyāḍā</i> .		<i>hi-lā</i> , <i>his</i> , <i>hiḍā-lā</i> .		as masc.			
Abl.	<i>hyā-hān</i> , <i>hyāḍā-hān</i> .		<i>hi-hān</i> .		as masc.			
Gen.	<i>hyā-tī</i> .		<i>hi-tī</i> .		as masc.			
Obl.	<i>hyā</i> .		<i>hyā</i> .		<i>hyā</i> .			

(¹) *Yā* is sometimes substituted for *hyā*, and *i* for *hi*; thus, gen. *yā-tī*, f. *i-tī*.

III.—VERBS.

A.—Auxiliary Verbs and Verbs Substantive.

I am, etc.			I was, etc.			I am not.		
Sing. 1.	<i>hāy</i> or <i>hāyī</i> .	<i>āhē</i> .	<i>hōtō</i> , f. <i>hōtē</i> , n. <i>hōtē</i> .			<i>navhē</i> , or <i>nāhī</i> .		
2.	<i>hōs</i> .	<i>āhēs</i> .	<i>hōtās</i> , f. <i>hōtīs</i> , n. <i>hōtēs</i> .			<i>navhās</i> , <i>navhēs</i> , or <i>nāhīs</i> .		
3.	<i>hāyī</i> .	<i>āhē</i> .	<i>hōtē</i> , f. <i>hōtī</i> , n. <i>hōtē</i> .			<i>navhē</i> , or <i>nāhī</i> .		
Plur. 1.	<i>vhō</i> , <i>hō</i> , or <i>hō</i> .	<i>āhē</i> .		<i>hōtō</i> .		<i>navhō</i> , or <i>nāhī</i> .		
2.	<i>vhā</i> .	<i>āhē</i> .		<i>hōtā</i> .		<i>navhā</i> , or <i>nāhī</i> .		
3.	<i>hōt</i>	<i>āhēt</i> .	<i>hōtē</i> .	<i>hōtē</i> , f. <i>hōtī</i> , n. <i>hōtē</i> .		<i>navhēt</i> , <i>navhat</i> , or <i>nāhīt</i> .		

The negative Past is *navhatē*, I was not, etc. The second form of the Present, *āhē*, etc., means 'to be,' 'to exist,' while *hāy*, etc., is the pure verb substantive. *As-nī*, to be, is conjugated regularly, but the present *as-tō*, etc., is used as a Habitual Present, 'I usually am'; and the Past tense, *as-tō*, etc., is used as a Past Conditional, 'should I be,' etc.

Pākījē, it is wanted, is used with the past participle passive or the dative of the verbal noun; thus *ma-lā gīlē pākījē*, I want, or must, go; *tu-lā kārdyē pākījē*, thou must do. The corresponding negative is *nakō*; thus, *tyā-lā yātē yātē nakō*, he does not want to come. *Nakō* with the Infinitive forms a negative Imperative. Thus, *dētē nakō*, don't give.

B.—Finite Verb.

FIRST CONJUGATION.—*Uṭhⁿē*, to rise.Infinitive, *uṭhū*.Verbal Nouns.—(1) *uṭhⁿyās*; (2) *uṭhāyās*, -yā-lā, -yā-chē; (3) *uṭhāvⁿyās*, -yā-lā, -yā-chē; (4) *uṭhⁿlē*.Participle, Pres., *uṭhat*; Pa-t, *uṭhⁿlā*, *uṭhⁿlēlā*; Future, *uṭhⁿnār*; Noun of Agency, *uṭhⁿnārā*.Conjunctive Participle, *uṭhān*, having risen.Adverbial Participle, *uṭhⁿtā*, *uṭhⁿtā-nā*, while rising.

	<i>Present</i> , I rise, etc.	<i>Past</i> , I rose, etc.	<i>Past habitual</i> , I used to rise, etc.	<i>Future</i> , I shall rise, etc.	<i>Subjunctive</i> , I may rise, etc.		<i>Imperative</i> , rise, etc.
					<i>Active construction.</i>	<i>Impersonal construction.</i>	
Sing. 1	<i>uṭhⁿlō</i> , f. -tā, n. -tā.	<i>uṭhⁿlō</i> , f. -tā, n. -tā.	<i>uṭhⁿlō</i> .	<i>uṭhēn</i> .	<i>uṭhēvā</i> , f. -vi, n. -vi.	<i>myā</i>	...
2	<i>uṭhⁿlōs</i> , f. -tās, n. -tās.	<i>uṭhⁿlās</i> , f. -līs, n. -līs.	<i>uṭhēs</i> .	<i>uṭhⁿsil</i> .	<i>uṭhāvās</i> , f. -vis, n. -vis.	<i>tyā-nē</i>	<i>uṭh</i> .
3	<i>uṭhⁿlō</i> , f. -tā, n. -tā.	<i>uṭhⁿlā</i> , f. -lī, n. -lī.	<i>uṭhē</i> .	<i>uṭhēl</i> .	<i>uṭhāvāt</i> , f. -vit, n. -vit.	<i>tyā-nē</i>	<i>uṭhō</i> .
Plur. 1	<i>uṭhⁿlō</i> .	<i>uṭhⁿlō</i> .	<i>uṭhū</i> .	<i>uṭhū</i> .	<i>uṭhāvē</i> , f. -ryā, n. -ri.	<i>āmhi</i>	<i>uṭhū</i> .
2	<i>uṭhⁿtā</i> .	<i>uṭhⁿtā</i> .	<i>uṭhā</i> .	<i>uṭhāl</i> .	<i>uṭhāvāt</i> , f. -ryit, n. -rit.	<i>tumhi</i>	<i>uṭhā</i> .
3	<i>uṭhⁿtāt</i> .	<i>uṭhⁿlē</i> , f. -lyā, n. -lī.	<i>uṭhat</i> .	<i>uṭhⁿtil</i> .	<i>uṭhāvāt</i> , f. -ryā, n. -ri.	<i>tyā-ni</i>	<i>uṭhāt</i> .

Present Definite, I am rising, etc., *mī uṭhat āhē*, etc.*Imperfect*, I was rising, etc., *mī uṭhat hōtē*, f. *hōtē*, n. *hōtē*, etc.*Present habitual*, I usually rise, etc., *mī uṭhat asⁿlō*, f. -tā, n. -tā.*Perfect and Pluperfect*, formed by adding, respectively, *āhē* and *hōtē* to the Past tense; thus, *tū uṭhⁿlā āhē*, thou hast risen, etc.*Past Conditional*, had I risen, etc., *mī uṭhⁿlō*, etc., inflected like the Past tense.SECOND CONJUGATION.—*mārⁿē*, to strike.Participles, Present, *mārit*; Past, *mārlā*; Future, *mārnār*.

	<i>Past</i> , I struck, etc.	<i>Past habitual</i> , I usually struck, etc.	<i>Future</i> , I shall strike, etc.	<i>Subjunctive</i> , I should strike, etc.		
	<i>Passive construction.</i>	<i>Impersonal construction.</i>		<i>Passive construction.</i>	<i>Impersonal construction.</i>	
Sing. 1	<i>myā</i>	<i>myā</i>	<i>mārī</i> .	<i>mārin</i> .	<i>myā</i>	<i>myā</i>
2	<i>tvā</i>	<i>tvā</i>	<i>māris</i> .	<i>mārisil</i> .	<i>tvā</i>	<i>tvā</i>
3	<i>tyā-nē</i> , etc.	<i>mārilā</i> , f. -li, n. -lō, plural, -lā, f. <i>lyā</i> , n. -lī.	<i>tyā-nē</i> , etc.	<i>māri</i> .	<i>tyā-nē</i> , etc.	<i>tyā-nē</i> , etc.
Plur. 1	<i>āmhi</i>	<i>āmhi</i>	<i>māru</i> .	<i>māru</i> .	<i>āmhi</i>	<i>āmhi</i>
2	<i>tumhi</i>	<i>tumhi</i>	<i>mārāl</i> .	<i>tumhi</i>	<i>tumhi</i>	<i>tumhi</i>
3	<i>tyā-ni</i>	<i>tyā-ni</i>	<i>māritil</i> .	<i>tyā-ni</i>	<i>tyā-ni</i>	<i>tyā-ni</i>

S is often added in the second person singular of the Past tense; thus, *tvā jōvⁿnāval kēlī*, thou madest a feast.Other forms agree with the first Conjugation. Thus, *mī mārit*, etc., I strike; *mār*, strike.C.—IRREGULAR VERBS.—Verbs ending in vowels and in *h* form their present after the first and their future and habitual past after the second conjugation. Thus, *dētō*, I give; *yēn*, I shall come; *yēt*, he usually came. Those ending in *a* form their past in *ilā*; thus, *rāhilā*, he remained. In the verb *hōnē*, to become, *hō* is changed to *vh* before *ā*; thus, *vhā*, become ye.Some verbs form their Past in *ālā*; thus, *nighālā*, he went out; *mhaṇālā*, he said. *T* is inserted before *lā* in *ghēnē*, to take; *ghālⁿē*, to put; *dhaṇē*, to wash; *baghⁿē*, to see; *māgⁿē*, to ask; *sāngⁿē*, to tell; thus, *ghēlⁿē*, *ghālⁿē*, *dhālⁿē*, *baghⁿē*, *māgⁿē*, *sāngⁿē*. *T* is inserted in *khaṇē*, to dig; *mhanⁿē*, to say; *hānⁿē*, to slay; thus, *khaṇⁿē* and *hānⁿē*; *mhaṇⁿē* and *mhanⁿē*; *hālⁿē*. Roots ending in *i* add *alē*; thus, *pyālē*, drank (root *pi*); *bhyālē*, feared (root *bhi*). So also *lēnē*, to wear, Past *lyālē*. *Karⁿē*, to do, forms *kētē*; *marⁿē*, to die, *mētē*; *dēnē*, to give, *dilē*. Irregular are *hōnē*, to become, Past, *dehālā*, and *deāhⁿlā*; *yēnē*, to come, Past, *ālā*; *deānē*, to go, Past *gēlā*.D.—CAUSAL VERBS.—Causatives are formed by adding *av*, *āv*, or, in roots ending in long vowels and *h*, *avav* and *avav* respectively. Thus, *basⁿvinē*, to cause to sit; *dēvⁿvinē*, to cause to give. In the Dekhan *iv* is substituted for *av*, and this is now generally adopted in the Imperative; thus *kariv*, let him do. Causatives follow the second conjugation.E.—POTENTIAL VERBS.—Formed as causal verbs, but follow the first conjugation. They always use the passive or the impersonal construction, the subject being put in the Dative or in the Instrumental formed from the Genitive. Thus, *Rāmā-lō*, or *Rāmā-chyā-nē bādkar khāvⁿvālē*, Rāma can eat bread; *ma-lō tādlavⁿlē*, I could go.

MARATHI IN THE DEKHAND.

The form of Marāthi spoken in the Dekhan very closely agrees with the preceding grammatical sketch. It is usually called Dēsi, that is the language of the *Dēs*, the country *par excellence*.

The frontiers within which this form of Marāṭhi is spoken coincide with those given for the whole language towards the north. Towards the west Territory where spoken. it gradually merges into the Konkan form of the language in the hilly country which separates the Konkan from the Dekhan. It will be shown below that this latter form is largely influenced by Dēśi along the whole frontier line. On the other hand, similar dialects are also spoken in the Dekhan, thus, for instance, by the Kunbis of Poona. These mixed forms of speech will be dealt with in connection with the Marāṭhi of the Konkan.

Towards the east, Dēśī merges into Varhāḍī in Buldana, where it occupies the western part of the district. Farther to the south the frontier line coincides with that given above for Marāṭhi. It is not, however, possible to state how many speakers in Hyderabad should be assigned to Dēśī and how many to Varhāḍī.

The Dekhan form of the language is also spoken in the towns of Bijapur, the chief language of which district is Kanarese, and, to some extent, in Dharwar. In Baroda it is the language of the court, and is spoken by the following numbers in the different districts :—

Baroda	.	.	.	.	.	.	.	.	.	.	.	.	35,678
Navsari	.	.	.	.	.	.	.	.	.	.	.	.	10,674
Kadi	.	.	.	.	.	.	.	.	.	.	.	.	3,138
Amreli	.	.	.	.	.	.	.	.	.	.	.	.	2,338
												TOTAL	<u>51,828</u>

The revised figures for the districts where it is spoken as a vernacular were reported
Number of speakers. for this Survey as follows:—

Bombay Town and Island		80,000
Thana	.	32,000
Nasik	.	520,000
Ahmadnagar	.	804,000
Poona	.	939,000
Bhor State	.	153,000
Sholapur	.	586,000
Akalkot State	.	26,000
Satara	.	1,159,500
Satara Agoney (State Aundh)	.	55,000
" " (State Phaltan)	.	59,500
Belgaum	.	265,000
Jat State	.	43,000
Kolhapur State	.	710,000
Dharwar	.	44,000
Dharwar (Kulwadi)	.	3,000
Southern Marathā Jaghirs	.	265,350
Bijapur	.	27,680
Baroda	.	51,828
Buldana	.	270,000
TOTAL		6,093,858

It is probable that much of this total in reality refers to a form of speech similar to that current in the Konkan. We know this to be the case with the Kun^abis of Poona. The difference between the two dialects is not, however, so important that any serious disadvantage will arise from the whole total being put down as belonging to Dēsi.

The Dēśī form of the language is also to some extent spoken by the educated classes all over the Marāthi territory, and by settlers from the Dekhan throughout India. In most cases no detailed figures are available, and the estimates forwarded from Janjira, Kolaba, and Ratnagiri have therefore been put down as belonging to the Konkan form of Marāthi, though many of the educated classes speak pure Dēśī.

The speakers of Marāthi in those parts of India where it is not a vernacular have been returned as speaking Marāthi, without mention of sub-dialect. The figures will be found in the general introduction to the group. See above p. 2.

Standard Marāthi in the Dekhan form, has, however, been reported from several districts outside the territory where that dialect is spoken as a vernacular. The details, so far as they could be ascertained, are as follows.

In the Bombay Presidency Standard Marāthi has been returned from Kanara and Savanur. The ensuing estimates of the number of speakers have been forwarded by the local authorities.—

In Berar, where a slightly different dialect is current in most districts, settlers from the Dekhan have brought the Standard form of the language with them. It has only been returned from Akola and Ellichpur, and the numbers of speakers have been estimated as follows:—

One thousand of the speakers in Akola and all in Ellichpur have been returned as speaking 'Dakhini Marāthi.' They are stated to be immigrants from the south. The western part of Buldana belongs linguistically to the Dekhan, and the speakers of Marāthi in that district have been included in the total given above on p. 32.

In Central India Marāṭhi, in the form which this language assumes in the Dekhan, is the court language in the Indore State, and it is also spoken by Dakhinī Brāhmaṇas and Marāṭhās in the Sajapur district of Gwalior and in Bhopal. The revised figures are as follows.—

Indore	.	.	.	.	.	.	.	.	.	.	.	.	.	77,000
Gwalior	.	.	.	.	.	.	.	.	.	.	.	.	.	1,000
Bhopal	.	.	.	.	.	.	.	.	.	.	.	.	.	3,300
													TOTAL	81,300

In the Central Provinces the language of Poona and surrounding districts is sometimes called Punekari. Almost all the speakers are found to the north of the Satpura plateau, in the Saugor and Narbada territories. These districts once belonged to the Garha-Mandla dynasty of Gonds, but were finally handed over to the Peshwa in 1781.

and thence for some time formed part of the Marāthā principality of Saugor. Though the Bhonslas of Nagpur afterwards held sway over the country from 1791 till it was annexed by the British in 1818, the Marāthi of those districts is still the Dekhan form of the language. The number of speakers has been returned for the use of this survey as follows :—

Hoshangabad and Makrai	.	.	.	.	.	.	.	.	.	.	.	5,500
Narsinghpur	.	.	.	.	.	.	.	.	.	.	.	600
Jubbulpore	.	.	.	.	.	.	.	.	.	.	.	2,250
Damoh	.	.	.	.	.	.	.	.	.	.	.	1,500
Chanda	.	.	.	.	.	.	.	.	.	.	.	25
												TOTAL 9,875

By summing up the figures given in the preceding pages we arrive at the following total for the Dekhan form of Marāthi.

A. Spoken as a vernacular	.	.	.	.	.	.	.	.	.	.	.	6,093,858
B. Spoken abroad—												
Bombay Presidency	.	.	.	.	.	.	.	.	.	.	.	2,800
Berar	.	.	.	.	.	.	.	.	.	.	.	5,250
Central India	.	.	.	.	.	.	.	.	.	.	.	81,300
Central Provinces	.	.	.	.	.	.	.	.	.	.	.	9,875
												99,225 99,225
												TOTAL 6,193,083

POONA.

The specimens received from Poona very closely agree with the grammatical sketch on pp. 30 and 31. Marāthi is spoken all over the district, without great dialectical differences, by the bulk of the population. The two specimens which follow have very few peculiarities. The form *mī* is used in addition to *myā* as the case of the agent of the personal pronoun of the first person; thus, *mī pāp kēlē āhē*, by-me sin done is. Transitive verbs add *s* in the second person singular of the past tense; thus, *tvā*, or *tū*, *karōḍū hī dīlē-nāhīs*, by-thee a-kid even was-not-given-by-thee; *mōṭhī jēv-nāval kēlis*, a-great feast was-made-by-thee, thou gavest a great feast.

There are no instances of the use of the first person neuter and the third person feminine singular of the present tense. These forms end in *tē*, *tē*, respectively, in Standard Marāthi. Thus, *yētē*, I (neuter) come; *yētē*, she comes. The usual forms in the Dekhan are *yētē*, I (neuter) come; *yētē*, she comes.

In all other respects the specimens well represent the language of Marāthi literature. A list of Standard Words and Phrases will be found below on pp. 395 and ff.

[No. I.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

(DISTRICT POONA.)

SPECIMEN I.

कोणे एका मनुष्यास दोन पुच्छ होते। त्यांतील धाकटा बापाला म्हणाला, बाबा, जो मालमत्तेचा वाँठा मला यावयाचा तो दे। मग त्यानें त्यांस संपत्ति वाँठून दिली। मग थोडक्या दिवसांनी धाकटा पुच्छ सर्व जमा करून दूर देशांत गेला। आणि तेथें उधळेपणानें वागून आपली संपत्ति उडविली। मग त्यानें सर्व खर्चिल्या-वर त्या देशांत मोठा दुष्काळ पडला। त्या-मुळे त्याला अडचण पडूळगली। तेहां तो त्या देशांतील एका गृहस्था-जवळ येजन राहिला। त्यानें तर त्याला ढुकरे चारावयास आपल्या श्रेतांत पाठविले। तेहां ढुकरे जी टरफले खात असत त्यां-वर आपले पोट भरावे असें त्याला वाटले। आणि कोणी त्याला कांहीं दिले नाहीं। नंतर तो शुद्धी-वर येजन म्हणाला, माझ्या बापाच्या किती चाकरांस भरपूर भाखर आहे। आणि मी भुकीने मरतों। मी उठून आपल्या बापा-कडे जाईन व त्याला म्हणेन, बाबा, मी आकाशाच्या-विरुद्ध व तुझ्या-समोर पाप कीले आहे आणि आतां पुढे तुझा पुच्छ म्हणावयास मी योग्य नाहीं। आपल्या एका चाकरा-प्रमाणे मला ठेव। नंतर तो उठून आपल्या बापा-कडे गेला। तेहां तो दूर आहे इतक्यांत त्याचा बाप त्याला पाडून कळवळला, आणि त्यानें धाजन त्याच्या गळ्यास मिठी मारली, व त्याचे चुंबन घेतले। मग पुच्छ त्याला म्हणाला, बाबा आकाशाच्या-विरुद्ध व तुझ्या-समोर मी पाप कीले आहे। आणि आतां पुढे तुझा पुच्छ म्हणावयास मी योग्य नाहीं। परंतु बापानें आपल्या चाकरांस सांगितले, उक्तम भगा आणून त्याचे आंगा-वर घाला। आणि त्याच्या इतांत अंगठी व पायांत जोडा घाला। मग आपण जीऱ्यां आणि आनंद करूऱ्या। काँ कीं इशा माझा पुच्छ मेला होता, तो फिरून जिवंत भाला; व इतरवला होता, तो साँपडला आहे। तेहां ते आनंद करूऱ्या लागले ॥

त्या-वेळेस त्याचा वडील पुच्छ श्रेतांत होता। मग तो घरा-जवळ येजन पोहोचल्या-वर त्यानें वाद्य व नाच ऐकिले। तेहां चाकरांतील एकास

बोलावून त्याने विचारिले, हे काव आहे। त्याने त्याला सांगितले की, तुझा भाज आला आहे; आणि तो तुम्हा बापाला सुखरूप मिळाला म्हणून त्याने मोठी जेवणावळ केली आहे। तेहाँ तो रागावला आणि आँत जार्द-ना। म्हणून त्याचा बाप बाहेर येऊन त्यास समझावूळू लागला। परंतु त्याने बापाला उत्तर दिले की, पहा, मी इतकी वर्षे तुझी चाकरी करतो आणि तुझी आज्ञा मी कधी-ही मोडली नाहीं। तरी म्याँ आपल्या मिळा-बरोबर चैन करावी म्हणून त्वाँ मला कधी करडूळ हि दिले नाहीस। आणि ज्याने तुझी संपत्ती कजविणी-बरोबर उध्वस्थ केली तो तुझा पुत्र जेहाँ आला तेहाँ लासाठी मोठी जेवणावळ केलीस। तेहाँ तो त्यास म्हणाला, मुला, तू नेहमी माझ्या-बरोबर आहेस आणि माझी सर्व मालमत्ता तुझीच आहे। परंतु हर्ष व आनंद होणे योग्य आहे, कारण की तुझा भाज मेला होता तो फिरुन जिवंत भाला, व हरवला होता तो साँपडला ॥

[No. I.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

(DISTRICT POONA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōṇē ēkā manushyās dōn putra hōtē. Tyātil dhākṭā
Certain one to-man two sons were. Them-in-from the-younger
 bāpā-lā mhaṇālā, 'bābā, dzō māl'mattē-tsā vāṭā ma-lā yāvayā-tsā
the-father-to said, 'father, what the-property-of share me-to is-to-come
 tō dē.' Mag tyā-nē tyās sampatti vāṭūn dili.
to give.' Then him-by to-them wealth having-divided was-given.
 Mag thōd'kyā div'sā-nī dhākṭā putra sarv dzamā karūn
Then a-few days-after the-younger son the-whole together having-made
 dūr dēsāt gēlā, āṇi tōthē udh'le-paṇā-nē vāgūn āp'li
far into-country went, and there spendthriftiness-with having-behaved his-own
 sampatti uḍavili. Mag tyā-nē sarv kharchilyā-var tyā
wealth was-squandered. Then him-by all being-spent-after that
 dēsāt mōṭhā dushkāl pad'lā. Tyā-muṭe tyā-lā ad̄tsan
in-country great famine fell. That-on-account-of him-to difficulty
 padū lāg'li; tēvhā tō tyā dēsātil ēkā grīhasthā-dzaval
to-fall began; then he that country-in-from one householder-near
 dzāūn rāhilā. Tyā-nē tar tyā-lā duk'rē tsūrāvayās āp'lyā sētāt
having-gone lived. Him-by then him swine to-feed his-own into-field
 pāṭhavilē. Tēvhā duk'rē jī tar'phalē khāt-asat tyā-var āp'lē
it-was-sent. Then swine which husks used-to-eat that-upon his-own
 pōṭ bharāvē asē tyā-lā vāṭlē; āṇi kōṇi tyā-lā
belly should-be-filled so him-to it-appeared; and anyone-(by) him-to
 kāh dilē nāhī. Nantar tō śuddhi-var yēūn mhaṇālā,
anything was-given not. Then he senses-to having-come said,
 'mājhyā bāpā-chyā kitī tsāk'rās bhar-pūr bhākar āhē, āṇi mī
'my father-of how-many to-servants sufficient bread is, and I
 bhukē-nē mar'tō. Mi uṭhūn āp'lyā bāpā-kadē dzāin va
hunger-with die. I having-arisen my-own father-to will-go and
 tyā-lā mhaṇēn, "bābā, mi ākāśā-chyā-viruddh va tujhya-samōr pāp
him-to will-say, "father, me-(by) heaven-of-against and of-thee-before sin

kēlē āhē, āṇi ātā-pudhē tudzhā putra mhaṇāv'yās
done is, and henceforth thy son to-cause-(myself)-to-be-called
mī yōgya nāhī. Āp'lyā ēkā tsak'rā-pramāṇē ma-la thēv.' Nantar
I fit am-not. Thy-own one servant-like me keep.' Then
tō uṭhūn āp'lyā bāpā-kadē gēlā. Tēvhā tō dūr āhē it'kyāt
he having-arisen his-own father-to went. Then he far is just-then
tyā-tsā bāp tyā-lā pāhūn kal'valā; āṇi tyā-nē dhāūn
his father him having-seen pitied; and him-by having-run
tyā-chyā galāyās miṭhī mār'li, va tyā-chē chumban ghēt'lē.
his on-the-neck embracing was-struck, and him-of kiss was-taken.
Mag putra tyā-lā mhaṇāla, 'bābā, ākāśā-chyā-viruddh va tujhyā-samōr
Then the-son him-to said, 'father, heaven-of-against and of-thee-before
mī pāp kēlē āhē. Āṇi ātā-pudhē tudzhā putra mhaṇāv'yās
me-(by) sin done is. And henceforth thy son to-be-called
mī yōgya nāhī.' Parantu bāpā-nē āp'lyā tsak'rās sāngit'lē,
I fit am-not.' But the-father-by his-own to-servants it-was-told,
'uttam dzhagā āṇūn tyā-chē āṅgā-var ghālā. Āṇi tyā-chyā
'the-best robe having-brought his the-body-on put. And his
hātāt aṅg'hi va pāyāt dzōdā ghālā. Mag āpaṇ jēū
on-the-hand a-ring and on-the-foot shoes you-put. Then we shall-cut
āṇi ānand karū, kñ-kī, hā mādzhā putra mēlā hōtā, tō
and happiness shall-make, because, this my son dead was, he
phirūn jivant dzhālā; va hārav'lā hōtā, tō sāpad'lā āhē.' Tēvhā tē
again alive became; and lost was, he found is.' Then they
ānand karū lāg'lē.
joy to-make began.

Tyā-vēlēs tyā-tsā vadil putra sētāt hōtā. Mag tō gharā-dzaval
At-that-time his elder son in-field was. Then he house-near
yēūn pōhōts'lyā-var tyā-nē vādy va nāts aikilē. Tēvhāl
having-come arriving-after him-by music and dancing was-heard. Then
tsak'rātil ēkās bōlāvūn tyā-nē vichārilē, 'hē kāy āhē?'
servants-in-from to-one having-called him-by it-was-asked, 'this what is?'
Tyā-nē tyā-lā sāngit'lē kī, 'tudzhā bhāū ālā āhē; āṇi tō
Him-by him-to it-was-said that, 'thy brother come is; and he
tujhyā bāpā-lā sukhrūp miṭlā mbaṇūn tyā-nē mōṭhī jēv'nāval kēli
thy father-to safe was-got therefore him-by great feast made
āhē.' Tēvhā tō rāgāv'lā āṇi āt dzhāi-nā. Mhaṇūn tyā-tsā
is.' Then he got-angry and inside would-not-go. Therefore his
bāp bāhēr yēūn tyās sam'dzhāvū lāg'lā. Parantu tyā-nē bāpā-lā
father out having-come him to-persuade began. But him-by father-to
uttar dilē kī, 'pahā, mi it'kī varshē tujhi tsak'ri kar'tō,
reply was-given that, 'see, I so-many years thy service am-doing,

āṇi tujhi ādnyā mi kadhi-hi mōḍli nāhī. Tari myā āp'lyā
 and thy order (by)-me ever-even was-broken not. Yet by-me my-on
 mitrā-barōbar chain karāvi mhaṇūn tvā ma-lā kadhi
 friends-with merriment should-be-made saying by-thee me-to ever
 karḍū hi dilē-nāhīs. Āṇi jyā-nē tujhi sampatti
 a-kid even given-was-not-by-thee. And whom-by thy property
 kadbiṇi-barōbar udhvasth kēli tō tudzhā putra jēvhā ālā
 harlots-with squandered was-made that thy son when came
 tēvhā tyāsāthī mōṭhi jēvṇāval kēlis.' Tēvhā tō tyās
 then his-sake-for great feast was-made-by-thee.' Then he to-him
 mhaṇālā, 'mulā, tū nēh'mi mājhya-barōbar āhēs, āṇi mājhī sarv
 said, 'son, thou always me-with art, and my all
 māl'mattā tujhi-ts āhē. Parantu harsh va ānand hōṇē yōgya āhē.
 property thine-alone is. But delight and joy to-be proper is.
 Kāraṇ-kī, tudzhā bhāū mēlā hōtā, tō phirūn jivant dzhālā; va
 Because, thy brother dead was, he again alive became; and
 harav'lā hōtā, tō sāpad'lā.'
 lost was, he was-found.'

[No. 2.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

(DISTRICT POONA.)

SPECIMEN II.

नारायण-रावांनीं आपल्या-कडून पुष्कळ सांगून पाहिले॒। पण गोविंदाचे॑
मन वळेना। त्याचे॑ मनांत डाक्तरीचा धंदा शिकावा असेंच भरले॒ होते॑।
आणि डाक्तरीचा धंदा शिकण्याचे॑ त्या दिवसांत तसें फारसे॑ साधन नव्हते॑।
एकुलता एक मुलगा थोडीसे॑ अधिक दूऱ्यजी शिकून तयार भाला म्हणजे कोठे॑-
तरी चिकटून द्यावा। नौकर्या त्या दिवसांत सहज लागत आणि नौकरी लागली
म्हणजे बढती ही लवकर होई॑। पण गोविंदाचा नाद एक, आताँ अधिक
दूऱ्यजी न शिकताँ आपल्या श्रेजारीच असणाऱ्या डाक्तरा-जवळ राहन डाक्तरी
धंदा शिकून लवकर डाक्तरी करूँ लागवे॑। नारायण-रावांनीं तसें-ही सांगितले॑
कीं, तू आणखी दूऱ्यजी श्रीक म्हणजे नवीन उघडलेल्या डाक्तरी-कालेजात तुला
घालतो॑। पण नाही॑। शेवटी मुलाचा नाद पुरवावा असे॑ मनांत आणून त्यांनीं
डाक्तर दामोदर-रावांस आपल्या मुलाचा हेतु कळवून त्यास जवळ करावा
अशी विनंती कीली। आणि त्यांनीं-ही, मी त्याला शिकवून तयार करतो॑, पण
तयार भाल्या-नंतर त्यानें या गावांत डाक्तरी-धंदा करूँ नये। अशा अटी-वर
त्यास आपल्या हाता-खालीं विद्यार्थी म्हणून घेण्याचे॑ कबूल कीले॑ ॥

[No. 2.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

(DISTRICT POONA.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Nārāyañ-rāvāñ-nī āp^alyā-kadūn pushkal sāngūn pāhilē. Pañ
Narayan-Rao-by *himself-by* *much* *having-told* *it-was-seen*. *But*
 Gōvindā-chē man valē-nā. Tyā-chē manāt dākt^arī-tsā-dhandā
Govind-of *mind* *would-not-move*. *His* *in-mind* *the-medical-profession*
 śikāvā asē-ts bharlē hōtē. Āṇi dākt^arī-tsā-dhandā
should-be-learnt *so-only* *entered* *was*. *And* *the-medical-profession*
 śik^anyā-chē tyā div^asāt tasē phār^asē sādhan navh^atē. Ekul^atā ēk
learning-of *those* *in-days* *so* *considerable* *means* *was-not*. *Single one*
 mul^agā, thōḍē-sē adhik īingrajī śikūn tayār dzhālā, mhaṇ^ajē
son, *a-little more* *English* *having-learnt* *educated (if-)became,* *then*
 kōṭhē-tarī chik^atūn dyāvā. Nauk^aryā tyā div^asāt
somewhere *having-employed* *should-be-given*. *Employments* *those* *in-days*
 sahadz lāgat, āṇi nauk^arī lāg^ali, mhaṇ^ajē badh^atī-hī
easily used-to-be-got, *and* *employment (when-)was-got,* *then promotion-also*
 lav^akar hōi. Pañ Gōvindā-tsā nād ēk. Ātā adhik īingrajī
rapid used-to-be. *But* *Gorind-of hobby (was-)one.* *Now more English*
 na śik^atā āp^alyā śēd^azārī-ts as^aṇāryā dākt^arā-dzaval
not learning *his-own* *in-the-neighbourhood-just* *being* *the-doctor-near*
 rāhūn dākt^arī dhandā śikūn lav^akar dākt^arī
having-lived *the-medical* *profession* *having-learnt* *soon* *medical-practice*
 karū lāgāvē. Nārāyañ-rāvāñ-nī tasē hī sāngit^alē kī, 'tū
to-make *should-be-begun.* *Narayan-Rao-by* *that also was-said that, 'thou*
 āṇ^akhi īingraji śik, mhaṇ^ajē navīn ughad^alēlyā dākt^arī kālējāt
still-more English learn, *then newly opened* *the-medical in-college*
 tu-lā ghāl^atō. Pañ nāhī. Śēv^atī, 'mulā-tsā nād pur^avāvā,'
thee I-will-put. *But no.* *At-last, 'the-son-of hobby should-be-satisfied,'*
 asē manāt āṇūn tyā-nī dāktar Dāmōdar-rāvās āp^alyā
so in-the-mind *having-brought* *him-by* *doctor to-Damodar-Rao* *his-own*

mulā-tsā hētu ka^lvūn tyās dzaval karāvā aśi
 son-of intention having-informed to-him near he-should-be-made such
 vinantī kēli; āni tyā-nī-hī, 'mī tyā-lā śik^lvūn tayār
 request was-made; and him-by-also, 'I him having-taught prepared
 kartō. Paṇ tayār dzhālyā-nantar tyā-nē yā gāvāt dākt^lrī-
 make. But prepared becoming-after him-by this in-town the-medical-
 dhandā karū nayē.' Aśā atī-var tyās āp^llyā hātā-
 profession to-make it-is-not-proper.' Such condition-on him his-own hand-
 khālī vidyārthī mhaṇūn ghēnyā-chē kabūl kēlē.
 under an-apprentice as taking-of promise was-made.

FREE TRANSLATION OF THE FOREGOING.

Narayan Rao tried his best with many representations, but Govinda would not be moved. His mind was only set on learning the medical profession. And in those days there were not sufficient means for studying that science.

He (Narayan Rao) intended to get his only son employed somewhere when he had become educated after learning a little more English. In those days employment was easily got, and when once employed promotion was rapid. But Govinda had only one thing in his head. He intended, without learning any more English, to become an apprentice under a doctor in the neighbourhood and soon to be a medical practitioner himself. Narayan Rao even told him to learn a little more English and he promised him that he would then send him to the newly opened medical college, but in vain. At last having determined to satisfy his son he informed Doctor Damodar Rao of the boy's object and requested him to take him under his care. The doctor promised to do so, and to teach him on condition that when he became able to practise himself, he should not carry on the business in that village.

ELSEWHERE IN THE DEKHAN.

To the north and west of Poona Marāthi is spoken as a vernacular by most of the Dekhan Hindus and Musalman Tambolis in Bombay Town and Island, and further in Thana, Nasik, and Ahmadnagar.

Bombay Town and Island is a meeting-place for all the different Marāthi sub-dialects. The real home language is the Marāthi dialect of the Central and Northern Konkan. The usual Dekhan form of the language is, however, spoken by about 80,000 people. It has no peculiarities of its own, and need not be illustrated by separate specimens.

The principal language of Thana is the dialect of Marāthi which, with slight local variations, is spoken from Daman to Rajapur. It will be dealt with below, under the head of Konkan Standard. The usual Dekhan form of Marāthi is spoken by Brahmans and other high castes. The number of speakers has been estimated at 32,000.

The principal language of Nasik is Marāthi, shading off into Khāndēśi in the north. This latter language is spoken in the north, on the Khandesh border, where we also find a Bhil dialect. It has hitherto been classed as a dialect of Marāthi. The materials collected for the Linguistic Survey, however, show that it is rather a dialect of Gujarāti, and it will therefore be dealt with in connection with that language. See Vol. ix, Part ii.

No specimens have been received of the Marāthi dialect of Nasik. It is, however, almost certain that it does not materially differ from the form which that language assumes in the neighbouring Ahmadnagar. Specimens have been forwarded of two border dialects, spoken in the west of the district. They are the so-called Kōnkanī, which is entirely different from Kōnkanī proper, in the north, and Thāk̄ri in the south. The former is a Bhil dialect, and the latter will be dealt with in connection with the Marāthi spoken in the Central and Northern Konkan. See below pp. 109 and ff. It is very probable that the current Marāthi of Nasik, especially in the west, has some of the same characteristics. Above the hills, however, the difference between the two forms of speech is so unimportant that no inconvenience can possibly arise from the Nasik dialect being classed under the standard form of Marāthi current in the Dekhan.

To the south of Nasik lies the district of Ahmadnagar, the principal language of which is Marāthi. It is the usual Dekhan form of that language, and it is not necessary to illustrate it further.

Marāthi is further spoken all over the Bhor State as the principal language. It is the usual Dekhan form and need not be illustrated by means of a separate specimen. We may only note that *t* is often added to the second person plural of the past tense of intransitive verbs. Thus, *tumhī gēlāt*, you went.

In Sholapur the same form of Marāthi is the principal language in the north and the west.

Marāthi is also the principal language of the northern part of the Akalkot State and of Pilio and Kurla of the same State. The language of the rest of the State is Kanarese. No specimens have been received, but there is no reason for assuming that the Marāthi of Akalkot differs in any important points from that spoken in Sholapur.

The principal language of the Satara District, as also of the States Phaltan and Audh in the Satara Agency is Marāthi with the usual characteristics of the Dekhan. Of the 59,500 speakers in the Phaltan State about 56,000 are stated to be Kun̄bis. Their dialect does not, however, differ from that of the rest of the population.

The principal language of Belgaum is Kanarese. In the west of the district the bulk of the population speak Standard Marāthi. The figures returned for the different Talukas are as follows :—

Gokak	.	.	.	.	.	.	.	.	.	.	.	.	4,000
Athni	.	.	.	.	.	.	.	.	.	.	.	.	40,000
Chikodi	.	.	.	.	.	.	.	.	.	.	.	.	85,000
Belgaum	.	.	.	.	.	.	.	.	.	.	.	.	82,582
Parasgad	.	.	.	.	.	.	.	.	.	.	.	.	4,000
Khanapur	.	.	.	.	.	.	.	.	.	.	.	.	48,381
Sampaon	.	.	.	.	.	.	.	.	.	.	.	.	500
												TOTAL	264,463, or, in round numbers, 265,000.

The dialect of Belgaum closely agrees with that of Satara. The dental and lingual *n* are confounded. Thus, we find *tyā-nē* and *tyā-nē*, by him. The numeral 'one' is written *yēk*, a state of affairs which is common in many parts of the territory in which Marāthi is a vernacular. The conjunctive participle is sometimes slightly irregular. Thus, *nighōn*, having gone out; *yēvun*, having come. The verb *hōnē*, to become, forms the past tense *dzhāh'lā*, where Standard has *dzhālā*. Such discrepancies are, however, not sufficiently important to make it necessary to give any specimen of the dialect.

In Jat and Daphlapur, Marāthi is spoken on the north-western border and in a small district half-way between Jat and Karajgi, about Asungi and Jilyal. The dialect closely agrees with that of Satara.

Marāthi is also the main language of Kolhapur. The dialect shows all the characteristics of the form of Marāthi spoken in Satara. The tendency to pronounce the short *a* fully seems here to have been carried to an extreme. In other respects the dialect does not differ from that current in neighbouring districts. The only peculiarity is that a *ta* is added in the second person plural of the past tense. Thus, *ma-lā kōkarū suddhā dilē-nāhīta*, to-me a-kid even has-not-been-given-by-you ; *ēka mēl^zavānī tumhī dēt āhāta*, you have given a feast.

In the Southern Jaghir States Marāthi is spoken in the North and East. Specimens have been received from Miraj, Sangli, and Kurundwad. They all exhibit the same form of the language as that current in Satara and neighbouring districts. The second person singular of the past tense of transitive verbs only occasionally adds *s*. The only other peculiarity which needs be mentioned is the preference shown for the word *avaghā*, all.

Closely related is also the dialect exhibited in the specimens received from Ramdrug. As in the neighbouring Belgaum dialect the past tense of the verb *hōnē*, to become, is *dzhāh'lā* and not *dzhālā*.

As will have appeared from the preceding remarks Marāthi is remarkably uniform all over the Dekhan. In order to illustrate the widespread tendency to pronounce the short *a* fully it will be sufficient to give the first lines of a version of the Parable of the Prodigal Son which has been received from Kolhapur. The tendency has here been carried to the extreme.

[No. 3.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

(STATE KOLHAPUR.)

Kōṇā ēkā manushyāsa dōna mulagē hōtē. Tyāntila dhākatā āpalyā bāpāsa mhaṇālā, 'bābā mālamattē-tsā dzō bhāga ma-lā yāvayā-tsā tō ma-lā dē.' Maga tyā-nē āpalī jinagi tyā-nā vāṭūna dili. Pudhē phār divasa lōṭalē nāhita tō-tsā dhākaṭyā-nē tī sarva dzamākarūna ēkā dūra-chyā dēsā-chyā mārga dhārilā, āṇi tēthē udhalēpaṇā-nē vāgūma āpalā aivadza gamāvilā.

Standard Marāthī, in the usual Dekhan form, is also spoken to a great extent in Janjira, Kolaba, and Ratnagiri, and it has influenced the speech of the educated classes all over the Konkan. No estimates are, however, available with regard to the proportion of the population in those districts which speak the Dekhan form of the language, and the reported figures have, therefore, been put down as all belonging to the slightly different form which Marāthī assumes in the Central Konkan.

Marāthī is also the principal language in the north-western portion of the Nizam's territory, which does not fall within the scope of the present Survey.

The Marāthī spoken in Berar and the Central Provinces differs in some respects from the form which the language has in the Dekhan, and it will, therefore, be separately dealt with below. The usual Dekhan form is, however, also spoken by a considerable portion of the population in Buldana.

The District of Buldana is the meeting ground between the two forms of Marāthī current in the Dekhan and in Berar respectively. The west of the district belongs to the former, and the east to the latter.

The first few lines of the Parable of the Prodigal Son which follow will show that the current dialect of Western Buldana in no important points differs from the usual Dekhan Standard. We may only note the frequent use of *va* instead of *āṇi*, and. A list of Standard Words and Phrases which has not been reproduced gives the forms *āmu-chē*, our; *āmhi āhōnt*, we are; *tumhi āhānt*, you are. These do not occur in the specimen.

[No. 4.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

(DISTRICT BULDANA.)

कोणा एका माणसास दोन मुलगे होते। त्या-पैकीं धाकटा बापास म्हणाला, बाबा माझ्या हिशाची जिनगी मला द्या। म्हणून बापाने आपली जिनगी दोघां-मध्ये वांटून दिली। थोड्याच दिवसांनीं धाकटा मुलगा आपली सर्व जिनगी घेऊन देशांतरास गेला; व तेथीं त्याने चैनबाजी-मध्ये आपली सर्व जिनगी उडविली। त्याचा सर्व पैसा द्या रितीने खर्च भाल्या-वर त्या देशांत एक मोठा दुष्काळ पडला। व त्या-मुक्ते त्यास फार ददात पडूळ लागली। नंतर तो एका गृहस्था-कडे जाऊन राहिला। त्या गृहस्थाने द्याला आपले श्रेतांत डुकरे राखण्यास ठेविले ठेविले।

Kōṇā ēkā māṇ^osūs dōn mul^ogē hōtē. Tyā-paikī dhāk^otā
Certain a to-man two sons were. Them-from-among the-younger
 bāpās mhaṇālā, 'bābā, mājhya hiṣā-chī jin^ogi ma-lā dyā.'
to-the-father said, 'father, of-me share-of property me-to give.'
 Mhaṇūn bāpā-nē āp^oli jin^ogi dōghā-madhyē vāṭūn
Therefore the-father-by his-own property both-among having-divided
 dili. Thōdyā-ts div^osā-nī dhāk^otā mul^ogū āp^oli sarv
was-given. A-few-only days-after the-younger son his-own all
 jin^ogi ghēūn dēsāt-rās gēlā; va tēthē tyā-nē
property having-taken to-another-country went; and there him-by
 chain-bājī-madhyē āp^oli sarv jin^ogi udavilī. Tyā-tsā sarv
merry-making-into his-own all property was-squandered. Him-of all
 paisā hyā riti-nē kharts dzhālyā-var tyā dēsāt ēk
money this manner-by spent having-become-after that into-country one
 möthā dushkāl pad^olā; va tyā-mulē tyās phār dadāt padū lāg^oli.
mighty famine fell; and that-for to-him great difficulty to-fall began.
 Nantar tō ēkā grīhasthā-kadē dzāūn rāhilā. Tyā grīhasthā-nē hyā-lā
Then he one householder-to having-gone lived. That householder-by him-to
 āp^ole sētāt duk^orē rākh^onyās thōvilē.
his-own into-field swine to-keep it-was-kept.

The dialect of Basim was originally reported to be the Dekhan form of Marāṭhi. An inspection of the specimens forwarded from that district has however shown that they share most of the features characteristic of the Marāṭhi spoken in Berar and the Central Provinces, and they have, accordingly, been transferred to that dialect. It is, on the other hand, probable that some of the educated classes speak the Standard language of the Marāṭhi literature, as is the case in all Marāṭhi speaking districts.

BROKEN DIALECTS OF THE DEKHAN.

Marāṭhi is remarkably uniform throughout the Dekhan. In the south-west we find colonies of Kōnkaṇī in Belgaum, and, in the Ghats, dialects are spoken which are intermediate between the forms of Marāṭhi current in the Dekhan and in the Northern and Central Konkan. These will be dealt with below in connexion with the language of Thana and the Konkan.

In the south and east Marāṭhi borders on Kanarese, and in Bijapur and Dharwar we meet with dialects which have, to a small extent, been influenced by that language. This influence is, however, not very important. The chief result which it has effected is a weakening of the sense of gender, and a confusion between the active and passive constructions of transitive verbs.

The number of Marāṭhi speakers in Bijapur has been estimated at 27,680. Most of these speak ordinary Marāṭhi. A corrupt form is, however, spoken among the rustics, and will be illustrated by means of a specimen.

This dialect mainly agrees with the Standard Marāṭhi of the Dekhan. In some points, however, it has features similar to the Marāṭhi dialects of the Konkan.

Thus we find *a* for Standard *ē*; *n* for *ṇ*; dropping of aspirates; dropping of *v* before *i*, *ī*, and *ē*; insertion of *y* before other vowels, and so on. Compare *tata* for *tēthē*, there; *kuni* for *kōṇī*, some one; *nāī* for *nāhī*, not; *irudd* for *viruddh*, against; *yīs* for *vīs*, twenty; *yēl* for *vēl*, time. Compare also forms such as *lyōkān*, by the son; *tyās-ni*, to him; *hai*, he is, and so on.

It has already been remarked that the genders are liable to be confounded, and that the different constructions of the verbs are not correctly distinguished. Thus, we find *samda* and *samdi jindagi*, all property; *tyā-chyā mulās mī lai phat'kē mār'lō āhē*, I have beaten his son with many stripes.

All these points are, however, relatively unimportant, and there will be no difficulty in understanding the version of the Parable of the Prodigal Son which follows.

[No. 5.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

BIJAPUR DIALECT.

(DISTRICT BIJAPUR.)

कुनि योक मानसाला दोन ल्योक होते । त्यातला ल्हानगा बापास म्हंटला, बाबा, माजे वाटनीचा माल मला दे । मग त्येन वाटनी करून दिलि । मग शोडक्या दिवसानि दाकटा ल्योक समदि माल गोळा करून गेवून-श्यानि दूर मुलकास गेला । तत उद्क्षेपन करून समदि जिंदगी हाळ केला । मग समदि जिंदगी हाळ केल्या-वर मोठा दुक्कळ पडला । त्या-मुळ त्यासनि अडचन होवू लागली । तवा तकडच योक मानसा-जवळ चाकरी राहिला । त्येन त्यासनि डुकर राकायला आपले सेताला लावून दिला । तवा डुकरानी खानेच पेंड खावून-श्यानि आपल पोट भराव म्हंटला । तरी त्याला कुनी काईच दिले नाई । मग त्यो सुही-वर येवून-श्यानि म्हंटला, माज बापाच किति चाकरासनि पोटभर खायाला है । आनि म्या भुकीन उपासि मरतो । मी उटून बापा-कड जाईन, आनि तेला म्हनू की, बाबा रे, म्या आकासचा इरुह आनि तुज्या म्होर पाप केला है । अता-पासून म्या तुज ल्योक म्हनन्याला लायक न्हव । आपले चाकरीचे गड्या-वानि मला ठेव । मग त्यो उटून आपल बापा-कडेस गेला । त्यो अजूनि दूर हैस्तवर बाप त्येला पाहऱन कळकळून धावून-श्यानि त्येचे गळ्यास मिठि घाटलि, आनि त्येचा मुका घेटला । मग ल्योकान त्यासनि म्हंटल बाबा, परलोकाचे इरुह आनि तुज्या म्होर म्या पाप केल्या । अता-पासून तुजा ल्योक म्हनन्यास म्या लायक नाई । मग बापानी चाकरास सांगिटला, चांगल अंगराका आनून त्यासनि घाला । त्येचे हाता-मंदि आंगटि आनीक त्येचा पायात जोडा घाला । खावून-श्यानि आनन्द करू । का म्हंटल तर, द्यो ल्योक मेल्याला फिरून वाचला है । गमावून गेल्याला मिळाला है । तवा ते कुशाल जाले ॥

तवा त्येचा थोरला ल्योक सेतात होता । त्यो घरा-पासी आल्या-वर त्येन गाना बजाना ऐकल । तवा गड्यातला योक गडीस बोलावून इचारला, हे काय है । त्येन त्यासनि सांगिटले की, तुजा भाऊ आला है । आनि त्यो तुजा बापास कुशाल मिळाला म्हनून-साठि मोट जिवन केला है । तवा त्यो रागाला येवून आत जाईना । येच्या-करता बाप भाऊर येजन-श्यानि त्यासनि समजावू

लागला । मग येन बापाला फिरून बोलला की, बग, दृतक वरीस तुजी चाकारि करतो, तुजी गोट्ट म्या कवाच मोडली नाईंद॒। तरी म्या माजे सोबती-बराबर चैन करन्यास तु मला कवाच शेंकीचि पिल्लू बि दिला नाईंद॒। आनि तुज जिन्दगी कसविनीचे-बराबर समदि हाक केल्याला हा तुजा ल्योक आला है, म्हनून येच-साठि मोठ जेवन केल हैस । तवा येन त्यास म्हंटला की, लेका, तु हमेषा माजे संगाट है । माज समदि जिन्दगी तुजीच है । पन क्यालि कुशालि कराव द्यो रास्त है । का म्हंटला तर द्यो तुजा भाऊ मेला होता यो फिरून जिवंत जाला है; आनि गमावला होता यो मिकाला है ॥

[No. 5.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

BIJAPUR DIALECT.

(DISTRICT BIJAPUR.)

TRANSLITERATION AND TRANSLATION.

Kuni yok mān'sālā dōn lyōk hōtē. Tyātlā lhān'gā
Certain one man-to two sons were. Them-in-from the-younger

bāpās mhaṇṭlā, 'bābā, mādze vāṭ'nī-tsā māl ma-lā dē.' Mag
to-the-father said, 'father, of-me share-of property me-to give.' Then

tyēn vāṭ'nī karūn dili. Mag thōḍ'kyā div'sā-ni dāk'tā
him-by share having-made was-given. Then a-few in-duys the-younger

lyōk sam'di māl gōlā karūn gēvūn-syāni dūr mul'kās
son all property together having-made having-taken far to-a-country

gēlā. Tata ud'lēpan karūn sam'di jind'gi hāl kēlā. Mag
went. There spendthriftiness having-made all property ruin made. Then

sam'di jind'gi hāl kēlyā-var mōṭā dukū! pad'lā. Tyā-mul tyās-ni
all property ruin made-after great famine fell. Therefore to-him

ad'chan hōvū lāg'li. Tavā tak'la-ts yok mān'sā-dzaval tsāk'rī
difficulty to-become began. Then there one man-near in-service

rāhilā. Tyēn tyās-ni dukar rākāy'lā āp'lē sētā-lā lāvūn
lived. Him-by to-him swine to-keep his-own to-the-field having-employed

dilā. Tavā duk'rā-nī khānē-tsa pēṇḍ khāvūn-syāni āp'la pōṭ
it-was-given. Then the-swine-by eating-of husk having-eaten his-own belly

bharāva mhaṇṭlā. Tari tyā-lā kunī kāū-ts dilē
should-be-filled he-thought. Yet him-to by-anybody anything was-given

nāi. Mag tyō suddi-var yēvūn-syāni mhaṇṭlā, 'mādza bāpā-tsa kitī
not. Then he senses-on having-come said, 'my father-of how-many

tsāk'rās-ni pōṭ-bhar khāyālā hai. Āni myā bhukōn upāsi mar'tō.
to-servants belly-full to-eat (there) is. And I hunger-with fasting die.

Mi utūn bāpā-kadā dzāin, āni tē-lā mhanū ki, "bābā-rē,
I having-risen father-to will-go, and him-to will-say that, "father-O,

myā ākās-tsā-irudd āni tujyā mhōr pāp kēlā hai. Atā-pāsūn
by-me the-heaven-of-against and of-thee before sin done is. Now-from

myā tudza lyōk mhan'nyā-lā lāyak nhava. Āp'lē tsāk'rī-tsē gadyā-vāni
I thy son to-be-called fit am-not. Thy-own service-of servant-like

ma-lā thēv.'" Mag tyō utūn āp'la bāpā-kadēs gēlā. Tyō adzūni
me-to keep.'" Then he having-risen his-own father-to went. He yet

dür hai-stavar bāp tyē-lā pāhūn ka^lka^lūn
far is meanwhile the-father him-to having-seen having-taken-pity
 dhāvūn-śyāni tyē-tsō galyās miti ghāt^li, āni tyē-tsā mukā
having-run him-of to-the-neck embracing was-put, and him-of a-kiss
 ghēt^lā. Mag lyōkān tyās-ni mhan^tla, 'bābā, par^alōkā-tsē-irudd
was-taken. Then the-son-by to-him was-said, 'father, the-next-world-of-against
 āni tujyā mhōr myā pāp kēlyā. Atā-pāsūn tudzā lyōk mhan^tnyās
and of-thee before by-me sin is-done. Now-from thy son to-be-called
 myā lāyak nāi.' Mag bāpā-ni tsāk^rās sāngit^lā, 'tsāng^lā
I fit am-not. Then the-father-by to-servants it-was-told, 'good
 aṅgrākā ānūn tyās-ni ghālā. Tyē-tsō hātā-mandi aṅg^tī, ānīk
a-coat having-brought to-him put. His hand-on a-ring, and
 tyē-chā pāyāt dzōdā ghālā. Khāvūn-śyāni ānand karū. Kā
his on-the-feet a-shoe put. Having-eaten joy we-shall-make. Why
 mhan^tla, tar, hyō lyōk mēlyālā, phirūn vāts^lā hai; gamāvūn
(if-)it-is-said, then, this son had-been-dead, again recovered is; having-lost
 gēlyālā, mi^lālā hai.' Tavā tē kuśāl dzālē.
he-had-gone, got he-is. Then they joyous became.

Tavā tyē-tsā thōrlā lyōk sētāt hōtā. Tyō gharā-pāsī ālyā-var
Then his eldest son in-the-field was. He house-near coming-on
 tyēn gānā badzānā aik^lā. Tavā gadyāt^lā yōk gadis
him-by singing music was-heard. Then servants-in-being one to-servant
 bolāvūn itsār^lā, 'hō kāy hai?' Tyēn tyās-ni sāngit^lē kī,
having-called he-asked, 'this what is?' Him-by to-him it-was-told that,
 'tudzā bhāu ālā hai. Āni tyō tujā bāpās kuśāl mi^lālā
'thy brother come is. And he thy to-father safe was-got
 mhanūn-sāti mōt jēvan kēlā hai.' Tavā tyō rāgā-lā yēvūn āt
therefore great a-feast made is. Then he anger-to having-come in
 dzālā-nā. Yē-chyā-kar^tā bāp bhāir yēvūn-śyāni tyās-ni sam^adzāvū
would-not-go. Of-this-for the-father out having-come to-him to-persuade
 lāg^lā. Mag tyēn bāpā-lā phirūn bol^lā kī, 'bag, it^aka
began. Then him-by the-father-to again it-was-said that, 'see, so-many
 varis tujī tsāk^rī kar^tō, tujī gött myā kavā-ts mōd^li nāi. Tari
years thy service I-do, thy story by-me ever was-broken not. Still
 myā mādzē sōb^ti-barābar chain karanyās tu ma-lā kavā-ts
I of-me friends-with merriment to-make (by-)thee me-to ever
 sēli-chi pillū-bi dilā nāi. Āni tudza jind^gi kas^abini-tsē-barābar
sheep-of young-one-even was-given not. And thy property of-harlots-with
 sam^adi hāl kēlyālā, hā tudzā lyōk ālā hai, mhanūn tyē-tsāsāti
all waste made, this thy son come is, therefore him-for

mōta jēvan kēla hai.' Tavā tyēn tyās mhaṇṭlā kī, 'lēkā,
great a-feast made is-by-thee.' Then him-by to-him it-was-said that, 'son,
tu hamēshā mādzē-sāngāt hai. Mādza sam'da jind'gī tujī-ts hai.
thou always of-me-with art. My all property thine-alone is.
Pan kyāli-kuśāli karāva hyō rāst hai. Kā mhaṇṭla, tar,
But joy-merriment should-be-made this right is. Why (if-)it-is-said, then,
hyō tudzā bhāu mēlā hōtā, tyō phirūn jivant dzālā hai; āni
this thy brother dead was, he again alive become is; and
gamāv'lā hōtā, tyō milālā hai.'
lost was, he got is.'

The current language of Dharwar is Kanarese. According to information collected for the Linguistic Survey there are, however, about 44,000 people in that district who talk Marāthi. The educated class, especially those who have been trained in schools and colleges, use the Standard form of that language, while the other classes speak a dialect which shows some traces of Kanarese influence.

The Marāthi Kun'bīs in the Dharwar and Kalghatgi Talukas in the west of the district bordering on Kanara are said to speak a dialect called Kuļvāḍī. The number of speakers has been estimated at 3,000.

A list of Standard Words and Phrases in Kuļvāḍī has been received from the Commissioner. It shows that the dialect in some points agrees with the form of Marāthi current in the Konkan. Thus, we find the present tense of the verb substantive formed as follows :—

Singular	1 <i>hāvu</i>	Plural	1 <i>hāy</i>
	2 <i>hās</i>		2 <i>hāy</i>
	3 <i>hāy</i>		3 <i>hāt</i>

Similarly we also find forms such as *tu mār'tēs*, thou strikest; *tō mār'tāy*, he strikes; *tumī mār'lyāsī*, you strike; *tyāṇī mār'lyāt*, they strike. In the past tense we find forms such as *tyāṇ mār'lyān*, he struck; *tyāṇī mār'lyānī*, they struck, etc.

In the future we may note forms such as *tumī mār'sālī*, you will strike; *tyāṇī mār'lyālī*, they will strike.

In other respects Kuļvāḍī does not seem to differ from the usual form of Marāthi spoken in the Dekhan.

The Marāthi dialect of Dharwar is, in some places, influenced by the neighbouring Kanarese. The pronunciation is said to be broad and rough as in that language. The various genders and the different verbal constructions are sometimes confounded; thus, *āp'lā* (for *āp'li*) *sarv jind'gī*, all his property; *gṛihasthā-chī* (instead of -*chyā*) *gharī*, in a citizen's house; *tu mēj'vānī dilē*, thou gavest a feast; *mī pāp kēlō*, I did sin, and so on.

The two specimens which follow illustrate this mixed form of Marāthi. It will be seen that the discrepancies are not very important.

[No. 6.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

DHARWAR DIALECT.

(DISTRICT DHARWAR.)

SPECIMEN I.

एक मनुष्याला दोन मुले होते। आणि त्या-पैकी धाकटा मुलगा त्याच्या बापाला म्हणाला की, बाबा जिन्दगी-पैकी माझे हिशाला येणार भाग मला दे। तेवा त्याचा बाप आपला जिन्दगी विभाग करून दिला। काहिं दिवसा-नन्तर लहान मुलगा आपला सर्व जिन्दगी घेवून दूर देशाला गेला। तेथे तो आपला सर्व जिन्दगी लफंगिरीने नाश केला। तो आपला सर्व जिन्दगी खर्च केल्या-नन्तर त्या देशात मोठा दुष्काळ पडला। तेवा तो आपला पोटाला काहिं नाही असे पाहून त्या गावा-पैकी एका गृहस्थाची घरी जावून राहिला। तो गृहस्थ त्याला डुकर संरक्षण करायाला आपला श्रेताला पाठविला। तेथे तो डुकर खाण्याची पेंडीने आपला पोट भरायाला दूष्का केला, तरी ते मुधा त्याला कोणी-ही दिले नाही। तेवा तो शुद्धि-वर घेवून असे म्हणाला की, माझ्या बापा जवळ पुष्कळ नवकराला पोटभर अन्न मिळते। असे असून मी उपवास मरतो। मी आता दृथून माझ्या बापा-कडे जावून म्हणतो की, बाबा मी तुम्ह्या-पुढे व परलोका विरुद्ध पाप केलो। आता तुमचा मुलगा म्हणून घ्यायाला मी योग्य नाही। मला तुमच्या नवकरा-पैकी एक कारून घ्या। असे बोलून तो आपला बाबा-कडे गेला। तो अजून दूर होता तेहाच त्याचा बाप त्याला पाहून मोठ्या अन्तःकरणाने त्याच्या-कडे पक्त जावून त्याच्या गळ्याला मिटि घालून चुंबिला। तेवा तो मुलगा म्हणाला की, बाबा, परलोका-विरुद्ध व तुमच्या समक्षम पाप मी केला। आता तुमचा मुलगा म्हणून घ्यायाला योग्य नाही। हे ऐकून बाप आपला नवकर लोकाला असे सांगितला की, उत्तम प्रकारचे आंगरखा आणून त्याला घाला, त्याच्या बोटात आंगठी घाला, आणखी पायात जोडे घाला। अम्ही जीवण करून आनंदाने राहू। कारण हा माझा मुलगा मेल्या-सारखा भाला होता

आता तो जीवंत आहे, गेला होता तो आता मिळाला । सर्वाना हे ऐकून आनन्द भाला ॥

त्याचा थोरला मुलगा शेता-मध्ये होता । शेताहून परत येताना घरा-जवळ नृत्य आणि गायन ऐकून, आज काय आहे, म्हणून आपला नवकरा-पैकी एकाला बोलावून विचारला । तुझा सहोदर आला आहे म्हणून तो नवकर सांगितला, आणखी तो पुनः सुरचित येवून भेटला-मुक्के तुझा बाप मेजवानी वगैरे आनंदाचा कृत्य किला आहे । हे ऐकून तो रागावून घरा बाहेर उभा राहिला । तेहा त्याचा बाप बाहेर येऊन त्याला विनम्री करू लागला । त्याला मुलगा बोलला की, पहा, मी दूतके दिवस तुमचे सेवा करीत आहे । तुमचा अज्ञा मी कधी-ही मोडलो नाही । असे असून माझ्या खेळी बरोबर चैनि करायाला मला कधी-ही सवड दिले नाही । परन्तु तुझा सर्व संपत रांडबाजीने हरलेला तुझा मुलगा आल्या बरोबर तू त्याच्या करिता मेजवानी दिले । त्याला बाप सांगितले की, तू निहमी माझ्या-जवळ असतोस, माझा सर्व जिन्दगी तुझाच आहे । आता तू आनन्दी व संतोषी क्हावा असावा होतास । कारण हा तुझा बंधु मेलेला जीवंत आहे आणि गेलेला साँपडला आहे ॥

[No. 6.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

DHARWAR DIALECT.

(DISTRICT DHARWAR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ek manushyā-lā dōn mulē hōtē. Āṇi tyā-paikī
A-certain man-to two sons were. And them-from-among
 dhāk'tā mul'gā tyā-chyā bāpā-lā mhaṇālā kī, 'bābā,
the-younger son his father-to said that, 'father,
 jind'gī-paikī mājhē hiṣā-lā yēñār bhāg ma-lā dē.' Tēvā
the-property-from-among my share-to to-come portion me-to give.' Then
 tyā-tsā bāp āp'lā jind'gī vibhāg-karūn dilā. Kāhi div'sā-nantar
his father his-own property having-divided gave. Some days-after
 lahān mul'gā āp'lā sarv jind'gī ghēvūn dūr dēśā-lā
the-younger son his-own all property having-taken a-far country-to
 gēlā. Tēthē tō āp'lā sarv jind'gī laphāngirī-nē nāś-kēlā. Tō
went. There he his-own all property riotous-living-by squandered. He
 āp'lā sarv jind'gī kharts-kelyā-nantar tyā dēśāt mōṭhā dushkāl
his-own all property had-expended-after that in-country a-great famine
 pad'lā. Tēvā tō āp'lā pōṭā-lā kāhi nāhī asē pāhūn tyā
fell. Then he his-own belly-to anything is-not so seeing that
 gāvā-paikī ēkā grihasthā-chi gharī dzāvūn rāhilā. Tō
village-from-among one householder-of to-house having-gone remained. That
 grihasth tyā-lā duk'ra saṁrakṣhaṇ karāyā-lā āp'lā sētā-lā pāthavilā.
householder him-to swine protection to-make his-own field-to sent.
 Tēthē tō duk'ra khānyā-chi pēndī-nē āp'lā pōṭ bharāyā-lā icchēkhā
There he swine eating-of husks-with his-own belly to-fill wish
 kēlā, tari tē sudhā tyā-lā kōṇi-hī dilē nāhī. Tēvā tō
made, yet that even him-to by-anybody-even was-given not. Then he
 śuddhi-var yēvūn asē mhaṇālā kī, 'mājhya bāpā-dzaval pushkaṇ
senses-on having-come so said that, 'my father-near many
 nav'k'rā-lā pōṭ-bhar ann mi'l'tē; asē asūn mī up'vāsa mar'tō.
servants-to belly-full food is-got; so having-been I starcation-by am-dying.
 Mi ītā ithūn mājhya bāpā-kadē dzāvūn mhaṇ'tō kī, "bābā,
I now from-here my father-to having-gone say that, "father,

mī tujhyā puḍhō va par-lōkā-viruddh pāp kēlō, ātā tum-tsā mulgā
I of-thee before and next-world-against sin did, now your son
 mhaṇūn ghyāyā-lā mī yōgy nāhi; ma-lā tum-chyā nav^ak^arā-paikī
having-said to-take I worthy am-not; me-to your servants-from-among
 ēk karūn ghyā.”’ Asē bōlūn tō āp^alā bābā-kadē gēlā. Tō
one having-made take.”’ So having-said he his-own father-to went. He
 adzūn dūr hōtā tēvhā-ts tyā-tsā bāp tyā-lā pāhūn mōthyā
yet far was just-then his father him having-seen great
 antahkaruṇā-nē tyā-chyā-kadē paṭat dzāvūn tyā-chyā galayā-lā miṭi
compassion-with him-of-towards running having-gone his neck-to embracing
 ghālūn chumbilā. Tēvā tō mulgā mhaṇālā kī, ‘bābā, par-lōkā-
having-put kissed. Then the son said that, ‘father, next-world-
 viruddh va tum-chyā samaksham pāp mī kēlā. Ātā tum-tsā
against and your in-presence sin I did. Now your
 mulgā mhaṇūn ghyāyā-lā yōgy nāhi.’ Hē aikūn bāp
son having-said to-take worthy am-not.’ This having-heard the-father
 āp^alā nav^akār lōkā-lā asō sāngit^alā kī, ‘uttam prakār-chē āṅgar^akhā
his-own servant people-to so told that, ‘the-best sort-of a-coat
 āṇūn tyā-lā ghālā; tyā-chyā böṭāt āṅg^athī ghālā, āṇ^akī
having-brought him-to put; his on-finger a-ring put, and
 pāyāt dzōdē ghālā; amhī jēvan^a karūn ānandā-nē rāhū;
on-feet shoes put; we feeding having-done gladness-with will-live;
 kāraṇ hā mādzhā mulgā mēlyā-sār^akhā dzhālā hōtā, ātā tō jivant
because this my son dead-like become was, now he alive
 āhē; gēlā hōtā, tō ātā milālā.’ Sarvā-nā hē aikūn ānand
is; gone was, he now is-obtained.’ All-to this having-heard joy
 dzhālā.
became.

Tyā-tsā thōr^alā mulgā sētā-madhē hōtā. Sētā-hūn parat yētā-nā
His eldest son field-in was. Field-from back while-coming
 gharā-dzaval^a nrity āṇi gāyan aikūn, ‘ādz kāy āhē?’
house-near dancing and singing having-heard, ‘to-day what there-is?’
 mhaṇūn āp^alā nav^ak^arā-paikī ēkā-lā bōlāvūn vichārlā. ‘Tudzā
having-sail his-own servants-from-among one-to having-called he-asked. ‘Thy
 sahōdar ālā āhē,’ mhaṇūn tō nav^akar sāngit^alā; ‘āṇ^akī tō punah
brother come is,’ having-said that servant told; ‘and he again
 surakshit yēvūn bhēṭ^alā-muṭō tudzhā bāp mēj^avāni, vagairē,
in-good-health having-come met-because thy father feast, etc.,
 ānandā-tsā krity kēlā āhē.’ Hē aikūn tō rāgāvūn
rejoicing-of action ‘done is.’ This having-heard he being-angry

gharā-bāhēr ubhā rāhilā. Tēvhā tyā-tsā bāp bāhēr yēūn
house-outside-of standing remained. Then his father out having-come
 tyā-lā vinanti karū lāg'lā. Tyā-lā mul'gā bōl'lā kī, 'pahā, mī it'kē
him-to entreaty to-do began. Him-to the-son said that, 'see, I so-many
 divas tum-chē sēvā karit āhē, tum-tsā adnyā mī kadhi-hī mōd'lō
days your service doing am, your order I ever-even broke
 nāhī; asē asūn mājhyā snēhī-barōbar chaini karayā-lā ma-lā kadhi-hī
not; so having-been my friends-with merriment to-make me-to ever-even
 savad dilē nāhī. Parantu tudzhā sarv sampat rāṇḍ-bājī-nē har'lēlā
liberty given not. But thy all wealth harlotry-by who-has-wasted
 tudzhā mul'gā ālyā-barōbar tū tyā-chyā karitā mēj'vānī dilē.'
thy son came-as-soon-as thou of-him for a-feast gavest.'
 Tyā-lā bāp sāngit'lē kī, 'tū nēh'mī mājhyā-dzaval as'tōs, mādzhā
Him-to the-father said that, 'thou always of-me-near art, my
 sarv jind'gī tudzhā-ts āhē. Ātā tū ānandī va santoshī vhāvā-
all property thine-alone is. Now thou happy and contented shouldst-
 asāvā-hotās; kāraṇ hā tudzhā bandhu mēlēlā, jivant āhē; āni gēlēlā,
have-been; because this thy brother dead, alive is; and gone,
 sāpad'lā āhē.
found is.'

[No. 7.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

DHARWAR DIALECT.

(DISTRICT DHARWAR.)

SPECIMEN II.

A FOLK-TALE.

येक कोला व कोली होती। ते येक दिवस फिरण्यास गेले। जाताना वाटे-मध्ये येक वाघाचा घर होता, ते पाहून कोली, मी इथेच प्रसूत होतो, म्हणू लागली। हे ऐकून कोला म्हणाला की, अग रांडे, वाघ सायंकाळी येवून तुला खाऊन टाकील। खाल्या-वर तुझा जन्म नाहिसा होतो। हे न ऐकता कोली वाघाच्या घरात गेली। सायंकाळी वाघ आपल्या घराला आला। हे पाहून कोला कीलीस, मूळ कशासाठी रडतात, म्हणून विचारला। त्याला ती, वाघाचा मास दे म्हणतात, म्हणून सांगितली। त्याला कोला, आणून दिलो आहे की, म्हणून उत्तर दिला। हे ऐकून कोली, ते सगळे संपले म्हणून सांगितली। तेवडे वाघ ऐकून, मला मारतात, म्हणून पळून गेला। इतक्यात मूळ थोर भाली आणि आई व मूळ मिळून आपल्या घराला जाऊन प्रपंच काढ लागले। वाघ ते गेलेले पाहून आपल्या घराला आला ॥

[No. 7.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

DHARWAR DIALECT.

(DISTRICT DHARWAR.)

SPECIMEN II.

A FOLK-TALE.

TRANSLITERATION AND TRANSLATION.

Yēk kōlā va kōli hōtī. Tē yēk divas phir^ṇyās gēlē.
 A fox and a-vixen there-were. They one day to-walk went.

Dzātā-nā vātē-madhē yēk vāghā-tsā ghar hōtā, tē pāhūn
 While-going the-way-on one tiger-of house was, that having-seen
 kōli, 'mī ithē-ts prasūt-hōtō,' mhaṇū lāg^{li}. Hē aikūn
 the-vixen, 'I here-only deliver,' to-say began. This having-heard
 kōlā mhanālā ki, 'aga rāṇḍē, vāgh sāyaṅkālī yēvūn
 the-fox said that, 'oh-you hussy, the-tiger in-the-evening having-come
 tu-lā khāūn tākil; khālyā-var tuḍzhā janm nāhi-sā
 thee-to having-eaten will-throw; having-eaten-after thy life nothing-like
 hōtō.' Hō na aik^atā kōli vāghā-chyā gharāt gēlī.
 will-be.' This not hearing the-vixen the-tiger-of in-the-house went.

Sāyaṅkālī vāgh āp^alyā gharā-lā alā. Hē pāhūn kōlā
 In-the-evening the-tiger his-own house-to came. This having-seen the-fox
 kōlis, 'mūl kaśāsāṭhī rad^atā?' mhaṇūn vichār^alā. Tyā-lā
 to-the-vixen, 'children what-for are-crying?' so asked. That-to
 ti, ''vāghā-tsā mās dē,' mhaṇūn sāngit^ali. Tyā-lā kōlā,
 she, ''tiger-of flesh give,' (they)-say,' so told. That-to The-fox,
 'āṇūn dilō-āhē ki,' mhaṇūn uttar dilā. Hē
 'having-brought I-have-given don't-you-see,' so reply gave. This
 aikūn kōlā, 'tō sag^alē samp^alē,' mhaṇūn sāngit^ali.
 having-heard the-vixen, 'that all was-finished,' so she-told.

Tēv^de vāgh aikūn, 'ma-lā mār^atā,' mhaṇūn paṭūn
 That-much the-tiger having-heard, 'me (they)-kill,' saying having-run
 gēlā. It^akyāt mūl thōr dzāūn prapañch
 went. In-the-meantime the-children grown-up became and the-mother
 va mūl mi^aūn āp^alyā gharā-lā dzāūn prapañch
 and the-children together their-own house-to having-gone worldly-living
 karū lāg^{li}. Vāgh tē gēlēlē pāhūn āp^alyā gharā-lā alā.
 to-do began. The-tiger they gone having-seen his-own house-to came.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were a fox and a vixen. One day they were strolling about and came to the house of a tiger. Said the vixen, 'here and nowhere else I will be delivered of my cubs.' When the fox heard this he said, 'O you hussy, when the tiger comes home in the evening he will devour you and your life will be at an end.' The vixen did not listen to him but entered the house of the tiger. The tiger returned in the evening, and the fox, when he had seen this, said to the vixen, 'why are the children crying.' Answered the vixen, 'they ask me to give them some tiger's flesh.' The fox answered, 'have I not already given you some?' When the vixen heard this she said, 'that has all been consumed.' The tiger heard this and ran away thinking that they would kill him. In due time the children grew up. Then the mother went with them to their own house, and they began to live there. When the tiger saw that they were gone he came back to his own house.

KONKAN STANDARD.

Marāthī is the principal language of all the coast districts of the Bombay Presidency, from Daman in the north to Rajapur in the south. The northern part of this territory from Daman to Umbargaon, is divided between Marāthī and Gujarāti, and the influence of the latter language is also felt farther south, the vocabulary being, to some extent, Gujarāti. This element is not, however, strong.

In the south Marāthī gradually develops into Kōnkaṇī, the connecting links being Saṅgamēśvari and Bānkōṭi on one side, and Kudālī on the other.

The Marāthī spoken in the territory defined above is closely related to the language of the Dekhan. In some characteristic points, however, it differs, much in the same way as is the case with the Marāthī of Berar and the Central Provinces.

It has already been remarked, and it will be shown below, that the dialects spoken by the Kun̄bis of Poona and the Thākurs of Nasik mainly agree with the Marāthī of the Konkan. They will therefore, so far as materials are available, be dealt with in connection with that form of the language.

The Marāthī of the Dekhan is the language of the literature and of the Government. Through the gradual spreading of education it more and more influences the dialects of the coast districts, and the specimens received from Kolaba, Janjira, and Ratnagiri, and professing to be written in Saṅgamēśvari, one of the dialects of the Konkan, have proved to be in the usual language of Marāthī literature. Most of them represent the speech of the educated classes, which is more or less influenced by the written language all over the Konkan.

The Portuguese missionaries, to whom we are indebted for a grammar of the dialect as spoken in Salsette, call it the northern dialect of Kōnkaṇī.

Name of the dialect.

It is not, however, a dialect of Kōnkaṇī, but a form of speech intermediary between that dialect and the Standard form of Marāthī current in the Dekhan. It may conveniently be designated as the Konkan Standard of Marāthī. This name cannot lead to confusion. It has long been customary to state that Marāthī has two main dialects, one belonging to the Konkan, and the other current in the Dekhan. The Konkan Standard corresponds to the former. It must, however, be borne in mind that this dialect is different from Kōnkaṇī, the language of the Southern Konkan.

The Konkan Standard has been returned under a bewildering mass of different names, partly denoting locality and partly caste or occupation.

Sub-dialects.

To the former class belong Bānkōṭi, Damaṇī, Ghāṭī, Māoli, and Saṅgamēśvari; to the latter Āḡri, Bhaṇḍāri, Dhan̄gari, Karhāḍi, Kiristāv, Kōli, Kun̄bi, Par̄bhi, and Thāk̄ri. These so-called dialects will be separately dealt with below. In this place we shall consider them all as one form of speech, with slight local variations.

The Konkan Standard is the principal language of Thana, the Jawhar State, Kolaba, Janjira, and the northern part of Ratnagiri. It is spoken by

Area in which spoken.
about 2½ million people.

Proceeding from the north the details are as follows.

A dialect called Parbhī has been returned as spoken by nearly the whole Marāthī speaking population of Bombay and Thana as far north as Daman. Parbhī literally means the language of the Prabhus.

The Prabhus, who are identical with the Kāyasths of Gujarat and Upper India, were professional writers in the seventeenth and eighteenth centuries, under both the Muhammadan and the Marāthā governments. Marāthī language and literature are largely indebted to their efforts in recording in prose for the first time the historical events of their period.

The Prabhus are said to have come from Gujarat and Upper India. Their language is everywhere that of their neighbours. Parbhī has been returned as a separate dialect from Bombay and Thana. It is also called Kāyasthī, and in Bombay the Bombay dialect, while it is known as Damaṇī in the north round Daman.

The number of speakers has been estimated as follows for the use of this survey :—

Thana	15,000
Jawhar State	51,000
Bombay Town and Island	94,000
TOTAL . .	160,000

The 51,000 speakers in the Jawhar State have been returned as speaking Marāthī. No specimens have been forwarded, and the classification is not, therefore, quite certain.

Kōlis are found in almost every village in Gujarat, the Konkan, and the Dekhan.

Kōlī. They are considered to be one of the early tribes, and they usually live by agriculture or fishing. They have often been connected with the Mundā tribes, who are commonly denoted as Kols. The Kōlis of Thana include many small tribes, and may broadly be sub-divided into three classes: the hill Kōlis, the Son Kōlis of the coast, and certain low-castes who are not recognised by the rest. They everywhere speak the dialect of their neighbours.

Kōli has been returned as a separate dialect from Bombay, Thana, Kolaba and Janjira. The local estimates of the numbers of speakers are as follows :—

Bombay Town and Island	10,000
Thana	163,000
Kolaba	10,186
Janjira	6,000
TOTAL . .	189,186

The native Roman Catholic Christians of Thana are usually called Kiristāv by their Hindu and Musalman neighbours. Among Europeans they are known as Portuguese or Salsette Christians. They have been reported as speaking a separate dialect, called Kiristāv, and their number has been estimated for the purposes of this survey at 25,500.

The Kun'bīs or Kulambis are husbandmen. They are usually divided into three groups, the Talheri or Konkan Kun'bīs, the Marāthā or Dekhan Kun'bīs, and the Pāchkalīs. They everywhere speak the local language of their district. Thus the Kun'bīs of Khandesh speak a form of Khāndēshī. See Vol. ix, Part ii.

Kun^abi has been returned from the sea-coast of Thana and Janjira, and specimens have also been received from Poona. Estimates of the number of speakers are only available from Thana and Janjira. The revised figures for those districts are—

Thana	350,000
Janjira	18,000
TOTAL	<u>368,000</u>

The Ag^aris are a class of husbandmen, usually considered to be Kōlis. Most of them are salt makers and tillers of salt rice land. They are reported as speaking a separate dialect in Kolaba, where they are chiefly found in the villages on both sides of the Amba River in the Pen and Alibak Talukas, in villages situated on the creeks of the Panwel Taluka, and in all the villages of the Uran Peta. Their number has been estimated at 22,826.

The Dhan^agars or shepherds have often been reported to speak a dialect of their own. The so-called Dhan^agarī of Chhindwara will be dealt with in connection with the other dialects of that district. It is quite different from the dialect of the shepherds in the Bombay presidency, where Dhan^agarī has been returned from Thana, the Jawhar State, Janjira, and Belgaum. The following are the local estimates of the number of speakers:—

Thana	1,160
Jawhar	20
Janjira	70
Belgaum	500
TOTAL	<u>1,750</u>

Bhāndārī is the dialect spoken by the Bhāndāris, or palm-juice drawers. It has been reported as a distinct form of speech from Kolaba and Janjira, and the number of speakers has been estimated as follows:—

Kolaba	3,813
Janjira	4,850
TOTAL	<u>8,663</u>

The Thākurs are one of the early tribes, and they are found all over Gujarat, the Dekhan, and the Konkan. They are considered to be the descendants of Rājputs and Kōlis. Thākūri has been returned as a separate language from Kolaba and Nasik, and the number of speakers has been estimated as follows:—

Kolaba	10,405
Nasik	15,000
TOTAL	<u>25,405</u>

Karhādi is the dialect spoken by the Karhādā Brāhmaṇs in Sawantwadi, Ratnagiri, and Bombay Town and Island. They are supposed to take their name from Karhad in Satara. Estimates of their number are only available from Bombay Town and Island, where they are said to number about 2,000.

Saṅgamēśvari is the language of Sangameshvar, a town in the Devrukh Taluka of Ratnagiri. The name is, however, often used to denote the **Saṅgamēśvari** Konkan Standard of Marāṭhī from Bombay to Rajapur. It is there said to be the language of all Hindus (except Brahmans), of the Jews, the native Christians, and the Konkani Musalmāns called Nawaīts.

The figures returned for the purposes of this survey are as follows:—

To this total must be added 234,800 speakers in the south of Kolaba, who were originally returned as speaking Kōṅkaṇī, but who have since been stated to speak the ordinary Marāṭhī of the district. We thus arrive at an estimated number of 1,332,800 speakers of Saṅgamēśvarī. Compare, however, the remarks on pp. 33 and 122.

The variety of the latter dialect spoken by Muhammadans is usually called Bānkōṭī, i.e. properly the dialect of Bankot in the Mandangad Taluka of Ratnagiri. Only 1,787 speakers have been returned from Kolaba, no estimates being available from other districts.

The dialect spoken in the Western Ghats, between Kolaba and the Bhor State, is usually called *Ghāṭī*. It is probably identical with *Māōlī*, the language of Maval, or the country above the Sahyadris, between Thana and Poona. The latter dialect has only been returned from Bombay Town and Island. The number of speakers has been estimated for the purposes of the Linguistic Survey as follows :—

Ghāṭī .	2,000
Māolī .	35,000
	<hr/>
TOTAL	37,000

All these so-called dialects are closely related. They are merely local forms of the Total number of speakers of current Marāṭhī of the Konkan. By summing up the Konkan Standard. figures given in the preceding pages we arrive at the following total for that form of speech :—

Parimbhi	.	.	.	.	.	.	.	.	.	.	.	.	.	160,000
Koli	.	.	.	.	.	.	.	.	.	.	.	.	.	189,186
Kiristav	.	.	.	.	.	.	.	.	.	.	.	.	.	25,500
Kuṇḍbi	.	.	.	.	.	.	.	.	.	.	.	.	.	368,000
Āgari	.	.	.	.	.	.	.	.	.	.	.	.	.	22,826
Dhangari	.	.	.	.	.	.	.	.	.	.	.	.	.	1,750
Bhāndāri	.	.	.	.	.	.	.	.	.	.	.	.	.	8,663
Thākri	.	.	.	.	.	.	.	.	.	.	.	.	.	25,405
Karhādi	.	.	.	.	.	.	.	.	.	.	.	.	.	2,000
Sāngamēśvari	.	.	.	.	.	.	.	.	.	.	.	.	.	1,332,800
Bānkāti	.	.	.	.	.	.	.	.	.	.	.	.	.	1,787
Ghāti and Māoli	.	.	.	.	.	.	.	.	.	.	.	.	.	37,000
<hr/>														TOTAL	2,174,917

[No. 9.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

KOLI DIALECT.

(STATE JANJIRA.)

SPECIMEN II.

एक कुलबी आपल्या मरनाचे येली आपल्या समद्या सोकायास जवल वारून त्यास बोललो, बालानो, मांजे जवल तुमाला देयाला मांज्या सेता-सिवाय विसरे काय नाय। आनी त्यां सेताचे मिनी तुमाना सगल्याना सारके वारस केले हातीन। मांजे जवली जी काय संपाती हाय ती सगली मिनी त्या सेतात पुरलेली हाय। ती खनली ते तुमाला गवेल। असा बोललो आनी त्यानी आपला परान सोरला। मंग ते सोकरे पावडी कुटली भेऊन त्या सेतातला धावत जेले, आन दरबे करता सेत खनायला लागले। त्यासी ते सगला सेत खनला। त्यातला त्याला दरबे कयाँच गवला नाय। तवा त्याना वार्ड्रॉट वाटला आन ते घरा जेले। मंग त्यानी त्या सेतातला भात पेरला। तवाँ ती जमीन चकोट खनल्या-मुले त्या वरसी त्या सेतातला वर्सा पक्की भात मोप ऐला। तवाँ ते सोकरे बोलले, आपल्या बाबानी सेतातला दरबे पुरुन ठेवला हाय ते आपून त्याची चकोट मेनत करावी म्हणून शानी सांगला आसवा, व त्या परमान आपल्यास त्याच फख गावला॥

[No. 9.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

KOLI DIALECT.

(STATE JANJIRA.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ek kul'bī áp'lyā mar'nā-tsē yēli áp'lyā sam'dyā sōk'ryās
 One husbandman his-own death-of at-time his-own all sons
 dzaval vārūn tyās bōl'lō, 'bālānō, māndzē-dzaval tumā-lā dēyā-lā
 near having-called to-them said, 'O-sons, me-of-near you-to give-to
 māñjyā sētā-sivāy bis'rē kāy nāy. Āni tyā sētā-tsē mi-nī
 my farm-except another anything is-not. And that farm-of me-by
 tumā-nā sag'lyā-nā sār'kē vāras kēlē-hātīn. Māndzē-dzavali jī kāy
 you-to all-to equal heirs made-are. Of-me-near which any
 sampātī hāy tī sag'li mi-nī tyā sētāt pur'lēli-hāy. Tī
 wealth is that all me-by that in-farm buried-is. That (wealth)
 khan'lī, tē tumā-lā gavēl.' Asā bōl'lō, ānī tyā-nī áp'lā
 if-dug, then you-to will-be-found.' So he-spoke, and him-by his-own
 parān sōr'lā. Maṅg tē sōk'rē pāv'di 'kud'li jhēūn tyā
 life was-left. Then those sons spades pickaxes having-taken that
 sētāt-lā dhāvat jēlē, ān dar'bē-kar'tā sēt khanāy-lā lāg'lē.
 farm-to running went, and wealth-for the-farm dig-to they-began.
 Tyān-sī tē sag'la sēt khan'lā. Tyāt-lā tyā-lā dar'bē kayā-ts
 Them-by that whole farm was-dug. In-that them-to wealth anywhere
 gav'lā nāy. Tavā tyā-nā vālī vāt'lā ān tē ghārā
 was-found not. Then them-to dejection occurred and they to-home
 jēlē. Maṅg tyā-nī tyā sētāt-lā bhāt pēr'la. Tavā tī
 went. Then them-by that in-the-farm rice was-sown. Then that
 dzamān tsakōt khan'lyā-mulē tyā var'sī tyā sētāt-lā varsā
 land well by-being-dug that in-year that in-the-farm (preceding) years
 pakshī bhāt mōp ailā. Tavā tē sōk'rē bōl'lē, 'áp'lyā
 than rice-crop much came. Then those sons said, 'our-own
 bābā-nī sētāt-lā dar'bō purun thēv'lā-hāy tē āpūn
 father-by in-the-farm wealth having-buried kept-is that by-us

tyā-chī tsakōt mēnat karavī mhanūn-sānī sāng'lā-ās'vā, vā
that-of good labour should-be-made therefore told-might-have-been, and
 tyā-par'mān āp'lyās tyā-tsa phal gāv'lā.'
accordingly to-us that-of fruit is-got.'

FREE TRANSLATION OF THE FOREGOING.

A certain husbandman at the time of his death called all his sons to his death-bed and thus addressed them:—‘ Dear sons, I have nothing to give you except my farm, of which I have made you all joint heirs. Whatever money I had I have buried in the farm, and if you will dig for it you will have it.’ With this he breathed his last. Afterwards his sons went to the farm in the hope of getting the buried treasure. They in this way dug up the whole farm, but did not discover the treasure anywhere. Afterwards they sowed corn in the farm, and as the earth was well turned up, the crops that year were very prosperous and far surpassed those of the preceding years. The sons then said among themselves, ‘ Our father must have told us that his treasure was buried in the field simply in order that we should labour hard in it, and accordingly we have reaped the fruit.’

[No. 10.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

SPECIMEN III.

From Francisco Vas de Guimaraens' Purāṇ.

Aikili vārtā missā-chī
(If-)was-heard word mass-of
 Kā barā kar-tē āmān-tsē gardzē ?
What good does our to-need ?
 Tyā-tō Par-mēśor sarau dētē.
That-for God all gives.
 Tumī missa aikā, Par-mēśor pāv-til.
You mass hear, God will-be-found.

Ekē nag-rā-na hōtē dōn dōsata ;
One town-in were two friends ;
 Eka missa aikē sadā,
One mass heard always,
 Bidzā naiśē karita missā-chī paruā.
The-other not-was doing mass-of care.
 Bagā tyā-lā kā vitsalā(?)
See him-to what happened.

Dōganay sadā dzāta hāsata pār-dē.
Both always going were to-hunting.
 Ekē disā gēlē ranāna.
One day they-went to-the-wood.
 Taī bagā kā vitsalā tyā-nā.
Then sce what happened them-to.
 Aikūn hōāl hairān.
Having-heard you-will-become amazed.

Ranān pāūn dzailyā hōtyā nau garyā.
In-the-wood having-arrived become had nine ghaḍis.
 Thēpa gimā-tsā hōtā.
Season summer-of was.
 Dzaulā dhāññ lāgalñ tadānā,
Clouds to-fly began then,
 Vindza vārā gurgurātha āñī mēṭha parlā.
Lightning wind thunder and darkness fell.

Ekā-ékā vindza dzalkali dzörā-śī,
One-by-one lightning flashed force-with,
 Gurgurāṭha mōṭhā dzailā,
Thundering big became,
 Abā-var-śī aisā bōl aikilā,
Sky-in-from such word was-heard,
 Mār, mār turuta dzō missa aikē nāy.
Kill, kill quickly who mass heard not.

Tyā garē vindza parli jyā-var
That moment lightning fell whom-on
 Missa naśe aikata, tyā-chī kēli rākari.
Mass not-was hearing, him-of were-made ashes.
 Magatūn vindza dzalkali, tarī
Again lightning flashed, but
 Bōli biji aikili bari.
Word other was-heard mighty.

Māru nokō dzō missa aikatē,
To-kill not-proper who mass hears,
 Bachāsa tyā-lā. Kā? Kuśi karṭē
Spare him. Why? Will does
 Par'mēśorā-chī ānī mānitē
God-of and obeys
 Sudētsarā-śī(?)
Properly.

FREE TRANSLATION OF THE FOREGOING.

What good will it do us in our want to hear the mass ? On that account God will give us all. Therefore, hear the mass and you will find God.

In one town there lived two friends. One of them always heard the mass, but the other did not care for it. See what happened to him.

Both were wont to go out to hunt. One day they had gone to the wood. See what befell them. When you hear it you will be amazed.

Nine *ghālis* had elapsed since they came to the forest. It was the season of summer. Clouds then began to fly ; lightning, wind, thunder and darkness came on.

Flash after flash blazed with force, and the thunder became mighty. Then a voice was heard from the sky saying, ' Kill, kill quickly him who does not hear the mass.'

That instant the lightning struck him who was not wont to hear the mass. Again there was a flash of lightning, but another mighty voice was heard :—

' Do not kill him who hears the mass. Spare him, because he performs the will of God and obeys it properly.'

The specimens printed above illustrate the chief peculiarities of the Konkan Standard of Marāthī. It has already been stated that the language of all the coast districts from Daman to Rajapur is essentially the same, the Western Ghats separating this form of speech from the Marāthī of the Dekhan. It will now be necessary to examine all the so-called dialects of the coast districts, in order to show that they are in reality only local forms of the Konkan Standard.

KÖLT.

Two specimens of the so-called Kōlī dialect have been printed above. The first is a specimen of the dialect as spoken on the coast of Thana and in Kolaba; the second has been received from Janjira.

Two other specimens representing the dialect of various classes of Kōlis, have been received from Thana. The first has been taken down among the so-called Machhimāri, i.e., fisher, Kōlis on the coast. The second is in the dialect of the so-called Mahādēv Kōlis, a sub-division of the hill Kōlis.

The dialect of the Machhimāri Kōlis is, in all essential points, identical with that illustrated in the preceding pages.

There is a very strong tendency towards a nasal pronunciation of vowels, just as is the case in Kōinkāṇi. Thus we find *tō* and *tō*, he; *tē* and *tē*, they; *hūtā*, he was.

U and *ū* are often substituted for *ō* and *ō*; thus, *hūtū*, I was.

L and *n* are interchangeable. Thus, *nāmb*, far; *nāg'lā*, he began.

N is substituted for *r* in *nōlī*, bread; *nāg*, anger.

There is only one *s*-sound, the dental *s* being used instead of the palatal and cerebral ones. Thus, *dēs*, country; *dzāv-sī*, having gone. The latter form corresponds to Standard *dzāñ-n-sī*. Compare also *dzāñ* instead of *dzāñ*, I shall go.

Note finally forms such as *mī*, *mē*, and *mō*, I, by me; *tū*, thou, by thee; *hātā*, they are, etc.

For further details the specimen which follows should be consulted.

[No. II.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

MACHHIMĀRĪ KOLI DIALECT.

(DISTRICT THANA.)

Kōnē-ēkē mān'sā-lā dōn sōk'rē hūtē. Tyān-tsā dhāk'lā sōk'rā
Some-one man-to two sons were. Them-of the-younger son
 bāpās-lā bōlū nāg'lā, 'bāpā, dzō māl'mattē-tsā vātā ma-nā dēvā-
the-father-to to-say began, 'father, which property-of share me-to giving-
 tsā tō dē.' Maṅg tyā-nā ap'li sampatti vātūn dilli. Maṅg
of that give.' Then him-by his property having-divided was-given. Then
 thōryā disā-nī dhāk'lā sōk'rā sag'lī jam'vān dus'rē dēsā-lā
few days-in the-younger son all having-gathered another country-to
 gēlā. Anī tāthē ud'lay karūn ap'li dav'lat udaīlī.
went. And there riotousness having-made his property was-squandered.
 Maṅg tyā-nā tāthē sag'lā kharchilyā-var tāthē mhōtā dukāl par'lā. Tāva
Then him-by there all squandered-on there big famine arose. Then
 tyā-lā ar'tsan parū nāg'lī. Tāva tō tyā dēsān-tsē ēkā mān'sā-tṣē
him-to difficulty to-fall began. Then he that country-of one man-of
 mērē dzāv-sī hūtā. Tyā-nā tyā-lā duk'rā tsar'vāvā ap'lē sētān
near having-gone stayed. Him-by him-to swine to-feed his in-field
 pātālā. Tāva duk'rā jī tar'phal khāt hūtī, tyā-var ap'la pōt
it-was-sent. Then swine which husks eating were, that-on his belly
 bharāvā asā tyā-lā vāt'lā. Anī tya-lā kōnī kāy
should-be-filled so him-to it-appeared. And him-to by-anybody anything
 dillā nāy. Maṅg tō sudi-var ay'lā, anī bolū nāg'lā, 'mādzhē bāpā-
was-givēn not. Then he sense-on came, and to-say began, 'my father-
 tsē kav'rō tsāk'rā-nā khāb nōtī hāy, anī mō bhukē-nē mar'tāy,
of how-many servants-to much bread is, and I hunger-with am-dying.
 Mē uṭūn māndzē bāpā-tsē ayē dzān anī tya-lā bōlēn, "yē
I having-arisen my father-of near will-go and him-to will-say, 'O
 bāpā, mī dēvā-tsē virūdā anī tuḍzhē purā pip
father, by-me God-of against and thy before sin
 kēlā hāy. Atā pāsūn tuḍzhā pōr inhanāyās mē yōgē nāy. Ap'lē ēkē
done is. Now from thy child to-say I worthy not. Your one
 mōlākaryā-sār'khā ma-nā thēv." Maṅg tō uṭhūn ap'lē bāpā-tsē
servant-like me keep.' Then he having-arisen his father-of

āyē gēlā. Tāva tō dūr hāy, aavyā-nā tyā-tsā bāpūs tyā-lā baghūn near went. Then he far is, that-much-in his father him-to having-seen kalvallā, anī tyā-nā dhāūn tyā-tsē galyān mīthī ghātli anī was-moved, and him-by having-run his neck-on embracing was-put and tyā-tsā chumban ghētlā. Mag-sī pōrā-nā tyā-lā bōlā, ‘bāpā, his kiss was-taken. Afterwards the-son-by him-to it-was-said, ‘father, Dēvā-chyā virūdā anī tudzē purā mī pāp kēlā hāy. Anī atā God-of against and thy before by-me sin done is. And now pāsūn tudzā sōk'rā mhanāyās mī yōgē nāy.’ Pan bāpā-nā tsāk'rās from thy child to-say I fit not. But the-father-by to-servants sāngitlā, ‘phakkar dzhagā ānūn yā-lā ghāl, anī tyā-tsē it-was-said, ‘good cloth having-brought this-to put, and his hātāt āng'li anī pāyāt dzōrē ghāl. Mag-sī apū khāūn hars hand-on ring and foot-on shoes put. Afterwards we having-eaten joy karū. Kāran hā mādzhā sōk'rā mēlā hūtā, tō phirūn jivant let-make. Reason this my son dead was, he again alive dzhay'lā; anī gamāv'lā hūtā, tō millā hāy.’ Tāva tē hars karū became; and lost was, he found is. Then they joy to-make lāg'lē. began.

Tāva tyā-tsā mōlhā sōk'rā sētān hūtā. Tō yēūn gharā-tsē Then his big son in-field was. He having-come house-of mērē pōtsalyā-var tyā-nā vādē va nāts aikilā. Tāva tsāk'rātil near coming-on him-by music and dancing was-heard. Then servants-in-from ēk'lyā-lā vharūn nīm'gila, ‘yē kāy?’ Tyā-nā tyā-lā sāngitlā one-to having-called it-was-asked, ‘this what?’ Him-by him-to it-was-said kī, ‘tudzhā bhāus ay'lā hāy. Anī tō tudzhē bāpās-lā millā, maingūn that, ‘thy brother come is. And he thy father-to was-met, therefore tyā-nā mōlhā jēvan kēlāy.’ Tāva tyā-lā nāg yēūn āt him-by big feast is-made.’ Then him-to anger having-come inside dzay-nā. Maingūn tyā-tsā bāpūs bhār yēūn tyās sam'dzāvū would-not-go. Therefore his father outside having-come him to-entreat nāg'lā. Pan tyā-nā bāpās-lā uttar dilla kī, ‘bagay, avārī began. But him-by the-father-to answer was-given that, ‘lo, so-many varsā tujī tsāk'rī kar'tāy, anī tujī adnyā mē kāvā-hī mōrli years thy service I-am-doing, and thy order by-me ever-even was-broken nāy. Tari mē āp'lē mītrā-barōbar khusalī karāvi maingūn not. Still by-me my friends-with merriment should-be-made therefore tū ma-nā kāvā-hī kar'dū dillās nāy. Anī jyā-nā tujī by-thee me-to ever-even a-kid was-given-by-thee not. And whom-by thy sampatti kas'bīnī barōbar khāv-sī tāk'li, tō tudzā sōk'rā ay'lā, property harlots with having-eaten was-thrown, he thy son came,

tāva tū tyā-tsē kar-tā mōthā jēvan kēlās hās.' Tāva
then by-thee his sake-for big feast made-by-thee is-by-thee? Then
 tyā-nā tyā-lā sāngit-lā, 'pōrā, tū jyāri māndzē mērē hās, anī māji
him-by him-to it-was-said, son, thou always my near art, and my
 sagli māl'mattā tujī-ts hāy. Pan hars anī ānand karāvā, hē
all property thine-only is. But joy and happiness should-be-made, this
 yōgē hūta. Kāran kī hā tudzā bhāus mēlā hūtā, tō phirūn jivant
proper was. Reason that this thy brother dead was, he again alive
 dzhay-lā hāy; anī gamāv-lā hūtā, tō mīllā hāy.
become is; and lost was, he found is.'

The dialect of the Mahādēv Koli is, like other dialects spoken in the eastern part of Thana, more closely related to the Marāthī of the Dekhan than is the case on the coast. Thus the cerebral *d* and the cerebral *t* are used as in the Dekhan. Compare *pad'lā*, fell; *dukāl*, famine. The present tense is also formed as in the Dekhan; thus, *mī mar'tō*, I die. Characteristic forms are *māhā*, my; *lhā*, thy; *tyāsā*, oblique *tyāśā*, his. The form *dōghā-lī*, to both, contains a dative suffix *lī* which corresponds to *lē* in Khāndēśī. The usual suffix is, however, *lā*; thus, *manukshā-lā*, to a man. In most particulars this dialect is the same as that illustrated in the preceding pages, as will be seen from the short specimen which follows.

[No. 12.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KONKAN STANDARD.

MAHĀDĒV KOLI DIALECT.

(DISTRICT THANA.)

Kōnā yōkā manukshā-lā dōn lyōk vhatā. Tyātlā dhāk-tā lyōk
Some one man-to two sons were. Them-among the-younger son
 mhaṅgālā, 'bā, dzo ishtakī-tsā hisā mā-la yay-tsa tō māhā
said, father, which property-of share me-to is-to-come that mine
 mā-la dē.' Maṅg tyāsā bā-nā tyēn-lā dōghā-lī sam'da dirib
me-to give.' Then his father-by them-to both-to all wealth
 vātūn dila. Maṅg thōdyā-ts disat dhāk-lā putur sam'da
having-decided was-given. Then few in-days the-younger son all
 gōlā karūn lām mul'kāt gyēlā, ān titha udhalyāpanān
together having-made far to-country went, and there violonsness-with
 vāgūn ap'li sam'di daulat gamāv-lī. Maṅg tyā-nā av'gha
having-behaved his all property was-spent. Then him-by all

kharas^{lyā}-var tyā mul^{kāt} mōthā dukāl pad^{lā}. Tyā-muļa tyā-lā
being-spent-after *that* *in-country* *great famine* *fell*. *Therefore him-to*
 laī ād^{tsan} paḍū lāg^{li}. Tavā tō tyā mul^{kāt} yōkā girastā-dzaval
great distress *to-fall* *began*. *Then he that in-country one householder-near*
 dzāūn rāy^{la}. Tyā-nā tyā-lā sēr^{da} tsārāy^{la} rānāt lāv^{la}.
having-gone *stayed*. *Him-by him goats to-tend in-wood it-was-applied*.
 Tavā sēr^{da} dzhād-pālā kliāt tō-ts khāūn āpun dis
Then goats *husks used-to-eat that-even having-eaten himself-by days*
 kādhāva, asa tyā-lā vāt^{la}.
should-be-passed, so him-to it-appeared.

DIALECT OF THE KÖNKANÍ MUSALMĀNS OF THANA.

Könkaní Musalmáns are residents of the larger villages of all talukas in Thana, but chiefly of Salsette, Kalyan, and Bhiwndi. No estimates are available regarding their number.

Their dialect contains a considerable amount of Hindostáni words. Thus, *āsmān*, heaven; *baiṭh*, sit; *bachyā*, a child; *mil^{kat}*, property, etc. The masculine and neuter genders are often confounded; compare *sag^{lā}*, all. In all essentials, however, it closely agrees with the current language of the district, as will be seen from the beginning of the Parable of the Prodigal Son which follows.

[No. 13.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

KONKAN STANDARD.

KÔNKANI MUHAMMADAN DIALECT.

(DISTRICT THANA.)

Kan^{eh}yā ēkā mān^{sā}-lā dōn sōk^{rō} hōtē. Tyān-sī dhāk^{lā}
 Some one man-to two sons were. Them-from the-younger
 bāpās-lā bōl^{lā}, 'bābā, dzō mil^{kati}-tsā vāntā ma-nā yēvā-tsā tō
the-father-to said, 'father, what property-of share me-to to-come that
 dē.' Maṅg tyā-nī tyā-lā mil^{kat} vāntūn dilli.
give.' Then him-by him-to the-property having-divided was-given.
 Maṅg thōryā disā-sī dhāk^{lā} sōk^{rā} sag^{lā} jāmā karūn
Then a-few days-after the-younger son all together having-made
 lāmb^{eh}yā mul^{khā}-lā gēlā, ānī tavār udh^{lēpanā}-sī tsālūn ap^{li}
distant country-to went, and there riotousness-with having-lived his-own
 mil^{kat} urav^{li}. Maṅg tyā-nīn sag^{lā} karats^{lē-var} tyā
property was-squandered. Then him-by all spent-was-after that
 mul^{khāt} mōthā dukāl pad^{lā}. Tyā-sabab tyā-lā ar^{tsan} parā-li
in-country great famine fell. That-reason him-to difficulty to-fall
 lāg^{li}. Tavān tō tyā mul^{khān} ēkā mān^{sā}-chyā nājik dzāun
began. Then he that in-country one man-of near having-gone
 rhēlā. Tyā-nī tavā tyā-lā duk^{rān} tsārā-lā ap^{lyā} mul^{khā}-lā dhār^{lā}
lived. Him-by then him swine to-feed his-own country-to was-sent.
 Tavān duk^{rān} jī tar^{phakā} khāt asat, tyā-var tyā-nīn ap^{li}
Then swine what husks eating are, that-on him-by his-own
 pōt bharāvī, aisi tyā-chyā dilān ailā. Ānī koni
belly should-be-filled, thus his in-mind came. And by-anybody
 tyā-lā kai dillā nāy.
him-to anything was-given not.

KIRISTĀV.

The dialect of the native Catholic Christians of Thana is usually called Kiristāv by the Hindūs and Musalmāns. It has adopted some Portuguese words, such as *pāy*, father; *māy*, mother; *mis*, mass; *īgar*, vicar; *padrōn*, god-father; *maudrōn*, god-mother. Note also the use of the English word *isṭet*, estate. The cerebral *u* is often written as in the Dekhan; thus, *māu^asā-tsē*, of a man; but also *mānus*, a man. Note also forms such as *bōt^{lā}*, he said; *aikat^{lā}*, it was heard, which are not, however, unknown in the other dialects of the district.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show that Kiristāv is nothing else than the usual Marāthi of the district. It has not been thought necessary to add an interlinear translation.

[No. 14.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

KONKAN STANDARD.

KIRISTĀV DIALECT.

(DISTRICT THANA.)

Ekē māṇsā-tsē dōn sōkrē hōtē. Tyā-man-tsā dhāk^alā āp^alē bāpās-lā hōt^alā, ‘pāy, is^atētīn-tsā dzō hīsā māndzhē vāṇtyā-lā yēl, tō mā-lā dyā.’ Maṅgā tyād^azūn āp^alē sag^alē is^atētī-tsā va daulati-tsā vāṇṭā karūn dilā. Maṅgā thōrē disā-sī dhāk^alā sōkrā sag^alā dzamā karūn lāmb bēn-tsē gāvān gēlā.

KUNĀBTI.

It has already been stated that the Kunābtis everywhere speak the language of their neighbours. Specimens have been received from Bombay, Thana, Janjira, and Poona. The specimens received from Bombay and Janjira do not call for any remark. They closely agree with the current language of the district. The same is the case with the Thana specimen. The present tense is hero, however, formed as in the Dekhan. Thus, *mī mār^atō*, I strike. The verb substantive is written *hāyē*, he is, and so on. This is probably only another way of spelling the common form *hāy*.

The Poona specimen also represents the same form of speech. There are, however, some traces of the influence of the current Marāthi of Poona. Thus, *d* is preserved after vowels, and the cerebral *l* is of frequent occurrence. Compare *ghōḍā*, a horse; *dvālā*, an eye. The present tense is formed as in the Dekhan; thus, *mī dzātō*, I go; *tū dzātō*, thou goest, and so on. The base of the dialect is, however, clearly of the same kind as the Marāthi of the Konkan.

The specimens which follow will be sufficient to show that Kunābtī is not a separate dialect, but merely the usual Konkan Standard, with local variations.

[No. 15.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

KUNIBI DIALECT.

(BOMBAY.)

SPECIMEN I.

येके मानसाला दोन पूत होते। त्यानचा धाकला पूत आपले पायसला बोतला, पाय मजा धनाचा वँटा माना यास। तवां त्याच्या पायसजून धन वाँटिलै। तवां थोग्या टेंपाशीं धाकल्या पुतान त्याचे वँच्याला जवरै आलै-तै तवरै जकलै येंगालिलै न गाँवाच्या गेला न तयै रेला, न त्याचे मेरे जवरै होतै नोतै तवरै जकलै भासविलै। थोग्या टेंपाशीं त्या गाँवास मोटा दुकाल परला। त्याचे मेरे अर्दी पुन नोती, नी त्या तो खावाचे हाल होंव लागले। मंगशी तो तनचेच एके सावकाराचे घरा गेला त्याजून त्याचे पाय धेले। तवां त्या सावकारान छ्याला श्रेतान डुकरां चारावा धारलै। डुकरांना जी भुशी खावाला मिले त्यामनची त्यानं मोघ्या खुशीशी खालली असती पुन त्याला कोन काय देयना। तवां त्याला सुद आयली ॥

[No. 15.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

KONKAN STANDARD.

KUÑ'BĪ DIALECT.

(BOMBAY.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Yēkē mān'sā-lā dōn pūt hōtē. Tyān-tsā dhāk'lā pūt āp'lē
A-certain man-to two sons were. Them-of the-younger son his-own
 pāyas-lā bōt'lā, 'pāy, mādžā dhanā-tsā vāṭā mā-nā dyās.' Tavā tyā-chyā
father-to spoke, 'father, my wealth-of share me-to give.' Then his
 pāyas-dzūn dhan vāṭilā. Tavā thōryā tēmpā-sī dhāk'lyā
father-by the-wealth was-divided. Then a-little time-after the-younger
 putān, tyā-tsē vāṭyā-lā dzav'rā alā-tā, tav'rā dzak'lā yēngālilā
son-by, his share-to whatever had-come, that all was-collected-together
 na gāvātryā gēlā na tayā rēlā, na tyā-tsē mērē
and to-another-village went and there remained, and him-of near
 dzav'rā hōtā-nōtā tav'rā dzak'lā bhās'vilā. Thōryā tēmpā-sī
whatever was-and-was-not that all was-squandered. A-little time-after
 tyā gāvās mōtā dukāl par'lā. Tyā-tsē mērē ardī-pun nōtī, nī
that to-village a-great famine fell. Him-of with a-pie-even was-not, and
 tyā-tō khāvā-tsē hāl hōva lāg'lē. Maṅg-sī tō tan-tsē-ts
therefore (his)-eating-of trouble to-be began. Then he of-the-same-place
 ēkē sāv'kārā-tsē gharā gēlā, tyā-dzūn tyā-tsē pāy dhēlē. Tavā tyā
one rich-man-of to-the-house went, him-by his feet were-held. Then that
 sāv'kārān hyā-lā sētān duk'rā tsārāvā dhār'lā. Duk'rā-nā
rich-man-by this-to in-the-field swine to-graze it-was-sent. The-swine-to
 jī bhuśi khāvā-lā milē tyā-man-chī tyā-nā mōtyā khuśi-sī khāl'li
which husk to-cut was-got that-in-of him-by great delight-with eaten
 as'tī, puu tyā-lā kōn kāy dēy-nā. Tavā tyā-lā
would-have-been, but him-to anybody anything would-not-give. Then him-to
 sud āy'li.
sense came.

[No. 16.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

KUNIBI DIALECT.

(DISTRICT THANA.)

SPECIMEN II.

कोनी येका गिरसाला दोन सोकरे होते। त्यामनचा धाकला बापसाला बोतला, वा जो काय दृष्टकिचा वाटा मला दियाचा तो दे। मंग त्या गिरसांनी आपली दृष्टक वाटून दिली। मोर थोरक्या दिसांनीं धाकल्या पोरांनीं जकलं जमवून मोप दूरच्या देशाला जेला, आन तिकरं उधलपना करून आपली जकली दृष्टक खपवली। पर त्यानं समद खरचल्या-वर त्या मुलखाला मोटा दुकोल परला। तवा त्याला भारी फिकीर परली। तवा तो त्या मुलखाच्या येका गिरसा-कारं जाजन रेला। त्यानीं तर त्याला डुकरं चरायला भेजन आपल्या सेता-वर धारलं ॥

TRANSLITERATION AND TRANSLATION.

Kōnī yēkā girastā-lā dōn sōk^{rē} hōtē. Tyā-man-tśā dhāk^{lā}
Certain one householder-to two sons were. Them-from-of the-younger
 bāp'sā-lā bōt'lā, 'bā, dō-kāy ishṭaki-tśā vātā ma-lā diyātśā
the-father-to said, 'father, whatever the-estate-of share me-to to-be-given
 tō dē.' Maṅg tyā girastā-nī āp^{li} ishṭak vātūn dili.
that give.' Then that householder-by his-own estate having-divided was-given.
 Mōra thōr'kyā-disā-nī dhāk^{lyā} pōrā-nī dzak^{lā} dzam^{vūn} mōp
Then after-a-few-days the-younger son-by all having-gathred very
 dūr'chyā dēsā-lā jēlā, ān tik'rā udhalpanā-karūn āp^{li}
distant country-to went, and there spendthriftiness-through his-own
 dzak^{li} ishṭak khapav^{li}. Par tyā-nā sam^{da} kharats^{lyā-var} tyā
all estate was-squandered. Then him-by all being-spent-after that
 mul^{khā}-lā mōtā dukōl par^{lā}. Tavā tyā-lā bhārī phikir par^{li}. Tavā tō
country-to great famine fell. Then him-to great anxiety fell. Then he
 tyā mul^{khā}-chyā yēkā girastā-karā dzāūn rēlā. Tyā-nī tar
that country-of one householder-to having-gone stayed. Him-by then
 tyā-lā duk^{rā} tsarāy-lā dzhēūn āp^{lyā} sētā-var dhār^{lā}.
him-to swine to-graze having-taken his-own field-to (on) it-was-sent.

[No. 17.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

KUNIBI DIALECT.

(JANJIRA STATE.)

SPECIMEN III.

A FOLK-TALE.

एक रांड-मुँडचा पोर होता, त्याला एक बय होती। ती राज्या-कर दला कांडा कराया जात आस। ततना ती कोंडा-मुँडा घेऊन ये। तवाँ त्या रांड मुँडच्या पोराच्या दोन गाया होत्या। तवाँ एक तला होता। त्या तल्या-वर तो गाया चरवीत आस। तवाँ त्याची बय त्या तल्या-वर भाकर तुकडा त्या पोरा-साठना घेऊन ये। तवाँ त्या पोराच्या राखनात राजान आपली गाय देली। तवाँ तो पोर तल्याच्या पारी-वर आपली भाकरी बसून खाताय तवाँ एक नांगीन आनि एक आरदल्या या दोगाचा मेल लागला। तवाँ त्या पोरान त्या आरदल्या-वर काठी टाकलान। तवाँ काठी टाकल्या-बरोबर नांगीन पातालांत गेली। ती पातालांत गेल्या-बरोबर तिचा बाप पातालांत वृता। तवाँ ती त्यास आसी सांगताय, रांड-मुँडच्या पोरान मांझे-वर काठी टाकलान। तवाँ नांग दुसर्या सापास म्हंत, तुमी रांड-मुँडच्या पोरास डसायला जा। तवाँ थीतना चार साप निंगाल आनि जित पोर वृता तिथ आल, आनि त्याच्या वाठल भाल। तवाँ त्या पोरान च्यार पानाच च्यार दुरून लावलान आन एक गाय च्यार दुरना-मंदी पाजलान। आन ते च्यार दुरून च्यार सापाच्या तोंडांत वतलान। तवाँ साप त्याला सांगतात, तुला नांगानी बोलवना केलाय। तू गेल्या-बरोबर नांग तुला हाटकील की, नागनीनी कसी-काय येवस्ता कीली, ताँ सांग। तो तुला धन दौलत देल। तवाँ तू म्हन, मना तुमची धन दौलत नको। तुमच्या हाती अंगठी हाय ती मना द्या। मंग त्या नांगान त्या लेकीचा सात पाट काढून भुऱ्या गाडवा-वर बसवलान, आनि तिची धीड गावातना काडलान आनि तिला हाकलून लावलान ॥

[No. 17.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

KUNIBI DIALECT.

(JANJIRA STATE.)

SPECIMEN III.

A FOLK-TALE.

TRANSLITERATION AND TRANSLATION.

Ek rāṇḍa-mundā-tsā pōr hōtā, tyā-lā ēk bay hōti. Tī rājyā-kara
One poor-widow-of son was, him-to one mother was. She a-king-to
 dalā kāṇḍā karāyā dzāt āsa. Tat-nā tī kōṇḍā-mundā
grinding husking to-make going was. From-there she husk-etc.,
 ghēūn yē. Tavā tyā rāṇḍa-mundā-chya pōrā-chya dōn
having-taken used-to-come. Then that poor-widow-of the-boy-of two
 gāyā hōtyā. Tavā ēk talā hōtā. Tyā talyā-var tō gāyā tsar"vit
cows were. Then one tank there-was. That tank-on he cows grazing
 āsa. Tavā tyā-chi bay tyā talyā-var bhākar-tuk"dā tyā pōrā-sat"nā
was. Then his mother that tank-on bread-(of-)piece that boy-for
 ghēūn yē. Tavā tyā pōrā-chya rākh"nāt rājān ap"li
having-taken used-to-come. Then that boy-of in-keeping the-king-by his-own
 gāyā deli. Tavā tō pōr talyā-chya pārī-var ap"li bhāk"ri
cow was-given. Then that boy the-tank-of the-bank-on his-own bread
 basūn khātāy tavā ēk nāngin āni ēk ār"dalyā, yā dōgā-tsā
sitting is-eating then one she-cobra and one ardala, these both-of
 mēl lāg"lā. Tavā tyā pōrān tyā ār"dalyā-var kāthi tāk"lān.
union began. Then that boy-by that ardala-on stick was-thrown.
 Tavā kāthi tāk"lyā-barōbar nāngin pātālāt gēli.
Then stick being-thrown-immediately-after the-she-cobra the-nether-region-in went.
 Tī pātālāt gēlyā-barōbar ti-tsā bāp pātālāt
She the-nether-region-in went-immediately-after her father the-nether-region-in
 vhatā. Tavā ti tyās āsī sāng"tāy, 'rāṇḍa-mundā-chya pōrā-na māndzhē-var
was. Then she to-him so tells, 'the-poor-widow-of boy-by me-on
 kāthi tāk"lān. Tavā nāng dus"ryā sāpās mhanta, 'tumī¹
a-stick was-thrown. Then the-cobra other to-serpents says, 'you
 rāṇḍa-mundā-chya pōrās dasay-lā dzā.' Tavā thit-nā chyār sap
the-poor-widow-of to-the-son bite-to go.' Then there-from four serpents

niṅgāla āni jita pōr vhatā titā āla, āni tyā-chyā vātala
 set-out and where the-boy was there came, and him-of around
 dzhāla. Tavā tyā pōrān chyār pānā-tsa chyār durūn lāv'lān ān
 became. Then that boy-by four leaves-of four cups were-made and
 ēk gāy chyār durūn-mandi pādū'lān ān tē chyār durūn chyār
 one cow four cups-in was-milked and those four cups four
 sapā-chyā tōṇḍāt vat'lān. Tavā sāp tyā-lā sāṅg'tāt,
 serpents-of in-the-mouths were-poured. Then the-serpents him-to tell,
 'tu-lā nāngā-nī bōlav'nā kēlāy. Tū gēlyā-barōbar nāng
 'thee-to the-cobra-by invitation is-made. Thou going-immediately-after the-cobra
 tu-lā hāt'kīl kī, "nāngā-nī-nī kasi-kāy yēvastā kēli?"
 thec-to will-ask that, "the-she-cobra-by how-what arrangement was-made?"
 tā sāṅg. Tō tu-lā dhan-daulat dēl. Tavā tū mhan, "ma-nā
 that tell. He thee-to wealth-riches will-give. Then thou say, "to-me
 tum-chī dhan-daulat na-kō. Tum-chyā hātī āng'thī hāy
 your wealth-riches are-not-wanted. Your on-the-hand a-ring is
 tī ma-nā dyā." Maṅg tyā nāngān tyā lēki-tsā sāt pāṭ
 that me-to give." Then that by-the-cobra that daughter-of seven lines
 kādūn bhunḍyā gāḍvā-var basav'lān, āni ti-chī dhind
 having-drawn shorn (of-its-ears) an-ass-on was-seated, and her procession
 gāvāt-nā kāḍflān, āni ti-lā hāk'lūn lāv'lān.
 through-the-village was-drawn, and her-to having-driven it-was-sent.

FREE TRANSLATION OF THE FOREGOING.

A poor widow had a son. She used to go to the king for husking and grinding corn, and thence she used to bring home husks and such other things. Her son had two cows. There was a tank, and by its bank he used to graze his cows; and his mother used to bring him a loaf of bread to the tank. And the king had put his cow in his charge. Once when the boy was sitting on the bank of the tank eating his bread, he happened to see the union of a she-cobra and an ardala (a kind of serpent). The boy struck the ardala with his stick and in a moment the cobra went down to the nether world. There she approached her father and complained to him that the widow's son had used his stick against her. Then her father ordered other serpents to go and bite the widow's son. Then four of them went where the boy was and encircled him. Then the boy prepared four leaf-cups and milking a cow, took the milk in four cups and emptied them in the jaws of the four serpents. At that time the serpents said to him, 'the serpent king has called you, when you go there the serpent king will ask what his daughter was about. Tell him so, and he will give you much wealth. Then you should say, "I do not want your wealth, but give me your finger ring." Thereupon the serpent king disfigured the head of his daughter by shaving it in seven places. Then he put her upon an ass shorn of its ears, and taking her all over the town at last sent her into exile.

[No. 18.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

KUNIBI DIALECT.

(DISTRICT POONA.)

SPECIMEN IV.

कोना एका मनुकशाला दोन मुलग व्हत। त्यातला धाकला बापासनी म्हंगाला, बाबा, जो जिनगानीचा वाटा माला यायचा त्यो दे। मंग त्यानी त्याला जिनगानी वाटून-शानी दिली। मंग थोड्या दिसानी धाकला मुलगा सर्व जमा करून शानी दूर देशा-मंदी गेला, आन तिथ उधकपनानी राहून आपली जिनगानी उडवली। मंग त्यानी समद खरचल्या-वर त्या देशा-मंदी मोठा काळ पडला। त्या-मुळ त्याला आडचन पडू लागली। तक्हा त्यो त्या देशा-मंदील एका गिरस्ता-प जाउन-शानी राहिला। त्यानी तर त्याला डुकर चाराया आपल्या श्रेता-मंदी पाठवल। तक्हा डुकर जी ठरफल खात त्या-वर त्यानी आपल पोट भराव आस त्याला वाटल, आन कुनी त्याला काढू बी दिल नाही ॥

[No. 18.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

KUNIBI DIALECT.

(DISTRICT POONA.)

SPECIMEN IV.

TRANSLITERATION AND TRANSLATION.

Kōnā-ēkā manukṣā-lā dōn mul^ga vhatā. Tyāt^lā dhāk^lā
Certain-a man-to two sons were. Them-in-from the-younger
 bāpās-nī mhaingālā, 'bābā, dzō jin^gānī-tsā vātā mā-lā yāy-tsā tyō
to-the-father said, 'father, what property-of share me-to to-come that
 dē.' Maṅg tyā-nī tyā-lā jin^gānī vātūm-sānī dili. Maṅg
you-give.' Then him-by him-to the-property having-divided was-given. Then
 thōdyā disā-nī dhāk^lā mul^gā sarvē dzamā karun-sānī dūr
a-few days-after the-younger son the-whole together having-made far
 dēsā-mandī gēlā, ān titla udhāl^lpanā-nī rāhūn āp^lī jin^gānī
country-into went, and there riotousness-with having-lived his-own property
 uḍav^lī. Maṅg tyā-nī sam^lda kharats^llyā-var tyā dēsā-mandī mōṭhā
was-squandered. Then him-by all was-spent-after that country-in great
 kāl paḍ^lā. Tyā-mula tyā-lā ad^ltsan paḍū lāg^lī; tavhā tyō
famine fell. On-that-account him-to difficulty to-fall began; then he
 tyā dēsā-mandil ēkā girastā-pa dzāun-sānī rāhy^lā. Tyā-nī tar tyā-lā
that country-in-of one householder-to having-gone lived. Him-by then him-to
 duk^lra tsārāyā āp^llyā sētā-mandī pāṭhav^lla. Tavhā duk^lra jī ṭarphala
swine to-feed his-own field-in it-was-sent. Then the-swine which husks
 khāt tyā-var tyā-nī āp^lla pōṭ bharāva āsa tyā-lā
used-to-eat upon-that him-by his-own belly should-be-filled so him-to
 vāt^lla, ān kunī tyā-lā kāi-bī dila nāhī.
thought, and anyone(-by) him-to anything was-given not.

PAR^ABHĪ.

The dialect of the Prabhus has been returned under different names, such as Par^abhī, Kāyasthī, Damaṇī, and the Bombay Dialect. The beginning of the Parable of the Prodigal Son, which will be found below, has come from Daman and illustrates the common dialect of that district.

It will be seen that *u*, *l*, and *d* are used as in the Dekhan. Thus, *thōdē disān*, in a few days; *phār dukā! paḍ'lā*, a great hunger arose. The present tense is formed as in the Dekhan; thus, *mī mār^atō* or *mār^atāv*, I strike. The same is the case with the future in the first conjugation. Thus, *mī sāṅgēn*, I shall say.

In most particulars, however, the dialect of Daman agrees with that spoken in the south of Thana.

The dialect is said to use a great proportion of Gujarātī words, especially in the north. The specimen is, however, relatively free from such admixture. Note the form *dilhū*, was given. Compare Gujarātī *dih^ali* and old Marāthī *dilh^ali*.

[No. 19.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

KONKAN STANDARD.

PAR^ABHĪ DIALECT.

(DAMAN, DISTRICT THANA.)

कोणी एक माणसाला दोन पोर होती । त्यानचा लाना वापाला बोलला । बाबा, जो दौलतीचा भाग माला येयाचा तो ठं । मग त्याजून त्याला दौलत वाटून दिल्ही । मग थोडे दिसान धाकटा पोर अस्क गोळा करून दूर देसाला गेला, न तिकडे उधक्षपट्टी-करून अस्की दौलत घालवली । मग त्याजून अस्क खरचत्या-वर ते देसान फार दुकाळ पडला । त्यासाठी त्याला अडचण पडव्या लागली । तब तो ते दंसानचे एके माणसा-जवळ जावून रायला । त्याजून ते त्याला डुकर चारव्याला त्याचं शेतान धाडला । तब डुकर जी टरफल खात-असत त्याचं-वर त्याजून आपल पोट भरव॑ अस त्याला वाटल्ह, न कोणी त्याला काय दिल्ल नय ॥

TRANSLITERATION AND TRANSLATION.

Kōṇī-ēk māṇ^asā-lā dōn pōr hōtī. T्यान-tsā lānā bāpā-lā bōl'lā, 'bābā, dūō daulatī-tsā bhāg mā-lā yēyā-tsā, tō dē.' Mag said, 'father, which property-of part me-to coming-of, that give.' Then

tyā-dzūn tyā-lā daulat vāṭūn dilhi. Mag thödē disān
 him-by him-to property having-divided was-given. Then few in-days
 dhāk*tā pōr aska gōlā karūn dūr dēsā-lā gēlā, na
 the-younger son all together having-made far country-to went, and
 tik*dē udha!*patti karūn aski daulat ghālav*li. Mag tyā-dzūn
 there spendthriftiness having-done all property was-squandered. Then him-by
 aska kharats*lyā-var tē dēsān phār dukāl pad'lā. Tyāsāthi tyā-lā
 all spent-after that in-country great famine fell. Therefore him-to
 ad*tsaṇ pad'lvyā lāg*li. Tava tō tē dēsān-tsē ēkē māṇ*sā-dzaval
 difficulty to-fall began. Then he that in-country-of one man-near
 dzāvūn rāy*lā. Tyā-dzūn tē tyā-lā duk*ra tsār*vyā-lā tyā-tsē sētān
 having-gone stayed. Him-by then him swine feed-to his in-field
 dhād'lā. Tava dukar jī tar*phal khāt-asat, tyā-tsē-var tyā-dzūn ap*la
 was-sent. Then swine what husks eating-were, them-on him-by his
 pōt bharavā asa tyā-lā vāṭ'lā, na kōṇi tyā-lā
 belly should-be-filled thus him-to it-appeared, and (by-)anybody him-to
 kāy dilla nay.
 anything was-given not.

ĀG^RĪ.

Āg^rī has only been returned as a separate dialect from Kolaba. It is said to have differed much from Standard Marāthī in former times. The short specimen which follows will show that it is in reality the common Konkan Standard of the language. We may only note that the cerebral *l* is often written as in the Dekhan, and that several Dekhan forms also occur in the specimen. Thus, *sag^alā*, all ; but *dukāl*, famine ; *mar^atō*, I die, etc.

[No. 20.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KONKAN STANDARD.

ĀG^RĪ DIALECT.

(DISTRICT KOLABA.)

येका गिरिस्ताला दोन सोकरे हुते । त्यातचा धाकटा बापासला बोलला, बाबा, जो इस्तृकाचा वाटा मना येयाचा तो देस । मंग त्यानी दरव्या त्याला वाटून देला । मंग थोरक्या दिसानी धाकटा पुतुस सगळा कवळून दूर मुलुकास जेला । आन तयाँ उद्लेपना करून आपली दवलत उरडूली । फुरे त्यानी सगळे उरडूल्या-वर त्या देसान मोठा दुकाल परला । त्यासाठी त्याला अरचन पराय लागली । तवा ती तेथल्या येका सावकारा-कड रेला । त्यानी त्याला आपल्या सेतान डुकराँ चरयाला धारला । जी सालाँ डुकराँ खात त्यानच्या-वर त्यानी आपला पोट भरावा असा त्याचे मनात आयला ॥

TRANSLITERATION AND TRANSLATION.

Yēkā giristā-lā dōn sōk^arē hutē. Tyāt-tṣā dhāk^aṭā bāpās-lā
One householder-to two sons were. Them-among-of the-younger the-father-to
bōl^alā, 'bābā, džō istakā-tṣā vāṭā ma-nā yēyā-tṣā tō dēs.' Maṅg
said, 'father, which estate-of share me-to is-to-come that give.' Then
tyā-nī daravyā tyā-lā vāṭūn dēlā. Maṅg thōr^akya disā-nī
him-by money him-to having-divided was-given. Then few days-in
dhāk^aṭā putus sag^alā kav^alūn dūr mulukās jēlā. Ān tayā
the-younger son all having-collected far to-country went. And there
ud^alēpanā karūn āp^ali dav^alat uraili. Phurē
spendthriftness having-done his property was-squandered. Afterwards

tyā-nī sag^ulē uraīlyā-var tyā dēsān móṭā dukāl par^ula; tyāsāthī
him-by all spent-being-after that in-country great famine sell; that-for
 tyā-lā ar^utsan parāy lāg^uli. Tavā tō tēthalāyā yēkā sāv^ukārā-kadā
him-to difficulty to-fall began. Then he there-of one rich-man-with
 rēlā. Tyā-nī tyā-lā āp^ulyā sētān ḍuk^urā tsar^uyā-lā dhār^ulā.
stayed. Him-by him his in-field swine to-graze was-sent.
 Jī sālā ḍuk^urā khāt tyān-chyā-var tyā-nī āp^ulā pōṭ
Which husks the-swine used-to-eat them-upon him-by his belly
 bharāvā asā tyā-chē manāt āy^ulā.
should-be-filled thus his in-mind came.

DHAN^{NG}GARI.

As has already been stated Dhan^{ng}gari, or the language of the shepherds, has been returned as a separate dialect from Thana, the Jawhar State, Janjira, and Belgaum.

In Thana the Dhan^{ng}gars are chiefly found in the Murbad Taluka. In Janjira they are said to have come from the Dekhan and the Karnatik. They are not very numerous, and most of them are found in Mhasla. In Belgaum Dhan^{ng}gari has been returned from the south-east corner, on the frontier towards Sawantwadi.

No specimens have been received from Jawhar. The Dhan^{ng}gari of Thana has preserved the cerebral *d* after vowels, and also the cerebral *l*; thus, *thōdā*, small; *sag^{ng}lā*, all. The present tense is formed as in the Dekhan; thus, *mī mar^{ng}tō*, I die; *tū dētōs*, thou givest. In most respects, however, the Dhan^{ng}gari of Thana agrees with the current language of the district. Note the frequent insertion of a *y* before vowels; thus, *vyāṭā*, share; *tyō*, that, etc.

The dialect of the Dhan^{ng}gars of Janjira has a similar character. It mainly agrees with the Konkan Standard of Marāthi. Thus, the past tense of transitive verbs agrees with an inflected object; we find the third person singular of the past tense in *ān*, and so on. Compare *dhanyān ma-lā* (fem.) *lāv^{ng}li*, the master applied me; *bā-na sāngit'lān*, the father said. On the other hand, *d* is used after vowels, and the present tense is formed as in the Dekhan. Thus, *ghōdā*, a horse; *mī khātō*, I eat; *tū khātōs*, thou eatest; *tō mhāng^{ng}tō*, he says; *ti mhan^{ng}tē*, she says.

In Belgaum, where Dhan^{ng}gari has been returned from the south-east corner on the frontier towards Sawantwadi, the dialect is also closely related to the usual Marāthi of the Konkan. *D*, *l*, and usually also *n* are, however, used as in the Dekhan; thus, *ghōda*, a horse; *dōl*, an eye; *āṇi*, and.

Characteristic of the dialect is a tendency to drop final vowels; thus, *sōn*, for *sōnā*, gold; *ghōd* and *ghōda*, a horse; *vāsar*, for *vās^{ng}rā*, calves; *tudz nāv*, thy name, and so on.

In other respects we find the usual Konkan peculiarities. Compare forms such as *yāk* and *yōk*, one; *dyōn*, two; *is*, twenty; *hā*, I am; *hās*, thou art; *hā*, he is; *hār*, we are, etc.

The present tense is formed as in the Dekhan; thus, *mī myār^{ng}tō*, I strike.⁷

The short specimens which follow will show that Dhan^{ng}gari is no separate dialect. Like all eastern dialects of the Konkan it in some characteristics agrees with the Marāthi of the Dekhan, but is, on the whole, only the current Konkan Standard. It must be borne in mind that the south-eastern part of Belgaum belongs linguistically rather to the Konkan than to the Dekhan.

[No. 21.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

DHAN^GARI DIALECT.

(DISTRICT THANA.)

SPECIMEN I.

कुन्या एका मानसाला दोन ल्योक हुत। त्यातला धाकला आपल्या बाला म्हनला। बा मना मालमतेचा की व्याटा देतोस ते दे मना। बान ती संपदा त्येला वाटून दिली। मंग थोड्या दिसानी खो धाकला ल्योक समद जमा-करून दूर देशाला येला; आन तिथ ज्याजन जी संपदा व्हती ती उधळपनान सगळी उधळली। मंग त्यान अवघ खरचल त्या साली त्या मुलखात मोठा दुष्टकाळ पडला। त्या-मुळ त्येला अडचन पडू लागली। तेव्हा तो त्या मुलखात एका गिरिस्ताजवळ ज्याजन राहिला। त्यान त्याला आपल्या म्हशी वकाया ल्यावल। तिथ म्हशी जो गवत-पाला खात तोच खाजन पोट भराव असा त्यानी दूच्यार केला। आन कुनी त्याला काय दिल नाही॥

TRANSLITERATION AND TRANSLATION.

Kunyā ēkā mān'sā-lā dōn lyōk huta. Tyāt'lā dhyāk'lā āp'lyā
Some one man-to two sons were. Them-among the-younger his
 bā-lā mhan'lā, 'bā, ma-nā māl'matē-tsā kē vyātā dētōs, tē
father-to said, 'father, me-to property-of what share thou-givest, that
 dē ma-nā.' Bā-na tī sampadā tyē-lā vāṭūn dili.
give me-to.' Father-by that property him-to having-divided was-given.
 Maṅg thōdyū disū-ni tyō dhyāk'lā lyōk sam'da dzamā karūn dūr
Then few days-in that younger son all together having-made far
 dēśā-lā gyēlā, ān titha jyāūn ji sampadā vhati tī udha]apanā-na
country-to went, and there having-gone what wealth was that spendthriftness-with
 sag'li udha]li. Maṅg tyā-na av'gha kharatē-la tyā sāli tyā
all was-squandered. Then him-by all was-spent that in-year that
 mul'khāt möthā dushta-kāl pad'lā. Tyā-mula tyē-lā ad'tsan padū
in-country big bad-time fell. Therefore him-to difficulty to-arise
 lāg'li. Tēvhā tō tyā mul'khāt ēkā giristā-dzaval jyāūn rāhilā.
began. Then he that in-country one householder-near having-gone stayed.

Tyā-na tyā-lā āp⁴lyā mhaśī valāyā lyāv'la. Titha mhaśī
Him-by him-to his buffaloes to-watch it-was-applied. There buffaloes
dzō gavat-pālā khāt tō-ts khāūn pōt bharāva
what grass-leaves were-eating that-even having-eaten belly should-be-filled
 asā tyā-nī ichyār kēlā. Ān kūnī tyā-lā kāy dila
such him-by reflection was-made. And (by-)anybody him-to anything was-given
 nāhi.
not.

[No. 22.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

DHAN'GARI DIALECT.

(JANJIRA STATE.)

SPECIMEN II.

बिरामन जाता कासी आन वग्रु पडला व्हता फासी । तवाँ बिरामनला वग्रु म्हंगला, मना फासातना काड मनजे तुला कासी चांगली घडल । तवाँ बिरामनला मया आली आन ल्यान वग्राला फासातना काडला । तवाँ वग्रु म्हंगतो, तुला मी आता खातो । तवाँ बिरामन म्हंगला, मंगासी तू म्हंगलास खात नाय आन आता कसा खातोस । तर आता म्हसी-जवल न्याय करन्यास जाव चल । आस म्हंगून ते तिथ गेल । तवाँ बिरामन म्हसीला म्हंगला, माजा आन वग्राचा न्याय कर । तवाँ बिरामन म्हंगला छ्वो वग्राला मी फासातना काडला आन आता वग्रु मना म्हंगतो, मी तुला खातो । तवाँ म्हईस बिरामनास म्हनते, माज्या आंगत जवा सक्त होत्या आनि मी जवा दूद देत व्हते तवा माजा धनी माजी जतन करीत व्हता । आन आता मी म्हातारी जाले तवा धन्यान मला हारकी उपटाया लावली । तवा हित कशाची न्याय आल्य । तवा वग्रु म्हंगतो, बिरामना, न्याय भाला । आता तुला मी खातो । तवा बिरामन म्हंगला, खा । द्रुतक्यात बिरामनाच्या कोला नजर पडला । तवाँ ल्याला बिरामनान हाक मारली । तवाँ तो तिथ उबा हायला आन म्हंगाला, काय बोलन आसल ते तिथनच बोल । तवाँ बिरामनान आपली हाकीकात सांगितली । तवाँ कोलोबा म्हंगला, वग्रु जिथ फासात आडकला होता तिथ मना ने मंग काय त्या सांगन । आस म्हनून वग्रु बामन आन कोला आस तिथ गेल । आन वग्रु कसा फासात आडकला व्हता तो मना पाऊँ दे । आस म्हनल्या-वर वग्रु त्यास दाखविन्या करता फासा मंदी सिरला । तवा तो फासात आडकला । तवाँ कोला बिरामनास म्हंगला तू आता कासीला जा । तवा बामन चालता भाला, आन वग्राला कोलझान खाल्ला ॥

[No. 22.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

KONKAN STANDARD.

DHAN'GARĪ DIALECT.

(JANJIRA STATE.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Birāman *dzātā* Kāśī āna vagra padalā-vhatā phāśi.
A-brāhmaṇ was-going to-*Kāśi* and a-tiger had-fallen in-a-trap.
 Tavā birāman-lā vagra mhaṅg'lā, 'ma-nā phāsāt-nā kād man'jē
Then brāhmaṇ-to the-tiger said, 'me-to the-trap-from take-out then
 tu-lā Kāśī *tsāng'li* għad-lā.' Tavā birāman-lā mayā ālī ān
thee-to Kāśi well will-happen. Then the-brāhmaṇ-to pity came and
 tyā-na vagrā-lā phāsāt-nā kād'lā. Tavā vagra mhaṅg'tō,
him-by to-the-tiger in-the-trap-from was-taken-out. Then the-tiger says,
 'tu-lā mī ātā khātō.' Tavā birāman mhaṅg'lā, 'maṅgāsi tu
 'thee I now eat.' Then the-brāhmaṇ said, 'before-a-while thou
 mhaṅg'lās khāt-nāy ān ātā kasā khātō? Tar atā
 didst-say (I-)do-not-eat and now how (thou-)eatest? Therefore now
 mhasi-dzaval nyāy kar'nyās *dzāv-tsāl*.' Āsa mhaṅgūn tē titħa
to-a-she-buffalo justice to-make let-(us)-go. So haring-said they there
 għela. Tavā birāman mhasi-lā mhaṅg'lā, 'mādzā ān vagrā-tsā
went. Then the-brāhmaṇ the-she-buffalo-to said, 'my and the-tiger-of
 nyāy kar.' Tavā birāman mhaṅg'lā, 'hyō vagrā-lā mī phāsāt-nā
justice do.' Then the-brāhmaṇ said, 'this tiger-to (by-)me in-the-trap-from
 kād'lā ān ātā vagra ma-nā mhaṅg'tō, "mī tu-lā khātō."
was-taken-out and now tiger me-to says, "I thee eat."
 Tavā mhańs birāmanās mhan'tē, 'mājyā āngāt dzavā
Then the-she-buffalo to-the-brāhmaṇ says, 'my in-body when
 sakta hōtyā āni mī dzavā dūd dēt-vhatē tavā mādzā dhanī mājī
strengths were and I when milk giving-was then my master my
 dzatan karit-vhatā, ān ātā mī mhātārī dzälē, tavā dhanyān malā
care doing-was, and now I old became, then by-my-master me-to
 hār'li up'tāyā lāv'li. Tavā hita kaśā-chi nyāy ālay.' Tavā
grass to-uproot am-applied. Then here of-what justice is-come. Then
 vagra mhaṅg'tō, 'birāmanā, nyāy dzħalā. Ātā tu-lā mī khātō.' Tavā
tiger says, 'O-brāhmaṇ, justice is-done. Now thee I eat.' Then

birāman mhaṅg'lā, 'khā.' It'kyāt birāmanā-chyā kōlā
 brāhmaṇ said, 'eat.' In-the-meantime the-brāhmaṇ-of a-jackal
 nadzār pad'lā. Tavā tyā-lā birām'nā-na hāk mārli. Tavā tō
 in-the sight sell. Then him-to the-brāhmaṇ-by calling was-struck. Then he
 titha ubā-rhāy'lā ān mbaṅgālā, 'kāy bōl'na āsal tō titha-na-ts
 there stood and said, 'what to-say will-be that from-there-only
 bol.' Tavā birām'nā-na āp'li hākikat sāngit'li. Tavā kōlō-bā
 speak.' Then the-brāhmaṇ-by his-own account was-told. Then the-jackal
 mhaṅg'lā, 'vagra jitha phāsāt āḍak'lā-hōtā titha ma-nā nē, māṅ
 said, 'the-tiger where in-the-trap caught-was there me take, then
 kāy tyā sāṅgan.' Āsa mhanūn vagra, bāman, ān
 what that I-will-tell.' So having-said the-tiger, the-brāhmaṇ, and
 kōlā āsa titha gēla. Ān, 'vagra kasā phāsāt āḍak'lā-vhatā
 the-jackal such there went. And, 'the-tiger how in-the-trap caught-was
 tō ma-nā pāñ-dē.' Āsa mhan'lyā-var vagra tyās dākhavinyā-kar'tā
 that me-to see-let.' So on-having-said the-tiger to-him to-show-in-order
 phāsā-mandī sir'lā. Tavā tō phāsāt āḍak'lā. Tavā kōlā
 in-the-trap entered. Then he in-the-trap was-caught. Then the-jackal
 birāmanās mhaṅg'lā, 'tū ātī Kāśi-lā dzā.' Tavā bāman tsāl'tā
 to-the-brāhmaṇ said, 'thou now Kāśi-to go.' Then the-brāhmaṇ going
 dzālā, ān vagrā-lā kōlhyān khällā.
 became, and the-tiger-to the-jackal-by was-eaten.

FREE TRANSLATION OF THE FOREGOING.

A Brāhmaṇ pilgrim was going to Kāśi when a tiger was caught in a trap. Then the tiger said to the Brāhmaṇ 'release me from the trap and then you will perform your pilgrimage to Kāśi successfully.' The Brāhmaṇ was moved with pity and released the tiger from the trap. Then the tiger said, 'I shall now eat you.' Then the Brāhmaṇ argued, 'a short time before, you said that you would not eat me, and how is it that you are prepared to eat me now? Let us go to the she-buffalo for decision.' Accordingly they went there, and the Brāhmaṇ asked the she-buffalo to decide their dispute. The Brāhmaṇ said, 'I released this tiger from the trap and now he says he will devour me.' Then the buffalo said to the Brāhmaṇ, 'my master took care of me when I was strong and was giving him milk; but now I am grown old, and so my master has made me graze upon the rough grass. Then what room is left for justice here?' The tiger said, 'well Brāhmaṇ, the decision is given. Now I devour you.' Then the Brāhmaṇ said helplessly, 'devour.' Presently the Brāhmaṇ chanced to see a jackal and called to him loudly and the jackal stopped, saying, 'say what you have to say keeping at a distance.' Then the Brāhmaṇ told him his story. The jackal said, 'take me to the place where the tiger was entrapped, and then I will give my decision.' After this the tiger, the Brāhmaṇ, and the jackal all three went there. Then the jackal said, 'let me see how the tiger was entrapped.' The tiger, in order to show that, put himself in the trap, and when he was caught in it, the jackal said to the Brāhmaṇ, 'now go your way to Kāśi.' Immediately the Brāhmaṇ set off. And the jackal fed upon the tiger.

[No. 23.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

DHAN'GARI DIALECT.

(DISTRICT BELGAUM.)

SPECIMEN III.

सकाळ पासून संध्याकाळ पर्यंतच काम। सकाळचा उठल्या बरोबर वासर सोडली। वासर सोडून मसीची वार राहिल्या त्या बदल दोन गडी पाठवृन वशीद आनल। ते वशीद दोन तीन वशीद मिळवून मशीस घातल। तिथून पुढ ताक ढवकल। तिथून पुढ बाकरी खाऊन सात आठ आळाची लोक बलिवली। आळाची लोक वलवून कामास लाऊन बाकरी खाऊन गोरा-कडे गेलो पुना गोरा-कड जाऊन मस पाढली। मस पाढली तर निकाल ठकली। तिथून पुना ही मरते समजून काही-तरी वशीद बगाव म्हणून दुर्गास गेलो। पुना मदकोपास गेलो, नागुरद्यास गेलो। अवशीद घेऊन तीन तास रात्रीस गरास गेलो। तिथून पुढे जेभरून ते वगाद मशीस पाजिवल। तुकडा खाऊन जरा पडलो। दोन तास रात्र असताना गोर सोडली। तिथून गरास आनून वासर सोडली। वासर सोडून हाता-वर बेघी बेघी बाकरी घेऊन लवकर तीर्थकुंडेस आलो। तिथून कचरीस आलो ॥

[No. 23.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

KONKAN STANDARD.

DHAN'GARI DIALECT.

(DISTRICT BELGAUM.)

SPECIMEN III.

TRANSLITERATION AND TRANSLATION.

Sakāl-pāsūn sandhyā-kāl-paryant-tsa kām. Sakāl-tsā uṭh'lyā
Morning-from evening-time-until-of work. *In-the-morning rising*

barōbar vāsar sōd^ali. Vāsar
on young-ones-of-buffaloes were-loosened. *The-young-ones*

sōdūn masi-chi vār rāhilyā tyā-baddal dōn
having-let-loose she-buffalo-of afterbirth remained that-for two

gaḍi pāṭh'vūn vaśid ān^ala. Tē vaśid dōn tin
servants having-sent medicine was-brought. That medicine two three

vaśid mil^avūn maśis ghāt^ala. Tithūn-pudha
medicines having-mixed to-the-she-buffalo were-administered. Thence-further

tāk dhava^ala. Tithūn-pudha bāk^arī khāūn sāt āṭh
butter-milk was-churned. After-that bread having-eaten seven eight

ājā-chi lōk baliv^ali. Ajjā-chi lōk baliv^ali kāmās
lane-of people were-called. Lane-of people having-called to-work

lāūn bāk^arī khāūn gōrā-kaḍē gēlō. Punā gōrā-
having-applied bread having-eaten cattle-towards I-went. Again cattle-

kāḍa dzāūn mas pāili; mas pāili tar nikāl
towards having-gone she-buffalo was-seen; she-buffalo was-seen then very

ṭhak^ali. Tithūn punā, 'hī mar^atē,' sam^adzūn kāhi-tarī vaśid
was-exhausted. Thence again, 'this dies,' considering something medicine

bagāva, mhaṇūn Durgās gēlō. Punā Mad^akōpās gēlō,
should-be-found, therefore to-Durga I-went. Again to-Madkōpa I-went,

Nāgur'dyās gēlō, av^aśid ghēūn tin tās rātris garās
to-Nagurda I-went, medicine having-taken three hours at-night to-home

gēlō. Tithūn pudhē jēḍzh'rūn tē vakhād
went. Thence afterwards having-pounded (the-medicine) that medicine

maśis pājiv^ala. Tuk^aḍā khāūn
to-the-she-buffalo was-caused-to-be-drunk. A-piece-(of-bread) having-eaten

dzarā pad^alō. Dōn tās rātr as^atānā gor
for-a-while I-laid-(myself). Two hours night while-remained cattle

sōd⁴li. Tithūn garās ānūn vāsar sōd⁴li.
was-let-loose. Thence to-house having-brought the-young-ones were-loosened.

Vāsar sōdūn hātā-var bēghī-bēghī bāk⁴ri ghēūn
The-young-ones having-loosed on-the-hand quick-quick bread having-taken

lav⁴kar Tirth⁴kundēs ālō, tithūn kachēris ālō.
soon to-Tirthakund I-came, thence to-the-court I-came.

FREE TRANSLATION OF THE FOREGOING.

I had something to do from morning till night. As soon as I got up in the morning the young buffaloes were let loose. Then a she-buffalo had a miscarriage. Therefore two servants were sent for medicine. I mixed two or three different drugs and administered the mixture to the she-buffalo. Then I had to churn buttermilk, and then I had something to eat. Then I called seven or eight neighbours and set them to work. Then I ate some bread and went to look after the cattle. I saw that the she-buffalo was much exhausted. I feared lest she might be dying and therefore went to Durga to fetch some medicine, and thereafter I went to Madkopa and Nagurda. I came home with the medicine about three o'clock at night, mixed the medicine, and gave it to the she-buffalo. Then I ate a piece of bread and went to sleep for a moment. When two hours were left of the night I let the cattle loose. Then I brought the young buffaloes to the house and let them loose. Then I took some bread in my hand and quickly went to Tirthakund and thence to the court.

BHĀNDĀRĪ.

Bhāndārī is the dialect of the Bhāndāris, or palm-juice drawers. It has been reported as a separate dialect from Kolaba and Janjira. It is nothing but the current language of the districts. The cerebral *q* is usually written as in the Dekhan; thus, *pad^qlā*, fell. It is, however, often changed to *r* after vowels, as is usually the case in the Northern Konkan; thus, *tud^qzā subda mī kadi-bī mōr^qlā nāy*, thy word by-me at-any-time-even was-broken not. The writing of *q* in such cases is, therefore, probably due to the influence of the written language.

A specimen of Bhāndārī has also been forwarded from Ratnagiri. Like the specimens of Saṅgamēśvari received from the same district, it is written in the usual Marāthī of the Dekhan, and it has not, therefore, been reproduced.

The beginning of the Parable of the Prodigal Son in the Bhāndārī of Janjira will be sufficient to show that this form of speech differs in no essential points from the usual Konkan Standard of Marāthī.

[No. 24.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

BHANDARI DIALECT.

(STATE JANJIRA.)

कोनी एका मनुचास दोन सोकर होते। त्यातना धाकला बाबाला म्हतला, बाबा, इष्टकीचा जो वाटा मना यायचा हाय तो रं। मंग त्यान त्यास माल जिनगी वाटून दिली। मंग थोडक्या दिसानी धाकला मुलगा आपल समद जमा करून दूरच्या मुलखात गेला, आनि थत उदलपानाने वागून आपली सर्व संपत्ता उधलली। मंग सगली संपत्ता उधलल्या-वर त्या मुलखात मोठा दुकाल पडला। त्या-मुल त्याला गरिबी आली। तवाँ तो त्या मुलका-मढील एका गिरिस्ता-जवल हाला। त्यानी त्याला शेतात डुकर चरवायला पाठविला। तवाँ डुकर कोंडा खातात, त्या-वर त्यानी आपला पोट भरावाँ असा वाटलाँ आनि कोनी-बी त्याला काही द्येत नायसा भाला। मंग तो मुही-वर येऊन बोलला, माज्या बाबाच्या कितीक चाकरास म्होप भाकरी हाय, आनि मी भुक मरताँ। मी उटून आपल्या बाबा-कड जाईन आनि त्याला म्हनन बाबा, मिनी देवा-इकड ना तुज्या-इकड पाप केल हाय। आता या घडीशी तुजा मुलगा मी न्हव, असा माज्या मनाला आला। तू आपल्या एकाद्या चाकरा परमान मला वागव। मंग तो उटून-शेनी आपल्या बाबा-कड गेला॥

[No. 24.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

KONKAN STANDARD.

BHĀNDĀBĪ DIALECT.

(STATE JANJIRA.)

TRANSLITERATION AND TRANSLATION.

Kōni-ēkā manukshās dōn sōk^hra hōta. Tyāt-nā dhāk^hlā
Certain to-a-man two sons were. Them-in-from the-younger
 bābā-lā mhat^hlā, 'bābā, ishtaki-tsā dzō vātā ma-nā yāy^htsā hāy
the-father-to said, 'father, the-estate-of what share me-to to-come is
 tō dē.' Maṅg tyā-na tyās māl-jin^hgī vātūn dili. Maṅg
that give. Then him-by to-him property having-divided was-given. Then
 thōd^hkyā disā-ni dhāk^hlā mul^hgā āp^hla sam^hda dzamā karūn
a-few days-after the-younger son his-own all together having-made
 dūr^hchyā mul^hkhāt gēlā, āni thata udal^hpanā-nē vāgūn
distant into-country went, and there prodigality-with having-behaved
 āp^hli sarv sampatā udhal^hli. Maṅg sag^hli sampatā udhal^hlyā-var
his-own all property was-squandered. Then all property having-squandered-after
 tyā mul^hkhāt mōthā dukāl pad^hlā. Tyā-mula tyā-lā garibī ālī.
that into-country great famine fell. Therefore him-to poverty came.
 Tavā tō tyā mul^hkhā-madil ēkā giristā-dzaval rhālā. Tyā-nī tyā-lā
Then he that country-in-from one householder-near lived. Him-by him-to
 sētāt duk^hra tsar^hvay-lā pāth^hvilā. Tavā duk^hra kōndā khātāt tyā-var
in-a-field swine to-graze was-sent. Then swine husk eat that-on
 tyā-nī āp^hlā pōt bharāvā asā vāt^hlā, āni kōni-bī tyā-lā
him-by his belly should-be-filled so it-appeared, and anyone-even him-to
 kāhī dyēt nāy^hsā dzhālā. Maṅg tō suddi-var yēūn bōl^hlā,
anything giving not-so became. Then he sense-on having-come said,
 'mājyā bābā-chyā kitik tsāk^hrās mhōp bhāk^hri hāy, āni mī
'my father-of how-many servants-to much bread is, and I
 bhuka mar^htā. Mi utūn āp^hlyā bābā-kāda dzāīn āni tyā-lā
by-hunger die. I having-arisen my father-to will-go and him-to
 mhanan, "bābā, mi-nī dēvā-ik^hda nā tujyā-ik^hda pāp kēla hāy. Ātā
will-say, "father, me-by God-against and thee-against sin done is. Now
 yā ghaḍi-śi tudzā mul^hgā mī nhava, asā mājyā manā-lā ālā. Tū
this time-from thy son I am-not, so my mind-to came. Thou
 āp^hlyā ekādyā tsāk^hrā par^hmān ma-lā vāgav." Maṅg tō utūn-śēni
thy one servant like me treat." Then he having-arisen
 āp^hlyā bābā-kāda gēlā.
his father-to went.

THĀKĀRTI.

Thākārti has been reported as a separate dialect from Kolaba and Nasik, and specimens have also been received from Thana. The speakers are everywhere found in the neighbourhood of the Dekhan, and their dialect is, accordingly, a kind of connecting link between the two slightly differing forms of Marāthī current in the Dekhan and the Konkan respectively. The dialect of the Thākurs of Kolaba has, like the other forms of speech in that district, been largely influenced by the form of Marāthī current in the Dekhan. Thus, cerebral *l* and *n* are usually distinguished from the corresponding dental sounds, and *ɖ* has been preserved after vowels. Compare words such as *dukāl*, famine; *māɳ"sā-lā*, to a man; *pad'lā*, he fell. The pronunciation of *n* is, however, probably that of a dental *n*, for we find both *n* and *ɳ* constantly written in the same words, and there are sufficient other traces to show that the dialect is only an adulterated form of the common language of the Central and Northern Konkan. A few lines of the Parable of the Prodigal Son will be sufficient to illustrate this form of speech.

[No. 25.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

THĀK'RI DIALECT.

(DISTRICT KOLABA.)

कुना माणसाला दोन मुलग होते । त्यातला धाकटा मुलगा बाबाला म्हनायला, बाबा, जो काय इष्टकीचा वाटा असेल तो माझा दे । मंग बापाने वांटा दिला । तो समदा पैसा गुंडाळून दूर देशांत गेला । तिकड जाऊन समदा पैसा उधळून टाकला । मग त्या देशांत टुकाळ पडला । तवा खरचाची अडचण पडली । मग तिथ सावकारा-कड चाकरीस राहिला । सावकारान त्याला डुकर चारावयाला श्रेतांत पाठविला । डुकर खाऊन टरफल टाकत त्या-वर पोट भरीन । त्याला कोणी काढू दिल नाही ॥

TRANSLITERATION AND TRANSLATION.

Kunā	māṇ ^a sā-lā	dōn	mul ^a ga	hōta.	Tyāt ^a lā	dhāk ^a tā	mul ^a gū
<i>Certain</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-among</i>	<i>the-younger</i>	<i>son</i>
bābā-lā	mhanāy ^a lā,	‘bābā,	dzō-kāy	ishṭakī-tsā	vātā	asēl	tō
<i>the-father-to</i>	<i>said.</i>	<i>‘father,</i>	<i>whatever</i>	<i>estate-of</i>	<i>share</i>	<i>will-be</i>	<i>that</i>
mādzhā	dē.’	Maṅg	bāpā-nē	vātā	dilā.	Tō	sam ^a dā
<i>mine</i>	<i>give.’</i>	<i>Then</i>	<i>the-father-by</i>	<i>share</i>	<i>was-given.</i>	<i>He</i>	<i>all</i>
guṇḍālān	dūr	deśāt	gēlā.	Tik ^a la	dzāūn	sam ^a dā	paisā
<i>having-gathered</i>	<i>far</i>	<i>to-country</i>	<i>went.</i>	<i>There</i>	<i>having-gone</i>	<i>all</i>	<i>money</i>
udhājūn	ṭāk ^a lā.	Mag	tyā	dēśāt	dukāl	paḍ ^a lā.	Tavā
<i>having-wasted</i>	<i>was-thrown.</i>	<i>Then</i>	<i>that</i>	<i>in-country</i>	<i>famine</i>	<i>arose.</i>	<i>Then</i>
khar ^a tsā-chī	ad ^a tsaṇ	paḍ ^a lī.	Mag	titha	sāv ^a kārā-kāḍa	tsāk ^a rīs	rāhilā.
<i>expenditure-of</i>	<i>difficulty</i>	<i>arose.</i>	<i>Then</i>	<i>there</i>	<i>rich-man-with</i>	<i>for-service</i>	<i>stayed.</i>
Sāv ^a kārān	tyā-lā	ḍuk ^a ra	tsārāv ^a yā-lā	sētāt	pāṭhavilā.	Duk ^a ra	khāūn
<i>The-man-by</i>	<i>him</i>	<i>swine</i>	<i>feeding-for</i>	<i>in-field</i>	<i>was-sent.</i>	<i>Swine</i>	<i>having-eaten</i>
ṭar ^a phala	ṭākat,	tyā-var	pōṭ	bharīn.	Tyā-lā	kōṇi	
<i>husks</i>	<i>used-to-throw,</i>	<i>that-on</i>	<i>belly</i>	<i>(I-)shall-fill.</i>	<i>Ilm-to</i>	<i>(by-)anyone</i>	
kāi	dila	nāhī.					
<i>anything</i>	<i>was-given</i>	<i>not.</i>					

The Thāk'rī dialect of Nasik is also closely related to the current Marāṭhi of the Dekhan. Thus, the cerebral *ɖ* and *ɻ* are both retained; compare *ghōḍā*, a horse; *paɻ*, run. The cerebral *n* is occasionally changed to *n*; thus, *pānī*, water. Usually, however, we find forms such as *kōṇ*, who? The inflection of verbs is the same as in the Dekhan. On the other hand, we find characteristic Konkan forms, such as *istar*, fire; *yēl*, time; *tyā-na*, by him; *duk'ra*, swine; *asan*, I shall be; *jyēlā*, he went. In *tī duk'ra khāt hōtē*, those swine were eating, the verb *hōtē* has the form of the masculine plural, though the subject is neuter. This is probably due to the influence of the neighbouring Gujarāti.

On the whole, the Thāk'rī of Nasik shares the characteristic features of other border dialects between the Dekhan and the Konkan, as will be seen from the beginning of the Parable of the Prodigal Son which follows:—

[No. 26.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

THĀK'RĪ DIALECT.

(DISTRICT NASIK.)

कोण्या एका माणसाला दोन मुळ कृती । आणि त्याच्या पैकी नव-
तरणा कृता त्यानी बापाला सांगितल की माझा हिसा मला द्यावा । आणि
ती संपत्ता वाटून देली । मग थोडक्या दिवसात धाकटा मुलगा कृता, तो सर्व जमा
करून भेऊन जेला । आणि तेथे उधळपणे वागून आपली संपत्ता उडविली ।
मग ती द्वलत उडवून दिली, भिकारी भाला, म्हणजे त्या देशात दुस्काळ पडला ।
त्या मुक्काना त्याला मोठी अडचण पडू लागली । तेहा मग तो त्या दंसातील एका
गरस्ता-जवळ जाऊन राहिला । त्यान डुकर चारायला शेतात पाठविला । ती डुकर
जी टरफल खात होते त्या-वर पोट भरावे असे वाटले । आणि त्याला कोणह काँहीं
दिल नाहीं । मग तो सुऱ्ही-वर येऊन सांगल, माझ्या बापाच्या किती मोलकाखांस
भरपुर भाकर आहे; आणि मी भुकन मरतो । म्हा उठून आपल्या बापा-कडे जाईन
व त्याला म्हणन, ह्ये बापा, मी देवा-समोर व तुम्हा समोर पाप कील आहे ॥

[No. 26.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

THAKRI DIALECT.

(DISTRICT NASIK.)

TRANSLITERATION AND TRANSLATION.

Kōnyā-ēkā māñ'sā-lā dōn mula vhatā. Āṇi tyā-chyā-paiki nava-
A-certain man-to two children were. And them-of-from-among fresh-and-
tarñā vhatā tyā-nī bāpā-lā sāngit'la kī, 'mādzhā hisā ma-lā
young (who-)was him-by father-to it-was-told that, 'my share me-to
dyāvā.' Āṇi tī sampatā vātūn dēlī. Mag thōḍ'kyā
should-be-given.' And that property having-divided was-given. Then a-few
div'sāt dhāk'ṭā mul'gā vhatā, tō sarv dzamā karūn jhēūn
in-days the-younger son was, he all together having-done having-taken
jēlā. Āṇi tēthē udhal'pañē vāgūn āp'li sampatā uḍavili.
went. And there with-extravagance having-lived his-own property was-squandered.
Mag tī dav'lat uḍvūn dili, bhikārī dzhālā, mhan'jō tyā
Then that property having-wasted was-given, poor (he-)became, that-is that
dēsāt duskāl pad'lā. Tyā muļā-nā tyā-lā mōṭhī ad'tsan padū
in-country famine fell. That on-account-of him-to great difficulty to-fall
lāg'li. Tēvhā mag tō tyā dēsātil ēkā garastā dzaval dzāūn
began. Then after he that country-in one householder near having-gone
rāhilā. Tyā-na duk'ra tsārāy'la sētāt pāthavilā. Ti duk'ra ji
remained. Him-by swine to-graze in-the-field he-was-sent. Those swine which
tar'phala khāt hōtē, tyā-var pōṭ bharāvē asē vāṭle. Āṇi
husks eating were, that-upon belly should-be-filled so it-appeared-(to-him). And
tyā-lā kōṇha kāhī dila nāhī. Mag tō suddhi-var yēūn sāng'la,
him-to anyone anything was-given not. Then he senses-on having-come said,
'mājhya bāpā-chyā kitī mōl'karyās bhar-pur bhākar āhē; āṇi mī
'my father's how-many to-labourers sufficient bread is; and I
bhuka-na mar'tō. Myā uṭhūn āp'lyā bāpā-kadē dzāin va tyā-lā
hunger-with am-dying. I having-arisen my-own father-to will-go and him-to
mhaṇan, "hyē bāpā, mī Dēvā-samōr va tujhyā samōr pāp kēla āhē." 'will-say, "O father, by-me God-before and of-thee before sin done is."

In Thana, Thākurs are chiefly found in the hilly country in the south-east and south. Their dialect is of the kind usual in all districts between the Konkan and the Dekhan. There is, besides, a slight admixture of Gujarati. Compare forms such as *dēi-dēō*, give ; *bhuka*, with hunger ; *ākhōn*, at last. The termination of the dative is usually *l* ; thus, *ābbāl*, to the father ; *māl*, to me ; *tyād:*hal**, to him. The case of the agent of personal pronouns ends in *hān* ; thus, *mahān*, by me ; *tuhān*, by thee. Compare the dialectical forms *mahā*, my ; *tuhā*, thy. Note the use of the particle *kari*, how ? why ? which corresponds to *ki nāi*, why not ? namely, in colloquial Marathi.

The general agreement of the dialect with other forms of speech current in the same localities will be seen from a perusal of the short specimen which follows.

[No. 27.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

THĀK⁴RĪ DIALECT.

(DISTRICT THANA.)

एका मानसाला करी दोन ल्योक हुत । धाकटा ल्योक आव्हाला म्हनिला, आव्हा, माल माभ्या दृष्टकाची वाँटणी वाटून देर्ड जो । आव्हान त्याभल त्याचा वाटा वाटून देला । मग उल्हे रोजान तो धाकटा ल्योक आपला वाटा भेऊन दूर मुलखात परांदा भाला । तेंठ उधकापणान वागून सगळां दृष्टाक बोडसयिलां । तेंठ अवघा खसून टाकिल्या-वरला मुलखात बहूऱ्च दुकोळ पडिला । मन्हून तो बहूऱ्च भुक मरू लागला । तर्डी तो त्या मुलखात एका गरस्ताच्या घरी जाऊन रहिला । येन त्याजला शेरड चाराया श्रेतात धाडिला । तेंठ शेरड फाडपाला खात तसच आपुन खाव न रहावै अस त्याचे मनात वाटलां । त्याजला करी कोनीच अद्वाचा नख-परी देला नाही । आखो तो सुझी-वर येऊन म्हनिला, माभ्या अब्बाच्या घरी कवढक तरी मंजरेच गडी पोट-भ पोटाल आन खातान, आन मा करी दूकडै भुक मरतो । दूठून मा माभ्या आब्बाक जाईन आन त्याभल जाऊन सांगन, आव्हा, महान देवाचा आन तुभा बहूऱ्च पाप केला । ते अवढा दी महान फेडिला । आता पुन माल करी ल्योक सांगू नको । जस तुभ च्यार चाकार आहांत तसा माल ठेर्ड जो । आखोनतो आपल्या आब्बा-कड आल ॥

[No. 27.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

THĀK'RĪ DIALECT.

(DISTRICT THANA.)

TRANSLITERATION AND TRANSLATION.

Ekā mān'sā-lī kari dōn lyōk huta. Dhāk'tā lyōk ābbā-lā mhanilā,
 One man-to namely two sons were. The-younger son father-to said,
 'ābbā, māl mājhyā ishtakā-chi vāt'ni vātūn dēi-dzō.' Ābbān
 'father, me-to my property-of share having-divided give.' The-father-by
 tyādzhal tyā-tsā vātā vātūn dēlā. Mag ulhē rōdzān tō dhāk'tā
 him-to his share having-divided was-given. Then few days-in that younger
 lyōk āp'lā vātā jhēūn dūr mul'khāt parāgandā dzhālā. Tēha
 son his share having-taken far to-country migrating became. There
 udhalāpanān vāgūn sag'ñā ishtāk bōl'sayilā. Tēha av'ghā
 riotousness-with having-behaved all property was-squandered. There all
 kharsūn tākilyā-var tyā mul'khāt bahū-ts dukol pañilā. Manhūn
 having-spent throwing-after that in-country mighty famine arose. Therefore
 tō bahū-ts bhuka marū lāg'lā. Tañ tō tyā mul'khāt ekā garastā-chyā
 he very-much with-hunger to-die began. Then he that in-country one householder-of
 gharī dzām rahilā. Tyēn tyādž-lā sēr'da tsārāyā sētāt dhādilā.
 in-house having-gone stayed. Him-by him goats to-tend in-field was-sent.
 Tēhā sēr'da dzhād'pālā khāt tasa-ts āpun khāva na
 There goats tree-leaves ate thus himself-by it-should-be-eaten and
 rahavā asa tyā-tsē manāt vāt'lā. Tyādž-lā kari kōnī-ts
 it-should-be-lived thus his in-mind it-appeared. Him-to namely (by-)anyone-even
 annā-tsā nakh-parī dēlā nāhī. Ākhō tō suiddhi-var yēūn mhanilā,
 food-of a-nail-even was-given not. At-last he senses-on having-come said,
 'mājhyā ābbā-chyā gharī kav'dhak tarī mañ'rē-tsā gadī pōl-bha
 'my father's in-house how-many indeed hired servants belly-full
 pōlān khātān, an mā kari ik'dā bhuka mar'tō. Ithūn mā mājhyā
 belly-for food eat, and I namely here with-hunger die. From-here I my
 ābbāk dzām an tyādzhal dzām sāngān, "ābbā, mahān Dēvā-tsā an
 to-father will-go and him-to having-gone will-say, "father, by-me God-of and
 tudzhā bahū-ts pāp kēlā. Tē av'ghā-di mahān phēdilā. Ātā
 thy great-indeed sin is-done. That so-many-days by-me was-expiated. Now
 pun māl kari lyōk sāngū na-kō. Dzasa tudzhā chyār tsākār
 again me-to indeed son to-say not-proper-is. As thy four servants
 āhāt, tasā māl thēi-dzō." Ākhōn tō āp'lyā ābbā-kāda alā.
 are, so me keep." Lastly he his father-near came.

KARHĀDI.

Karhādi is the language of the Karhādā Brāhmaṇas. Their name is said to be derived from Karhad in Satara, and their original country is said to stretch along the Krishna, from its meeting with the Koyna on the north to the Varna on the south. They are now found in small numbers all over Ratnagiri and Sawantwadi, and also in Bombay Town and Island.

A specimen of Karhādi has been forwarded from Bombay. It shows that the dialect is closely connected with the form of speech current in the Central and Northern Konkan. In some points, however, it agrees with the Marāṭhī spoken in Satara. Cerebral *ŋ* and cerebral *l* are distinguished from the corresponding dental sounds; *ŋ* is not changed to *r* after vowels; and the present tense of finite verbs is formed as in the Dekhan. Thus, *mhanālā*, he said; *dukal*, famine; *ghōlā*, a horse; *tū mār'tōs*, thou strikest, and so on.

It is possible that Karhādi was originally a dialect of the Marāṭhī spoken in Satara. At the present day, however, it belongs to the Konkan group. We find characteristic Konkan forms such as *bāpus*, oblique *bāpāśī*, a father; *āns*, a mother; *tsēdū*, oblique *tsēd'vā*, a daughter. The verb substantive is *hāy*, I am; *hās*, thou art; *hāy*, he is, and so on. Note also the substitution of the class nasal for the Anunāsika in forms such as *tēntlā*, among them; and the use of the cerebral *ŋ* in forms such as *tē-ŋā*, by him.

One of the forms of the dative is characteristic of the dialect, the final *s* having developed to a visarga; thus, *mān'sāh*, to a man. Besides, we also find forms such as *āp'ūñās*, to himself; *tēs*, to him, etc.

The general agreement with the other dialects of the neighbourhood will easily be seen from the specimen which follows.

[No. 28.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KARHĀDI DIALECT.

(BOMBAY TOWN.)

एका मानसाः दीन सुलगे होते । तेंतला धाकटा मूळ बापाशीः
म्हणाला, तुजे कडेन जाँ काय डबोलाँ हाय तेंतला जाँ काय मज येताँ ताँ
मज हे । मग बापाशीन आपले बोनवेचे वाँटे करून तेंस दिले । योद्याच
दिसाँत धाकच्या मुलान जाँ काय आपणास आल्हाँ ताँ एकठऱ्य किलान नी तो
मग घरान्मु भाद्रर जाऊन लांबच्या एका गाँवास हायला । आणी तेंत तेणा
जाँ काय होताँ त्याची वाट लावलीन । मग जेधवाँ तेचे कडे काय नायसाँ
भालाँ तेधवाँ त्या गाँवाँत मोठा टुकळ पडला आणि तेस खावेस जेकेस
मिळे-ना-साँ भालाँ । तेधवाँ तो त्या गाँवाँतल्या एका सावकाराचे हीं हायला ।
तेणा तेस आपले मळैत डुकराँ राखास धाडलान । तेधवाँ डुकराँ जो कुंडा

खार्डत तो सुङ्हाँ खाजन तो पोट भरास बघी पण तेस कोणी काय दिलाँ नाय । तेवाँ तेचे डोके उघडले आणि तेस वाटलाँ माझे बापाशीचे हीं कितके मानायाँ: पोटभर खाजन उरं इतकी भाकरी मिळते आणि मी असा उपाशी मरतों । मी आताँ उठून बापाशी-कडे जार्डन नी बापाशी: सांगेन कीं मी देवाची चूक केली हाय नी ती तुजे समोर । तेवाँ तुझा मुल म्हणास मज योग्यता नार्दूँ । तर आताँ तू मज मानाया सारखा घरांत थेव । मग तो तेथन उठून बापाशीचे हीं आला । बापाशीन येताना तेस दुरनु बद्दला नी तेस तेची दया आली नी तेणा धावत जाऊन तेच्या गळेस वेंग मारलीन नी ल्याचा मुका घेतलान । तेव्हाँ मुलान बापाशी: म्हटलान कीं मी तुज्या समोर देवाचा अपराध किलाय आणि तुझा मूल म्हणून घेवेची योग्यता मज हायली नार्दूँ । तर तू आताँ मज आपला मानाया सारखा थेव । मग बापाशीन मानायाँ: साद घातलान नी सांगितलान एक चकोटसा पोशाख आणा नी छ्वेस घाला, आणि छ्वेचे हातांत घालास एक मुदी नी पायांत घालास जुताँ द्या । आणि आमी जेवुयाँ आणि मग मौज मारयाँ । कारण हा माझा मूल मेलला तो आज जिवा भालाय आणि नायसा भालला तो आज मज गावला ॥

[No. 28.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

KARNĀPĀ DIALECT.

(BOMBAY TOWN.)

TRANSLITERATION AND TRANSLATION.

Ekā māñ̄sāh dōn mul̄gē hōtē. Tēntlā dhāk̄tā mūl bāpāśih
One man-to two sons were. Them-in-from younger son father-to
 mhanālā, 'tujē kadēn dzā-kāy dabolā hāy, tēntlā dzā-kāy madz
said, 'of-thee at whatever property is, that-in-from whatever me-to
 yctā tā madz dē.' Mag bāpāśin āp̄le bōnāvē-tsē vātē
comes that me-to give.' Then the-father-by his-own property-of divisions
 karūn tēs dilē. Thōdyā-ts disāt dhāk̄tyā mulān
having-made to-them were-given. A-few-only in-days the-younger son-by
 dzā-kāy āp̄nās allā tā ēk̄thāy kēlān m tō mag gharān-nu
whatever to-him came that together was-made and he then house-from
 bhāir dzāūn lāmb̄chāy ēkā gāvās rhāy'lā. Āni tēnta tē-nā
out having-gone distant one to-village lived. And there him-by
 dzā-kāy hōtā tyā-chī vāt-lāvālin. Mag dzēdh̄vā tē-tsē-kadē kāy
whatever was that-of was-squandered. Then when him-of-with anything
 nāy'sā dzhālā tēdh̄vā tyā gāvāt mōthā dukāl padlā, āni tēs khāvēs
not-as became then that into-village great famine fell, and to-him to-eat
 dzēvhēs milē-nā-sā dzhālā. Tēdh̄vā tō tyā gāvātlyā ēkā sāvākārā-tsē
to-dine was-not-got-so became. Then he that village-in-of one rich-man-of
 rhī rhāy'lā. Tē-nā tēs āp̄le maļēt duk̄rā rākhās dhālān.
in-house lived. Him-by to-him his-own into-field swine to-tend it-was-sent.
 Tēdh̄vā duk̄rā dzō kūṇḍā khāit tō suddhā khāūn tō pōt bharās
Then the-swine which husks ate that even having-eaten he belly to-fill
 baghī, pañ tēs kōñi kāy dilā nāy. Tēvā tē-tsē dōlē
would-see, but to-him (by-)anyone anything was-given not. Then his eyes
 ughad̄lē, āni tēs vāt'lā, 'mādzhē bāpāśi-tsē rhī kit̄kē
opened, and to-him it-appeared, 'my father-of in-house how-many
 mānāyāh pōt-bhar khāūn urē it̄kī bhāk̄rī mi!tē, āni
to-servants belly-full having-eaten would-be-spared so-much bread is-got, and
 mi asā upāśi mar'tō. Mi átā uṭhūn bāpāśi-kadē dzāūn
I thus without-food die. I now having-risen father-to will-go
 nī bāpāśih sāngōn kī, "mī Dēvā-chī tsūk kēli hāy, nī tī
and father-to will-tell that, "by-me God-of fault made is, and that

tudzē samōr, tēvā̄ tudzhā mul mhaṇās madz yōgyātā nā̄. Tar of-thee before, then thy son to-be-called me-to fitness is-not. Then ātā̄ tū̄ madz manāyā sārkhā gharāt thēv.' Mag tō tēthna now thou me-to a-servant like into-house keep.' Then he from-there uṭhūn bāpāśi-tsē rhī̄ alī. Bāpāśin yētā-nā tēs having-risen father-of to-house came. The-father-by while-coming to-him dur-nu baīt'lā, nī tēs tē-chī dayā̄ alī, nī tē-ṇā from-a-distance was-seen, and to-him his compassion came, and him-by dhāvat dzāūn tē-chyā galēs vēng mārlin, nī tyā-tsā mukā running having-gone qf-him to-neck embracing was-struck, and his kiss ghēt'lān. Tēvhā̄ mulān bāpāśih mhaṭ'lān kī̄, 'mī tujyā was-taken. Then the-son-by the-father-to it-was-said that, '(by-)me of-thee samōr Dēvā-tsā apāradh kēlāy, āṇi tudzhā mūl mhaṇūn ghēvē-chī before God-qf sin done-is, and thy son having-said taking-of yōgyātā madz rhāy'lī nā̄. Tar tū̄ ātā̄ madz ap'lā mānāyā fitness me-to remained not. Then thou now me-to thy-own a-servant sārkhā thēv.' Mag bāpāśin mānāyāḥ sād ghāt'lān nī sāngit'lān, like keep.' Then the-father-by servants-to word was-put and it-was-told, 'ek tsakōt-sā pōsākh āṇā nī hyēs ghālā, āṇi hyē-tsē hātāt ghālās 'one excellent dress bring and to-this put, and qf-this on-the-hand to-put ek mudi nī pāyāt ghālās dzutā dyā. Āṇi āmī jēvuyā̄ āṇi mag one ring and on-the-feet to-put shoes give. And we let-dine and then mauḍz mār'yā̄. Kāraṇ hā madzhā mūl mēl'lā, tō adz jivā merry let-make. Because this my son was-dead, he to-day alive dzhālāy; āṇi nāy'sā dzhāl'lā, tō adz madz gāv'lā.' has-become; and lost had-become, he to-day me-to was-found.'

GHĀTĪ.

Ghātī is the dialect spoken in the Western Ghats between Kolaba and the Bhor State. Like other dialects in the territory bordering on the Dekhan, it shares some of the characteristics of the Marāthī of that area. Thus, the cerebral *d* is preserved after vowels, and the cerebral *t* is not always changed to *l*; compare *ghōḍā*, a horse; *ḍōḍā*, an eye. The present tense of finite verbs has the same form as in the Dekhan. Thus, *mi dzātō*, I go; *tū dzātōs*, thou goest.

The verb substantive forms its present tense as in the Konkan; thus, singular, 1, *hāy*; 2, *hais*; 3, *hāy*; plural, 1, *hāū*; 2, *hāy'sā*; 3, *hāy'tī*. The form *hāy'sā* is peculiar, and no instances of its use are available. The verb substantive is probably also contained in forms such as *dzātōyā*, he goes; *dyētōyās*, thou art giving; *kēlāyā*, it is done, etc.

In most respects, however, the short specimen which follows will show that Ghātī is simply a form of the Konkan Standard of Marāthī.

[No. 29.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

KONKAN STANDARD.

GHĀTĪ DIALECT.

(DISTRICT KOLABA.)

यका मानसाला दोन ल्याक व्हत। आन धाकला ल्याक वाला म्हनाला, बाबा, माज्या वाटनीची जिनगानी माला द्ये। आन वान आपली जिनगानी खेसनी वाटून-शानी दिली। आन लै दीस कार्ड जाल नाहीती इकल्या मंटी धाकल्या ल्याकान समद यका जागी गोळा क्येल आन यका टूर टेमाला निघून-शानी घ्येला, आन तथ आपली जिनगानी समदी क्हाटल तम खर्च करून गमावली। आन समदी खर्चल्या-वर त्या देसा-मंटी दांडगा ढुकल पडला, आन खेची उपास-मार चालली। आन त्यो मंग त्या देसच्या यका पांढरपणा-कड जाऊन चाकरी हायला। आन खेन खेला आपल्या शेता-मंटी डुकर पोमाया लावला। आन डुकर टरपाल खात ती खुशाल खाऊन खेन आपल प्वाट भरून र्घतल असत। का म्हनाल, तर खेला कोनी-बी कायी द्योर्ड-ना। आन मग खेला मृद आली आन म्हनाला माज्या बाच्या रोजगाऱ्या-मंटी कैकानाला प्वाट भरून उर इकती भाकर मिलतीया, आन मी भुका मरतोया। मी आता उटून-शानी वा-कड जाऊन खेला म्हनन, बाबा देवाचा मी गुना आन तुज्या म्होर क्यंला, आन तुजा ल्याक म्हनून घ्याया सारखा बी मी नाही। तर तू मला रोजगाऱ्या सारखा ठेव। आन त्यो उटून आपल्या वा जवल आला ॥

[No. 29.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

KONKAN STANDARD.

GHĀTĪ DIALECT.

(DISTRICT KOLABA.)

TRANSLITERATION AND TRANSLATION.

Yakā mān'sā-lā dōn lyāk vhata. Ān dhāk'lā lyāk bā-lā
 One man-to two sons were. And the-younger son father-to
 mhanālā, 'bābā, mājyā vāt'ni-chi jin'gānī mā-lā dyē.' Ān
 said, 'father, my share-of property me-to give.' And
 bān āp'li jin'gānī tyēs-nī vātūn-śānī dili. Ān lai
 the-father-by his-own property them-to having-divided was-given. And many
 dis kāi dzāla nahitī ik'tyā mandī dhāk'lyā lyākān sam'da
 days some became not that-much in the-younger son-by all
 yakā dzāgi gōlā kyēla ān yakā dūr dēsā-lā
 one in-place collected was-made and one far country-to
 nighūn-śānī gyēlā. Ān tatha āp'li jin'gānī sam'di
 having-departed he-went. And there his-own property all
 vhat'la tasa kharts karūn gamāv'li. Ān
 it-seemed-(to-him) thus spending having-made was-squandered. And
 sam'di kharts'lyū-var tyā dēsā-mandī dānḍlagā dukal pad'lā,
 all spending-after that country-in mighty famine fell,
 ān tyē-chi upās-mār tsāl'li. Ān tyō mang tyā dēs'chya
 and his starvation began. And he then that country-of
 yakā pāṇḍhar-pēśā-kadā dzāūn tsāk'rī rhāy'lā, ān tyēn
 one citizen-near having-gone in-service remained, and him-by
 tyē-lā āp'lyā śētā-mandī duk'ra pōsāyā lāv'lā. Ān
 him his fields-in swine to-feed was-employed. And
 duk'ra tār'pāl khāt tī khuśāl khāūn tyēn īp'lā
 swine husks were-eating those gladly having-eaten him-by his
 pāt bharūn ghēt'la as'ta; kā, mhanāl,
 belly having-filled taken would-have-been; why, (if-)you-will-say,
 tar tyē-lā kōnī-bī kāi dyēi-nā. Ān mag
 then him-to anyone-even anything would-not-give. And then
 tyē-lā sūd ālī, ān mhanālā, 'mājyā bā-chyā rodz-gāryā-mandi
 him-to sense came, and he-said, 'my father-of servants-among

kaikānā-lā p̄vāt bharūn ura ik̄ti bhākar mil̄tīyā,
several-to *belly* *having-filled* *might-be-spared*] *so-much* *bread* *is-got,*
 ān mī bhukā mar̄tōyā. Mi ātā utūn-śānī bā-kadā dzāūn
and *I* *hungry* *am-dying.* *I* *now* *having-arisen* *father-to* *having-gone*
 tyē-lā mhanan, "bābā, Dēvā-tsā mī gunā ān tujyā mhōr
him-to *will-say,* "*father,* *God-of* *by-me* *sin* *and* *thee* *before*
 kyēlā. Ān tudzā lyāk mhanūn ghyāyā sārkā bī mī nāhī.
was-done. *And* *thy* *son* *having-said* *to-take* *worthy* *even* *I am-not.*
 Tar tū ma-lā rōdz-gāryā sārkā ṭhēv." Ān tyō utūn
Then *thou* *me* *servant* *like* *keep."* *And* *he* *having-arisen*
 āp̄lyā bā dzaval ālā.
his *father* *near* *came.*

SĀNGAMĒŚVARĪ.

Sāngamēśvarī is the language of Sangameshvar, in the Devrukh Taluka of Ratnagiri. It has already been stated that the name is often used to denote the current language from Bombay to Rajapur, where it meets with Kudāli, the northernmost dialect of Kōṅkaṇī.

Specimens of Sāngamēśvarī have been received from Ratnagiri, Janjira, Kolaba, and Bombay. The specimens forwarded from Ratnagiri, Janjira, and Kolaba, and professing to be written in Sāngamēśvarī, have proved to be ordinary specimens of the common Marāṭhī of the Dekhan, and this latter form of speech seems to be used by the educated classes. The specimens received from Kolaba, however, contain occasional slips, which show that some form of the Konkan Standard must be current in that district. Thus, we find *pāṇi sir^alā*, the water entered, where *sir^alā* is the Konkan form corresponding to *sir^alē* in the Dekhan.

It is not, however, possible to decide how many of the inhabitants of Ratnagiri, Janjira, and Kolaba speak the Dekhan form of Marāṭhī, and the estimates of the numbers of speakers forwarded for the use of this survey have, therefore, been put down as they have been received. See above pp. 33 and 64.

For our knowledge of Sāngamēśvarī we are thus reduced to the specimen received from Bombay Town, which has been printed below. It represents a form of speech which is, in all essentials, the Konkan Standard of Marāṭhī. In some details, however, it agrees with the dialects spoken to the south of Rajapur.

E and *o* are apparently both long and short, as is the case in Kōṅkaṇī. The short pronunciation must be inferred from writings such as *dikil*, for *dēkūl*, even ; *hutā*, for *hōtā*, was.

Cerebral *ɖ* after vowels remains, as is also the case in Kōṅkaṇī ; thus, *ghōdā*, a horse.

The nominative singular masculine of demonstrative and relative pronouns ends in *ā* ; thus, *hā*, this ; *tā*, that ; *dzā*, who.

The verb substantive forms its present as follows,—singular, 1, *hāy* ; 2, *hāy^as* ; 3, *hāy* ; plural, 1, *hāv*, 2, *hāv* ; 3, *hāit*. Similarly the present tense of finite verbs is *mī mār^atā(y)*, I strike ; 2, *mār^atāy^as* ; 3, *mār^atāy* ; plural, 1, *mār^atāv* ; 2, *mār^atāv* ; 3, *mār^atāy^at*, and *mār^atāt*.

In these forms, as in all other essential points, Sāngamēśvarī closely agrees with the Konkan Standard of Marāṭhī, as will be seen from the specimen which follows.

[No. 30.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

SA NGAME SVARI DIALECT.

(BOMBAY TOWN.)

एका मनुष्यास दोन लेक कृते । आनी त्यांतला धाकटा आपल्या बापास म्हणाला, बाबा तुम्हा जिनगीचा जा हिसा माझ्या वाँटणीस येल ता मला दंस । मग त्यान त्यांसनी आपल्या जिनगीची वाँटणी करून दिली । आनी मग थोड्याच दिसांत धाकव्या लेकान आपला सगला पैसा अडका गोला केलान नी परागंदा भाला । तिकड त्यान आपला सगला पैसा अडका ख्यालगिरीं करून घालवलान । आनी जवाँ तिरकीस म्हाग भाला तवाँ त्या देसांत मोठा दुकल पडला नी ह्यास उपास पडूळ लागल । मग त्या गाँवांतल्या एका समरत गिरेला जवल गेला नी त्या गिरेलान ह्यास डुकरूळ चारायास शेता-वर धाडलान, नीडुकरूळ जा कुंडा खायत ता खाऊन दिकील झान्यास ता राजी भाला पन त्यास कोन काय देय-ना । जवाँ सुटी-वर आला तवाँ ता बोलला माझ्या बाबाच्या घरांत किती कामकरी पोट-भर खातायत नी दुसर्यांस घालतायत नी मी हत्तू भुकन मरताँ । मी उठून बापसा-कडे जायन नी त्यास म्हनन बाबा तुज्या डोल्याँ समुर मी परमेसराचं पाप केलूळ नी लोकांनी मला तुजा लेक म्हनावूळ अशी काय आताँ माजी लायकी नाय । तवाँ आताँ मला घरांत कामकव्या सारखा राबायस ठेव । असूळ म्हनून ता ततन उठला नी बापसा-कडे आला । त्याच्या बापसान त्यास लांब असतांना पाह्यलान नी त्यास दया आली नी धाँवला नी त्यास मिठी मारलान नी त्याचा मुका घितलान । मग लेकान बापास सांगितलान बाबा तुज्या देकत मी परमेसराचं पाप केलूळ । तवाँ आताँ मला तुजा लेक म्हनून घ्यायची सरम वाटते । पन बापसान गद्यास-नी सांगितलान अरे ह्यास चांगल्यांत चांगलीं-सीं कापडे व्हेसायास देसा नी ह्याच्या हातांत आंगठी घाला नी पायांत घालायस पायतन दंमा नी पोटभर खावन पिवन आजचा वकत मजा मारा । कारन हा माजा लेक मेला कृता ता आज जिता भाला सांडला हुता ता आज मला गवसला । तवाँ ते आनंदांत गरक भाले ॥

त्याचा थोरला लेक मल्यैत कृता । ता घरा जवल जवाँ येतोय तवाँ त्यास गानूळ नाचनूळ ऐकायस आलै । तवाँ त्यान एका गद्यास साढ घातलान नी

हे काय म्हनून दूचारलान । तवाँ त्या गष्यान सांगितलान तुजा भाव आलाय नी
ता कुशाल परत आलाय म्हनून हा सन तुज्या बापसान केलान । तवाँ त्यास कोप
आला नी ता घरांत काय जायना म्हनून बापूस भायर आला नी त्याच्या इनवन्या
करायस लागला । लेकान बापसास परत बोलनं केलान बाबा आज इतकीं वर्से
मी तुज्या कड खपतों नी तुजा हुक्कम कढी मोडला नाय । असैं असून तूं मला
सोबत्यां-व रोबर बसून पोक्ह करायस एक शेलडुं मुहाँ दिलैंस नायस । नी ज्यानं तुजा
सगला पैका रांड-मर्दीं घालवलान ता हा तुजा लेक आल्या-बराबर त्याच्या नावान
सन करतोस । त्या-वर बापूस लेकास बोलला तूं माजे जवल रोजचा असतोस नी
जैं काय माजैं तें तुजैंच । पन आपुन सर्वांनी आनन करावा हे चांगले इय ।
कारन हा तुजा भाव मेलला क्हता ता जिता भाला नी जा सांडला क्हता ता
पुना गावला ॥

[No. 30.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

KONKAN STANDARD.

SAṄGAMĒŚVARĪ DIALECT.

(BOMBAY TOWN.)

TRANSLITERATION AND TRANSLATION.

Ekā manushyās dōn lēk vhatē. Āni tyāt^{lā} dhāk^{tā}
Certain to-a-man two sons were. And them-in-from the-younger
 ap^{lyā} bāpās mhanālā, 'bābā, tujhā jin^{gī}-tsā dzā hisā
his-own to-father said, 'father, thy property-of which share
 mājhyā vāt^{nīs} yēl tā ma-lā dēs.' Mag tyā-na tyās-nī ap^{lyā}
my to-share will-come that me-to give.' Then him-by to-them his-own
 jin^{gī}-chi vāt^{nī} karūn dili. Āni mag thōdya-ts disāt
property-of division haring-made was-given. And then a-few-only in-days
 dhāk^{tā} lēkān ap^{lā} sag^{lā} paisā-ad^{kā} gōlā kēlān
the-younger by-son his-own entire money-and-other-things together was-made
 nī parāgandā dzhālā. Tik^{da} tyā-na ap^{lā} sag^{lā} paisā-ad^{kā}
and vagrant he-became. There him-by his-own entire money-and-other-things
 khyāl-girī karūn ghālav^{lān}; āni dzavāñ tir^{kīs} mhāg
licentiousness having-done was-squandered; and when to-a-pie wanting
 dzhālā tavāñ tyā dēsāt mōtā dukal pad^{lā} nī hyās upās
he-became then that in-country great famine fell and to-this fasting
 padū lāg^{la}. Mag tyā gāvāt^{lyā} ekā sam^{rat} girēstā-dzaval
to-fall began. Then that village-in-from one rich householder-near
 gēlā; nī tyā girēstān hyās duk^{rā} tsārāyās sētā-var dbād^{lān};
went; and that by-householder to-this swine to-graze the-field-to it-was-sent;
 nī duk^{rā} dzā kundā khāy^t tā khāūn dikil rhānyās tā rājī
and swine which husks ate that having-eaten even to-live he ready
 dzhālā, pan tyās kōn kāy dēy-nā. Dzavāñ sudi-var
became, but to-him anyone anything would-give-not. When senses-on
 ālā tavāñ tā bōl^{lā}, 'mājhyā bābā-chyā gharāt kiti kām-kari pōt-bhar
came then he said, 'my father's house-in how-many workers belly-full
 khātāy^t nī dus^{ryās} ghāl^{tāy^t}, nī mi hatā bhukan mar^{tā}. Mi
eat and to-others give, and I here by-hunger die. I
 uṭhūn bāp^{sā}-kaḍē dzayⁿ nī tyās mhanan, "bābā, tujyā dōlyā
having-arisen father-to will-go and to-him will-say, "father, thy eyes

samur mi Par'mēs'rā-tsā pāp kēlā nī lōkā-nī ma-lā tudzā
 before by-me God-of sin was-done and the-people-by me-to thy
 lēk mhanāvā aśi kāy ātā mājī lāy'ki nāy. Tavā ātā ma-lā
 son it-should-be-said such what now my fitness is-not. Then now me-to
 gharāt kām-karyā sār'khā rābāy's thēv." Asā mhanūn tā tata-na
 in-the-house a-worker like to-labour keep." So saying he from-there
 uṭh'lā nī bāp'sā-kaḍē ālā. Tyā-chyā bāp'sān tyās lāmb astā-nā
 arose and father-to came. His father-by him distant while-he-was
 pāhy'lān nī tyās dayā āli nī dhāv'lā nī tyās miṭi
 it-was-seen and to-him pity came and he-ran and to-him embracing
 mār'lān nī tyā-tsā mukā ghēt'lān. Mag lēkān bāpās
 was-struck and his kiss was-taken. Then by-the-son to-the-father
 sāngit'lān, 'bābā, tujyā dēkat mi Par'mēs'rā-tsā pāp kēlā.
 it-was-said, 'father, thy in-presence by-me God-of sin was-done.
 Tavā ātā ma-lā tudzā lēk mhanūn ghyāy-chi saram vāṭ'tē.' Pan
 Then now. me-to thy son having-said taking-of shame appears. But
 bāp'sān gadyās-nī sāngit'lān, 'arē, hyās tsāng'lyāt tsāng'li-sī
 by-the-father to-the-servants it-was-told, 'O, to-this good-among good-such
 kāp'qē nhēsāyās dēsā; nī hyā-chyā hātāt āng'li gālā nī pāyāt
 clothes to-wear give; and qf-this in-hand a-ring put and on-feet
 ghālāy's pāy'tana dēsā; nī pōt-bhar khāv'n-piv'n ādz-tsā
 to-put sandals give; and belly-full having-eaten-and-drunk to-day-of
 vakat madzā mārā. Kāran, hā mādza lēk mēlā vhatā, tā ādz
 time merriment make. Because, this my son dead was, he to-day
 jitā dzhālā; sāṇḍ'lā hutā, tā ādz ma-lā gavas'lā.' Tavā tē ānandāt
 alive became; lost was, he to-day me-to is-found. Then they in-joy
 garak dzhālō.
 absorbed became.

Tyā-tsā thōr'lā lēk malyēt vhatā; tā gharā-dzaval dzavā yētōy
 His eldest son in-the-field was; he house-near when came
 tavā tyās gānā nāts'nā aikāy's ālā. Tavā tyā-na ēkā gadyās
 then to-him singing dancing to-hear came. Then him-by one to-servant
 sād ghāt'lān nī, 'hē kāy ?' mhanūn itsār'lān. Tavā tyā
 word was-put and, 'this what ?' saying it-was-asked. Then that
 gadyān sāngit'lān, 'tudzā bhāv ālāy, nī tā kuśāl parat ālāy
 by-servant it-was-told, 'thy brother is-come, and he safe back is-come
 mhanūn hā san tujyā bāp'sān kēlān.' Tavā tyās kōp ālā,
 therefore this festival thy father-by is-made. Then to-him anger came,
 nī tā gharāt kāy dzhāy-nā. Mhanūn bāpūs bhāy'r ālā
 and he in-the-house at-all would-not-go. Therefore the-father out came

nī tyā-chyā inavⁿyā karāy's lāg^lā. Lēkān bāp'sās . parat
 and him-of entreaties to-make began. The-son-by to-the-father in-return
 bōlⁿā kēlān, 'bābā, ādz it^kī varsā mī tujyā-kaḍa khap^tō nī
 speech was-made, 'father, to-day so-many years I of-thee-near labour and
 tudzā hukūm kaddī mōl^lā nāy. Asā asūn tū ma-lā
 thy order ever was-broken not. This being by-thce me-to
 sūb^{tyā}-barōbar basūn pōst karāy's ēk sēl^lū suddā dilās
 friends-with sitting a-feast to-make one small-goat even was-given-by-thee
 nāy's. Ni jyā-nā tudzā sag^lā paikā rāṇḍ-mandī ghālav^lān tū
 not. And whom-by thy all money harlots-among has-been-spent that
 hā tudzā lēk ālyā-barābar tyā-chyā nāvān san kar^tōs.
 this thy son came-as-soon-as of-him in-the-name a-festival makest.
 Tyā-var bāpūs lēkās bōl^lā, 'tū mādžē-dzaval rōdz-tsā as^tōs
 Upon-that the-father to-the-son said, 'thou me-with always art
 nī dzā-kāy mādžā tē tudzā-ts. Pan āpun sarvā-nī ānan
 and whatever mine-(is) that thine-alone-(is). But us all-by joy
 karāvā hē tsāng^lā hāy. Kāran, hā tudzā bhāv mēl^lā vhatā,
 should-be-made this good is. Because, this thy brother dead was,
 tā jitā dzhālā; nī dzā sāṇḍ^lā vhatā, tā punā gāv^lā.
 he alive has-become; and who lost was, he again is-found.

BĀNKŌTĪ.

The variety of Saṅgamēśvari spoken by Muhammadans is usually called Bānkōtī, i.e., strictly speaking, the dialect of Bankot, in the Mandangad Taluka of Ratnagiri. It closely agrees with Saṅgamēśvari. The pronouns 'that' and 'who' are, however, *tō* and *dzō*, respectively, and the present tense of finite verbs is formed as in the Dekhan; thus, *mī mār^atō*, I strike.

The Hindostānī suffix *vālā* is used to form nouns of agency; thus, *sēt^avālā*, a cultivator; *dukān^avālā*, a shopkeeper.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show the general character of the dialect.

[No. 31.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

KONKAN STANDARD.

BĀNKŌTĪ DIALECT.

(MANDANGAD, DISTRICT RATNAGIRI.)

कोन एका मानसास दोन मुलग होते । आनि त्या-पैकीं धाकटा आपल्या बापास रहतला, बाबा, आमच्या मालमत्थ्या-पैकीं जो हिसा माज्या वाच्याचा आसल तो मला द्यावा । आनि त्यान आपली मालमत्ता त्यांजला वाटून-शान दिली । फुडे थोड्या दिसाऱ्यांनी त्या धाकव्या मुलाची जी काय इष्टक होती ती सगळी गोला करून-शानि तो एका दूर द्यासा-मर्दीं गेला । यिते चैनी-बाजी-मर्दीं सगळी आपली दौलत घालवली । जवाँ आपली सगळी दौलत त्यान घालवली, तवाँ त्या द्यासात मोटा ढुकल पडला । आनि तो भिकारी भाल्या-मुले त्यास खाया-पिया मिले-नाय-साँ भालाँ । आनि त्या द्यासा-मर्दीं याका शारात जाऊन-शानि एक्या गिरस्ता-कडे तो चाकरीस इला । त्या गिरस्तान आपली डुकराँ राखाय त्याला आपल्या शाता-मर्दीं धाडला । आनि ते येलस डुकराँ जाँ भुसकाट खात होतीं ताँ जरी त्याला कोनी दिलाँ असताँ तरी ताँ खान्यास तो तयार होता ॥

[No. 31.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

BANKOTI DIALECT.

(MANDANGAD, DISTRICT RATNAGIRI.)

TRANSLITERATION AND TRANSLATION.

Kōn ēkā mān'sās dōn mul'ga hōtē. Āni tyā-paikī
Certain one to-man two sons were. And them-from-among
 dhāk'tā āp'lyā bāpās mhat'lā, 'bābā, ām-chyā māl'mattyā-paikī
the-younger his-own to-father said, 'father, our property-from-among
 dzō hisā mājyā vātyā-tsā āsal tō ma-lā dyāvā.' Āni
what share my share-of may-be that me-to should-be-given.' And
 tyān āp'li māl'mattā tyādz-lā vātūn-sān dilī. *Phudē*
by-him his-own property them-to having-divided was-given. Afterwards
 thōdyā disā-nī tyā dhāk'tyā mulā-chī jī-kāy ishṭak hōtī tī sag'li
a-few days-in that younger son-of whatever estate was that all
 gōlā karūn-sāni tō ēkā dūr dyāsā-madī gēlā. *Thitē*
together having-made he one distant country-into went. There
 chaini-bājī-madī sag'li āp'li daulat ghālav'li. *Dzavā āp'li sag'li*
luxurious-living-in all his-own property was-wasted. When his-own all
 daulat tyān ghālav'li, tavā tyā dyāsāt mōtā dukal paḍ'lā; āni
property by-him was-wasted, then that country-in great famine fell; and
 tō bhikāri dzhalāyā-mulē tyās khāyā-piyā milē-nāy-sā
he beggar having-become-owing-to to-him to-eat-and-to-drink was-got-not-thus
 dzhalā. Āni tyā dyāsā-madī yākā sārāt dzāūn-sāni ēkyā
it-became. And that country-into one in-town having-gone one
 girastā-kadē tō tsāk'ris rhālā. Tyā girastān āp'li duk'rā
householder-near he for-service remained. That householder-by his-own swine
 rākhāy tyā-lā āp'lyā sātā-madī dhād'lā. Āni tē-yēlas duk'rā
to-keep him-to his-own field-into was-sent. And at-that-time the-swine
 dzā blus'kāt khāt hōtī tā dzari tyā-lā kōnī dilā astā
which husks eating were that even-if him-to (by-)anybody given had-been
 tarī tā khānyās tō tayār hōtā.
still that to-eat he ready was.

BROKEN DIALECTS OF THANA AND THE KONKAN.

The various forms of speech dealt with in the preceding pages represent one and the same main dialect, with slight local variations. There are, besides, a few dialects spoken in Thana and neighbourhood which are of a more mixed nature.

To these belong Kātkāri or Kāthōdi, which is originally a Bhil dialect closely related to Khāndēsi, but has now been so much influenced by Marāthi that it can conveniently be classed as a dialect of that form of speech.

Another dialect of a similar kind is Vārli. The Vārlis, as also the Kātkaris, are said to be more like the Bhils than the Kōlis. Their dialect is still more influenced by Marāthi than Kātkāri.

Lastly there are three small dialects in Thana, viz., Vādval, Phudāgi, and Sāmvēdi, which still have preserved many of the characteristic features of Gujarāti Bhili.

KĀTHŌDĪ OR KĀTKĀRĪ.

The Kātkaris are a forest tribe inhabiting the mountain fastnesses in the Konkan and the Sahyadri Hills. Their name is usually derived from *kath*, catechu, which they extract from the *terra japonica*, or *khair* tree. Their dialect is sometimes called Kātkāri and sometimes Kāthōdi or Kātvaḍī. The numbers of speakers which have been returned for the use of the Linguistic Survey are as follows,—

Khandesh		110
Thana		44,500
Jawhar State		450
Janjira State		700
Kolaba		30,940
	TOTAL . .	<u>76,700</u>

No specimens have been received from Khandesh and Jawhar. The dialect spoken in Thana, Janjira, and Kolaba is not everywhere the same. The base is, however, identical throughout, and Kāthōdi must be derived from a form of speech closely related to Khāndēsi. The influence of the surrounding Marāthi dialects has, on the other hand, been so strong that the speech of the Kātkaris all over the Konkan now looks like a form of Marāthi. Their dialect is, accordingly, no more pure.

The suffix of the genitive is *nā*; thus, *bāhās-nā*, of a father. Here the oblique form *bāhās* corresponds to *bāpās* in the Marāthi of the Konkan, while the suffix agrees with Khāndēsi and Gujarāti. The Marāthi form in *tsā* is also used; thus, *mājyā bā-chyā tsāk'ra-lā*, to the servants of my father. Similarly we find *gharā-mā* and *gharāl*, in the house; *sōh'rā* and *sōh'rē*, sons; *mā-nā*, my; *tu-nā*, thy; and *tujhyā samōr*, before thee; *tō*, that, and *yē(ghōḍā)*, this (horse).

The verb substantive forms its present tense as follows,—

Singular, 1, *āhā*; 2, *āhās*; 3, *āhā*; plural, 1, *āhāv*; 2, *āhā*; 3, *āhāt* and *āhāt̄*. The past tense is 1, *hat(ā)*; 2, *hatā(s)*; 3, *hatā*; plural, 1, *hatāv*; 2, *hatā*; 3, *hatāt* or *hatāt̄*. Another base *hi* occurs in forms such as *hinā*, he was; *hināt*, they were; *hi-hina* and *hin*, having been. Besides, we often meet with Marāthi forms such as *hōtā*, he was.

The verb substantive is very commonly added to the base or the present participle in order to form a periphrastic present; thus, *mā dzāhā*, or *dzātā-hā*, I go; *mā marā-hā*, I die; *tē khapahant*, they work. This seems to be the regular present tense. Other forms are *kuṭhas*, thou beatest; *rahas*, thou livest, he lives; *yēha* and *yēhē*, he comes, *vāṭeha*, it appears. Compare Khāndēśī *maras*, present singular of *mar-na*, to die.

The past tense is formed as in Khāndēśī; thus, *gyā*, he went; *ānā*, he came; *rah'nā*, and *rah'nā-hā*, he lived; *ad'īsan pad-nī*, difficulty arose; *yē kōnā-pasūn ikat lidās*, from whom did you buy this? *mā pāp karā-hā*, I have sinned. The subject is, as the last instance shows, often put in the nominative when the verb agrees with the object.

Instances of the conjunctive participle are *khāi-nā*, having eaten; *vāṭihin*, having divided; *ihiñ*, having come; *māl'matā sōpi tāki*, the property having squandered was thrown, the property was squandered away.

The specimens which follow will show that the appearance of Kāthödî is now, to a great extent, that of a Marāthî dialect, but that the originally different character is still easily recognised.

[No. 32.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KĀTHĀPĀI DIALECT.

(DISTRICT KOLABA.)

SPECIMEN I.

एके बाहासला दोन सोहरा हतात। ल्याँतला लहान सोहरा बाहासला दूसा आख, वा आपला काय आहाँ ल्याँतला वाटा माला ये। मंग ल्यानी बाटीहीन दिन। मंग तो पैसा लीहीन दूर मुलुखाँत ग्या। ल्यानी तिकडे जाहीन सारा पैसा उडवा। आनि तठ दुकाल पडवा। तठ ल्यानी अडचन पडवी। तधवाँ ल्या-पा काँहीं नाहीं। मंग तो सवकारा-कडे चाकरी रहाना। ल्यान दूसा आखाँ डुकराँ चासला ज। तठ खावला काय नाहीं। तवाँ डुकराँ खाड्नाँ टाकत तो फोल मा खाड रहाँ, दूस ल्यानी मनात आनै। ल्याला कोनी काही ओपेलैं नाहीं। मंग तो शुद्धि-वर आना। माने बासने घर बहु गडी खपहंत, ल्याँला पोटभर भाकर मिळह। मा भुकेने मराहाँ। मा उटीन बाहाँस-कडे जाईन बाहाँस मा आखीन वा मा बाहासनी देखत देवानी उलट पाप कराहाँ। आता-पसून तुना सोहरा मा नाहीं। माला गड्या-सारा ढ्येव। दूसा म्हणून तो ल्यान बाहास-कडे ग्या। तो दूर हता ते ल्याला बासनी हेरा। ल्याने मनाँत वाड्य वाटना। तो धावदी ग्या आनी ल्यानी बगडीला मिठी मारी बाहासनी ल्याला गुळा दिन। मंग बाहासला सोहरा आख, वा मातुभ्या-समूर देवानी उलट पाप कराहाँ। आताँ माने बाहासना माला नाव आखुला लाज वाटेह। वा गड्याला म्हने, ज नी माने सोहराला चकोट अंगरखा घाल। ल्यान हताँत आंगुठली घाल, आनि ल्यानी पायमाँ जोडा घाल। मंग आपण सगके जण खाँव नी सण करहै। कारण माना सोहरा मरनेल तो जिवा थीना; तो गयल तो आना। मंग ते सण करहै लागनात ॥

ओद्याँत वडील सोहरा शेताँत हता। तो आपले घर आना तो हेरे गाना नी नाच हता। ल्यान गड्याला बाहरा आनि गड्याला सोद हता, ईँ काय। मंग गडी आँख तुना भाजस आना, आनि बासला व्येस रीतिन भेटना, म्हणून तठ मोठी जेवणावक घालीही। तो रागीना घराँत जा नाही। ल्याना बास बाहेर दृहीन ल्याला समजवला लागना। मोठ्या सोहयानी बाहासला आँखाँ, ईँ हेर,

ओढा वसा तुनी चाकरी करी, तुनी गोष्ट मा कदी मोडेल नाहीं । तरी माने
मैतरा बरोबर मयी खुशाली करी म्हणुन बोकड्या अम्हाँस दिन्हेल नाहीं । आनि
तुनी धाकटे सोहचानी जिंदगी कसविणी बरोबर नाढीं लागना नी उडावी टाकी,
खासाठी ओढी मोठी जिवणावळ कसा करीस । तैधवां बाहासनी सोहराला आखाँ,
सोहरा, तूँ माने पाटी नेहमी आहाँस, माना काय आहाँ ती सगळा तुनाच आहाँ ।
मजा करवाँ हसवाँ खिळवाँ दूँ करूला हता । कारन तुना भाऊस मरना हता तो
जिवा श्रीहीन आना; जो गयेल तो आताँ साँपडना ॥

[No. 32.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

KĀTHĀPĀ DIALECT.

(DISTRICT KOLABA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ekē bāhās-lā dōm sōh^arā hatāt. Tyāt^alā lahān sōh^arā bāhās-lā
One father-to two sons were. Them-among the-younger son father-to
 isā ākha, 'bā, āplā kāy āhā, tyāt^alā vātā mā-lā dyē.' Maṅg
so said, 'father, ours what is, that-in-from share me-to give.' Then
 tyā-nī vātihin dinā. Maṅg tō paisā līhīn dūr mulukhāt
him-by having-divided was-given. Then he money having-taken far in-country
 gyā. Tyā-nī tik^adē dzāhīn sārā paisā ud^avā. Āni taṭha dukal
went. Him-by there having-gone all money was-squandered. And there famine
 pad^anā. Taṭha tyā-nī ad^atsan pad^anī. Tadhavā^a tyā-pā kāhī nāhī.
arose. There him-of difficulty arose. Then him-near anything was-not.
 Maṅg tō sav^akārā-kadā tsāk^ari rahā-nā. Tyā-na isā ākhā, 'duk^arā^a
Then he a-rich-man-with in-service stayed. Him-by so it-was-said, 'swine
 tsāru-lā dza.' Taṭha khāva-lā kāy nāhī. Tavā, 'duk^arā^a khāi-nā
feeding-for go.' There eating-for anything was-not. Then, 'the-swine having-eaten
 tākat, tō phōl mā khāi rahā,' isa tyā-nī manāt ānā.
used-to-throw, that husk I having-eaten stay,' so his in-mind came.
 Tyā-lā kōnī kāhī ḥpēlā nāhī. Maṅg tō suddhi-var ānā. 'Mā-nē
Him-to by-anyone anything was-given not. Then he senses-on came. 'My
 bās-nē ghar bahu gadī khaphant; tyā-lā pōt-bhar bhākar miṭaba.
father's in-house many servants working-are; them-to belly-full bread is-got.
 Mā bhukē-nē marāhā. Mā uṭīn bāhās-kadā dzāīn bāhās mā ākhīn,
I hunger-with dying-am. I will-arise father-to will-go father-to I will-say,
 "bā, mā bāhās-nī dēkhat Dēvā-nī ulat pāp karāhā. Ātā-pasūn
"father, (by-)me father-of in-sight God-of against sin done-is. Now-from
 tu-nā sōh^arā mā nāhī. Mā-lā gadī-sārā thyēv." Isā mhanūn tō tyā-na
thy son I am-not. Me servant-like keep." So having-said he his
 bāhās-kadē gyā. Tō dūr hatā tē tyā-lā bās-nī hērā. Tyā-nē manāt
father-to went. He far was then him the-father-by it-was-seen. His in-mind
 vāt vātīnā. Tō dhāv^adī gyā ānī tyā-nī bag^aḍī-lā miṭhī mārī
bad appeared. He running went and him-by ribs-to embracing was-struck

bāhās-nī tyā-lā gujā dinā. Maṅg bāhās-lā sōh'rū ākha, 'bā, mā the-father-by him-to kiss was-given. Then the-father-to the-son said, 'father, (by-)me tujhā-samūr Dēvā-nī ulat pāp karahā. Ātā mā-nē bāhās-nā mā-lā nāv thee-before God-of against sin done-is. Now my father-of me-to name ākhū-lā lāj vātēha.' Bā gadyā-lā mhanē, 'dza nī mā-nē sōh'rā-lā to say shame seems.' The-father servant-to said, 'go and my son-to tsakōt aṅgarākhā ghāl. Tyā-na hatāt āṅgut̄hāli ghāl, āni tyā-nī pāy-mā good robe put. His on-hand ring put, and his feet-on dzōdā ghāl; maṅg āpaṇ sag'le dzaṇ khāv nī saṇ karū. Kāraṇ shoes put; then we all men will-eat and holiday will-make. Because mā-nā sōh'rā mar'nēl, tō jivā thīnā; tō gayēl, tō ānā.' Maṅg tē saṇ my son had-died, he alive became; he had-gone, he came.' Then they holiday karū lāg'nāt. to-make began.

Ōdhyāt vadil sōh'rā śetāt hatā. Tō āp'lē ghar ānā, tō hērē, In-the-meantime elder son in-field was. He his-own house came, he saw, gānā nī nāts hatā. Tyā-na gadyā-lā bāh'rā āni gadyā-lā sōda-hatā, singing and dance was. Him-by servant-to it-was-called and servant-to asked-was, 'ī kāy?' Maṅg gadī ākhā, 'tu-nā bhāūs ānā, āni bās-lā byēs 'this what?' Then the-servant said, 'thy brother came, and father-to good rīti-na bhēt̄nā, mhaṇūn taṭha mōṭhī jēv'ṇāval ghāli-hī.' Tō rāginā, way-in met, therefore there great feast put-is.' He got-angry, gharāt džā nāhī. Tyā-na bās bāhēr ihin tyā-lā sam'dzav'lā lāg'nā in-house went not. His father out having-come him to-entreat began. Mōthyā sōh'ryā-nī bāhās-lā ākhā, 'ī hēr, ōdha varsā tu-nī tsāk'rī The-elder son-by the-father-to it-was said, 'this see, so-many years thy service kari; tu-nī gōshṭ mā kadi mōdēl nāhī. Tari mā-nē mait'rā barōbar was-done; thy word I ever broke not. Yet my friends with mayī khuśālī kari mhaṇūn bōk'dyā āmhās dinhēl nāhī. Āni tu-nī by-me merriment may-be-made therefore goat to-us was-given not. And thy dhāk'tē sōh'ryā-nī jind'gi kas'bīnī barōbar nādī lāg'nā nī uḍāvī younger son-by property harlots with connection was-made and having-squandered tākī, tyāsāṭhī ōdhi mōṭhī jōv'ṇāval kasā karis?' Tēdhavā bāhās-nī was-thrown, him-for so-great big feast how is-made? Then the-father-by sōh'rā-lā ākhā, 'sōh'rā, tū mā-nē pātī nēh'mī āhās, mā-nā kāy āha the-son-to it-was-said, 'son, thou me-of with always art, mine what is tī sag'la tu-nā-tsā āhā. Madzā kar'vā has'vā khēl'vā ī karū-lā hatā. that all thine-only is. Feast to-make to-laugh to-play this to-do was. Kāraṇ tu-nā bhāūs mar'nā hatā, tō jivā thīhīn ānā; dzō gayēl, Because thy brother dead was, he alive having-become came; who had-gone, tō ātā sāpad'lā. he now was-found.

[No. 33.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KATHODI OR KATKARI DIALECT.

(STATE JANJIRA.)

SPECIMEN II.

A TALE.

दोन दोस एकेच वाटन संगत जाहैव । त्याना नदरमा एक आखल पडनेल । त्यामा एक बिहीनी एका भाडा-वर चढनेल, आन भाडाच्या खांद्यामा आपना जीव जगवा दृपना । बीसरा आपल्या एकल्याच्यान अखला समोरानी नीबाव लागार नाहा, आसा हेरानी जमीनी-वर पडना आन मरनाना नीमीत लीदा । त्यान मरुना ढोंग लीदाना कारन त्यान ऐकीला व्हाता, आखल मुरदाना सीवत नाहा । तो पडना आहा ती आखल त्याच्या डोयपा आनी आन त्याना काळीज कान आन नाक गंदवा पर त्या मानसान हालवेल, नाही, दम धीर रहना, आन ती आखल तो मरी-गई ये ध्यानमा लीदा । ती आखल हेरी गई । ती आखल दुर पडनी पीहीला मानूस भाडा-वरून खाल उतरना आन वीसराना आखा, आखल तुज्या कानामा काय गुंदव हती । तो आखा, मी त्याना तोंड तुज्या काना-पा हेरा । त्याना दोसदार बोला, त्यामा मोठासा दपाडा नाहा । त्यान वडाच आखा, जा मानूस कासनीमा आहा ता आपल्या बचावाचा दैचार करवाहा आन आपल्या दोसदाराना फसवाहा ये लोकासी संगत करवा नाही ॥

TRANSLITERATION AND TRANSLATION.

Dōn dōs ēkē-ts vāt-na saṅgat dzāhāv. Tyā-nā nadar-mā ēk Two friends the-same way-by in-company were-going. Them-of sight-in one āsval pad'nēl. Tyā-mā ēk bihīnī ēkā dzhādā-var tsadh'nēl, ān dzhādā-chyā bear fell. Them-in one fearing one tree-on climbed, and the-tree-of khāndyā-mā āp'nā jīv dzag'vā dap'nā. Bis'rā āp'lyā ēk'lyā-chyān the-branches-in his-own life to-save hid. The-second his-own by-seif-alone asvalā samōrānī nibāv lāgār nāhā, āsā hērānī dzaminī-var of-the-bear in-front protection would-occur not, so seeing the-ground-on

pad^{nā} ān mar^{nā}-nā nimit lidā. Tyā-na maru-nā dhōng lidā-nā fell and death-of pretence was-taken. Him-by dying-of pretence taking-of kāraṇ, tyān aikēlā-vhātā, āsval mur^{dā}-nā sīvat nāhā. Tō pad^{nā}-āhā reason, by-him heard-was, bear a-corpse-to touching not-is. He fallen-was tī āsval tyā-chyā dōy-pā ānī ān tyā-nā kāliṇḍz kān ān nāk that bear his head-near came and his heart ears and nose gand^{vā}, par tyā mān^{sān} hāl^{vēl} nāhī, dam dhari rāh^{nā}, smelled, but that by-man it-was-moved not, breath hating-held he-remained, ān tī āsval tō marī-gai yē dhyān-mā lidā. Ti āsval hērī and that bear then dead-is this mind-in was-taken. That bear hating-seen gal. Ti āsval dur pad^{nī}, pihilā mānūs dzhādā-varūn khāl utar^{nā} went. That bear far went, the-first man the-tree-from-on down alighted ān bīs^{ryā}-nā ākhā, 'āsval tujyā kānā-mā kāy gundava hati?' Tō and the-other-to said, 'the-bear thy ear-in what whispering was?' He ākhā, 'mī tyā-nā tōṇḍ tujyā kānā-pā hērā.' Tyā-nā dōs^{dār} hōlā, 'tyā-mā said, 'I his mouth thine ear-near saw.' His friend said, 'that-in mōthā-sā dapāḍā nāhā. Tyān vadā-tsā ākhā, dzā mānūs kās^{nī}-mā so-great a-secret was-not. Him-by so-much was-said, what man difficulty-in āhā tā āp^{lyā} batsāvā-tsā ichār kar^{vāhā} ān āp^{lyā} dōs^{dārā}-nā is then his-own protection-of thought should-be-made and his-own friends-to phas^{vāhā} yē lōkā-si saṅgat kar^{vā} nāhī.' should-be-deceived such people-with company should-be-made not.'

FREE TRANSLATION OF THE FOREGOING.

THE TRAVELLERS AND THE BEAR.

Two friends were travelling together on the same road when they were met by a bear. The one in great fear climbed a tree and hid himself among the branches, thinking only of himself. The other seeing that he had no chance single-handed against the bear, threw himself on the ground and feigned to be dead. He did this because he had heard that the bear will never touch a dead body. As he thus lay, the bear came up to his head, smelling and sniffing at his nose and ears and heart, but the man immovably held his breath; and the beast supposing him to be dead walked away. When the bear was fairly out of sight, the other man came down out of the tree and asked what it was that the bear had whispered to him, for, said he, 'I observed he put his mouth very close to your ear.' 'Well,' replied his companion, 'it was no great secret; he only bade me never again keep company with those who, when any danger threatens, look after their own safety, and leave their friends in the lurch.'

[No. 34.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KATHOPÍ OR KATKARI DIALECT.

(DISTRICT THANA.)

SPECIMEN III.

किन्या एका मानसाला दोन सोहरा हुतात । त्यातला धाकला बाहासला आखूला लागनाहा, वा मानी काय दौलत वाघाला येजनी ती मानी माला वाठा करी दे । मा वाढुलाँच राहाँहा । मग त्यान्या बानी त्याला दौलत वाटी दिनी । मंग थोडक्या दिसानी धाकला सोहरा सगळी दौलत लीहीन दूर देसामा गेहा, आन तठ उधक्पनान रहीन सगळी दौलत खपवी टाकी । मग त्यानी सगळा खर्ची टाकात मागून त्या देसामा मोठा काळ पडना । त्यामुळ त्याला अडचन पडूला लागनी । तवा तो त्या देसामा एका गरस्ता जवळ जाई रहना । त्या गरस्तानी त्याला डुकर चारूला आपल्या श्रेतामा घालवाहा । तठ त्याला वाटनाहा डुकरा जी ठरफल खाहात तिच खाहीन पोट भरवाँ । दुसर त्याला कोनी काही ओपेल नाही । मग तो सुढी-वर इहीन आपल्या जीवाला आखूला लागाना, मान्या बापान्या घरी जबर मंजूरक्या पोट भराहाँ न मा अठ भुकन मराहाँ । मा आता मान्या बास-कड जायन न त्याला आखीन, वा, मा तुना न देवानाबहु अपराद कराहाँ । तू माला आता-पासून सोहरा नको आखशील । मा तुना गडी तुन्या गड्यामा रहीन, न पोट भरीन । तुन्या गड्यामा माला ठेव । मग तो उठीहीन आपल्या बास-कड गेहा । त्यान्या बाहासनी त्याला दुरुच हेराहा न त्याच्या पोटामा रवंदळू लागनाहा । आन धाँवदी जाहीन त्याना गळामा मीठी घालीही, आन त्याना बगडीमा बगडी घालीन त्याला गुळा दीनाहा ॥

[No. 34.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

KĀTHĀPĀ DIALECT.

(DISTRICT THANA.)

SPECIMEN III.

TRANSLITERATION AND TRANSLATION.

Kinyā ēkā mān^{sā}-lā dōn sōh^{rā} hutāt. Tyāt^{lā} dhāk^{lā} bāhās-lā
Some one man-to two sons were. Them-among the-younger the-father-to
 ākhū-lā lāg^{nā}-hā, ‘bā, mā-nī kāy daulat vātyā-lā yēū-nī tī mā-nī
to-say began, ‘father, my what property share-to is-to-come that mine
 mā-lā vātā kari dē; mā vāilā-ts rāhā-hā.’ Mag tyā-nyā bā-nī
me-to share having-made give; I separate shall-live.’ Then his father-by
 tyā-lā daulat vātī dini. Maṅg thōḍ^{kyā} disā-nī dhāk^{lā}
him-to property having-divided was-given. Then few days-in the-younger
 sōh^{rā} sag^{lī} daulat lihi-na dūr dēsā-mā gēhā, ān tāthā
son all property having-taken far country-in went, and there
 udhal^apanān rahī-na sag^{lī} daulat khap^{vī} tākī. Mag tyā-nī
riotously having-lived all property having-spent was-thrown. Then him-by
 sag^{lā} kharchī tākāt māgūn tyā dēsā-mā mōṭhā kāl
all having-spent was-thrown afterwards that country-in great famine
 paḍ^{nā}. Tyā-mūla tyā-lā ad^atsan paḍū-lā lāg^{nī}. Tavā tō tyā dēsā-mā
fell. Therefore him-to difficulty to-fall began. Then he that country-in
 ēkā garastā dzaval dzāī rahīnā. Tyā garastā-nī tyā-lā dukar tsārū-lā
one householder near having-gone lived. That householder-by him swine to-tend
 āp^{lyā} sc̄tā-mā ghāl^{vā}-hā. Taṭha tyā-lā vāt^{nā}-hā, duk^{rā} ji ḥar^{phal}
his field-in sent-was. There him-to it-appeared, swine which husks
 khāhāt ti-ts khāhī-na pōṭ bhar^{vā}; dus^{ra} tyā-lā kōnī
ate that having-eaten belly should-be-filled; else him-to (by-)anybody
 kāhī opēl nāhī. Mag tō suddhi-var ihī-na āp^{lyā} jivā-lā
anything given was-not. Then he senses-on having-come his mind-to
 ākhū-lā lāgānā, ‘mā-nyā bāpā-nyā għarī dzabar mandzūr-karya
to-say began, ‘my father’s in-house a-great-many labourers
 pōṭ bharā-hā, na mā aṭha bhuka-na marā-hā. Mā ātā mā-nyā
belly fill, and I here hunger-with dying-am. I now my
 bās-kāḍa dzāy^an na tyā-lā ākhīn, “bā, mā tu-nā na Dēvā-nā
father-to will-go and him-to will-say, “father, by-me thee-of and God-of

bahu ap^rād karā-hā. Tū mā-lā ātā-pāsūn sōh^rā nakō ākh^hśil. Mā
 much sin done-is. Thou me-to now-from son not will-say. I
 tu-nā gadī tu-nyā gadyā-mā rahīn na pōṭ bharīn. Tu-nyā
 thy servant thy servants-among will-live and belly will-fill. Thy
 gadyā-mā mā-lā thēv." Mag tō uṭhihin āp^hlyā bās-kada gēhā.
 servants-among me keep." Then he having-risen his father-to went.
 Tyā-nyā bāhās-nī tyā-lā durū-ts hērā-hā, na tyā-chyā pōṭā-mā
 His father-by him far-even seen-was, and his belly-in
 ravandaļū lāgⁿnā-hā, ān dhāv^di dzāhīn tyā-nā galā-mā miṭhī ghāli-
 to-move it-began, and running having-gone his neck-on embracing put-
 hī ān tyā-nā bag^hdi-mā bag^hdi ghāli-na tyā-lā guṭā dinā-hā.
 was and his neck-on neck having-put him-to kiss given-was.

VĀRLĪ.

The Vārlis are one of the early tribes in Thana where they are estimated at 89,000 individuals. Their head-quarters are in the north-west in Dahanu, where they form more than half of the population. They are also found in Mokhad, Murbad, Kalyan, Karjat, and in the Jawhar State. Three thousand Vārlis have been returned from Khandesh, where they inhabit the Satpura Range. No specimens have, however, been obtained from this latter locality. The Vārlis of the Dangs speak a Bhil dialect, founded on Gujarātī.

The Vārlis of Thana are also Bhils, and their language must originally have been of the same kind as other Bhil dialects and Khāndēsī. In the course of time it has, however, been so largely influenced by Marāthī, that it must now be classed as a dialect of that language, except in the extreme north, where it is stated to be a form of Gujarātī.

According to the District Gazetteer the Vārlis have a tendency to shorten the words, and say for instance *kōt d̄zās*, instead of *kōthē d̄zātōs*, where are you going? Moreover, they use some peculiar words such as *nāng-nē*, to see. The specimen received from Thana corroborates these statements. *Nāng*, see; *nāngūn*, having seen, occur, and an instance of the so-called shortening of words is *vichār*, he asked, for which the fuller Marāthī form is *vichārlā*.

The language of the specimen is a mixed form of speech. In most respects it agrees with the current language of Thana. Other characteristics it shares with the Marāthī of Poona, and, lastly, there is an admixture of Gujarātī.

A is used as in the dialects of the Northern Konkan in many cases where Standard Marāthī has *e*; thus, *tatha*, there; *pad'lā*, it fell; *duk'ra*, swine; *sāngan*, I shall say.

The Anunāsika is often dropped, and often also added where it seems to be incorrect. Thus, *tyāt-sī*, from among them; *tēnhā*, by him; *dēvā-tse*, and *dēvā-chyā*, *gharrā*, in God's house; *āhā*, *āha*, and *āhe*, is.

The aspirates are sometimes irregularly used; thus, *asāmī-na davaḍ'lā*, the man sent him; *maṅgh*, afterwards; *dilhā* and *dilā*, given; *tēnhā* and *tyān*, by him.

In the inflection of nouns we find typical Konkan forms such as *bās-lā*, to a father; *bhās*, a brother; *duk'ra*, swine, etc.

On the other hand, *u*, *l*, and *ḍ* are used as in the Dekhan. Thus, *māy'sā-lā*, to a man; *dukāl*, famine; *paḍ'lā*, he fell. In *milat*, meeting, however, *l* is substituted for *l* as in the Northern Konkan.

The Gujarātī element is chiefly seen in the vocabulary. Compare *bijā*, another; *pōṭē*, by himself; *tyā-nē*, his; *marēl*, dead; *d̄zara*, a little, and so forth.

The mixed nature of the dialect will be seen from the beginning of the Parable of the Prodigal Son which follows.

[No. 35.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

VÄRLI DIALECT.

(DISTRICT THANA.)

एका माणसाला दोन पोयरे होते। व्यातशी लहाना बासला विचार, बा इस्टेलाचा भाग जो माला येल तो दे। मंधा बानी इस्टेलाचा भाग सरखा वाँटून दिल्हा। मंधा थोडके दीसारीं लहाना पोयरा असघ लांब बिंजी गावांत घेन गेला। मंध तथ जाऊन असघ इस्टेल उधकून टाकाला। मंधा तेन्ह असघ खचून टाकाल्या-वर तथ मोठा दुकाक पडला। तैशी व्याला हाल पडलै। व्या-खाल तो तथचे एका असामी-जवळ जाऊन रहला। ते असामीन व्याला डुकर चाराया व्याच्या श्रीतांत दवडलै। तदूँ डुकर टरफल खात ती पोतें खाऊन पोट भरांब असऱ्या व्याला वाठलै। पण व्याला कोणी काहीं दिलै नाहीं। तदूँ व्याची सुद जरा वलली न बोलला। माझे बासचे घरां कोटेक मजुराना खाया मिलत आहै न मी भुकिचा फार आभदलत आहै। मी अथशी माझे बा-कडे जार्दून न व्याला सांगन, बा मी देवाचै उलटां न तुझे पुढां पाप किला आह। आथाशीं तुझा पोयरा मी आहे अस तूँसमजशीं नको। तुझा मी एक चाकरुच जसा आहै॥

[No. 35.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

VĀRLI DIALECT.

(DISTRICT THANA.)

TRANSLITERATION AND TRANSLATION.

Ekā māñsā-lā dōn pōyārē hōtē. Tyāt-sī lahānā bās-lā
One man-to two sons were. Them-in-from the-younger father-to
 vichār, 'bā istēlā-tsā bhāg dzō mā-lā yēl tō dē.' Mañghā
asked, 'father estate-of share which me-to shall-come that give.' Then
 bā-nī istēlā-tsā bhāg sar'khā vāñtūn dilhā. Mañghā thōd'kē
father-by estate-of share like having-divided was-given. Then few
 disā-nī lahānā pōyārā as'gha lāmb bindē gāvāt ghēn
days-in the-younger son all far another to-village having-taken
 gēlā. Mañgh tatha dzāūn as'gha istēl udhālūn tāk'la.
went. Then there having-gone all estate having-squandered was-thrown.
 Mañghā tō-nhā as'gha khartsūn tāk'lyā-var tatha mōlhā dukāl
Then him-by all having-spent being-thrown-after there great famine
 pad'lā. Tai-sī tyā-lā hāl pad'lā. Tyā-khāl tō tath-tsē ēka
fell. Therefore him-to distress fell. That-under he there-of one
 asāmī-dzaval dzāūn rah'lā. Tē asāmī-na tyā-lā duk'ra tsāriyā
person-near having-gone stayed. That person-by him-to swine to-feed
 tyā-chyā sc̄tāt davaḍ'lā. Taĩ duk'ra tar'phal khāt tī
his in-field it-was-sent. There swine husks used-to-eat them
 pōtē khāūn pōt bharāva asā tyā-lā vāt'lā. Pañ
himself-by having-eaten belly should-be-filled thus him-to it-seemed. But
 tyā-lā kōṇī kāhī dilā nāhī. Taĩ tyā-chī sud
him-to (by-)anybody anything was-given not. Then his consciousness
 dzarā val'li na bōl'lā, 'mādzhē bās-tsē gharā kōdhēk
somewhat was-turned and he-said, 'my father-of in-house how-many
 madzurā-nā khāyā milat āhā, na mī bhukē-tsā phār ābh'dalat āhā. Mi
servants-to to-eat got is, and I hunger-of much perishing am. I
 ath-sī mādzhē bā-kaḍē dzāīn na tyā-lā sāngān, "bā, mī
here-from my father-to will-go and him-to will-say, 'father, (by-)me
 Dēvā-tsē ul'tā na tudzhē puḍhā pāp kēlā āha. Ātha-sī tudzhā pōyārā mī
God-of against and thee before sin done is. Now-from thy son I
 āhē asa tū samadz'sī nakō. Tudzhā mī ēk tsākaru-ts dzasā āhā."
I am thus thou wilt-consider not. Thy I one servant-only like um."

VĀDĀVAL.

The Vādyas are one of the sub-tribes of the Pāch kaśī Kuṇabis. They are returned to the number of 3,500 from Thana, where they are found in the coast talukas of Bassein, Mahim, and Dahanu. Like the rest of the Pāchkaśī they are supposed to have immigrated from Gujarat.

Their dialect is most intimately connected with the usual Marāthī of the Central and Northern Konkan. The cerebral *ḍ* is not, however, changed to *r* after vowels; thus, *ghōḍū*, a horse. The cerebral *ṇ* is often written, but seems to be pronounced as a dental, *n* being often written instead; thus, *pāṇī*, water; but *kōṇī*, anyone. The cerebral *l* is used as in the Dekhan; thus, *dōḷā*, an eye; *mil̄lā*, he was found.

The peculiar appearance of the dialect is due to some phonetical changes which Vādāval shares with several Bhil dialects. The most important ones are as follows:—

Ch becomes *s* or *ś*; thus, *sākar*, a servant; *sānd*, moon; *sār*, four.

S and *ś* become *h*, i.e., probably the sound of *ch* in 'loch.' Thus, *hōna*, gold; *bah*, sit; *hāṅgat̄la*, it was said; *hēt*, field; *hēmbar*, hundred. The *s* of the genitive suffix *sā* usually becomes *h* and is often dropped altogether; thus, *bābā-hā*, *bābā-yā* and *bābā-ā*, of the father; *tyā gāvśā dukān̄dārā-hyā mērsan*, from a shopkeeper in the village. Compare the Bhil dialects of Chhota Udepur, etc.

H is regularly dropped; thus, *āth*, a hand; *āy*, he is. Forms such as *hāy*, he is; *hōtā*, he was, are, however, also met with, and *h* is perhaps in reality a feeble *h*-sound, a kind of *spiritus lenis*.

Ordinary Marāthī forms occasionally also occur; thus, *sāt*, seven; *ris*, twenty; *pannās*, fifty.

Most of the common characteristics of the current language of Thana occur in this dialect. Thus we find *a* in many places where the dialects of the Dekhan have *e*; compare *dila*, it was given; *lāḡla*, they began.

The Anunāsika is usually dropped; thus, *bari māh̄ya*, good men; *tyāt-na*, from among them.

The case of the agent usually ends in *n*; thus, *bābān*, by the father; *tyān*, by him; *mīn* and *mīna*, by me.

The genitives of the personal pronouns are *māī*, *māyā*, *māy*, my; *tuā*, *tuvā*, thy; *ām-sā*, our; *tum-sā*, your.

The verb substantive is *hāy*, or *āy* in all persons of the singular; the plural forms are 1, (*h*)*āt*, 2, *āhā*, *āt*, 3, (*h*)*āt*. The past tense is 1, (*h*)*ōtāv*, *ōtā*, 2, *hōtā*, 3, *hōtā*; plural, *hōtē*.

The present tense of finite verbs is formed as in the neighbouring dialects; thus, *mār̄tāy*, I strike; 2, *mār̄tē*, 3, *mār̄tē*, plural 1, *mār̄tāv*, 2, *mār̄tā*, 3, *mār̄tāt*. 'You go' is *tumī d̄zā*.

The past tense is regularly formed; thus, *gēlāv* or *gēlā*, I went, 2, *gēlā*, 3, *gēlā*; plural 1, *gēlāv*, 2, *gēlē*, 3, *gēlē*.

Perfect and pluperfect are formed from the past by adding the verb substantive; thus, *ālāy*, he has come; *gēl̄tāv*, I have gone; *mēl̄tā*, he had died. A curious form is *pād̄lōā*, he was lost.

Future forms are *ahēn*, I shall be; *sallān*, I shall go; *hāngēn*, I shall say; *mārihīl*, thou wilt strike, etc.

Some forms and words are Gujarāti and not Marāthi ; thus, *sū*, i.e. *chha*, six ; *mērē*, near ; *pōtē-hī* (*bāyakō*), one's own (woman), wife ; *bhukē*, with hunger ; *pōt bharāvō*, the belly should be filled ; *tyāt-na*, from among them, etc.

The mixed character of the dialect will be seen from the short specimen which follows.

[No. 36.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

VĀPĀVAL DIALECT.

(DISTRICT THANA.)

एका माहणाला दोन पोर होते । यातन धकला बाबाला बोलला, बाबा माय वाख्याअ इस्टुक माला दे । मग त्यान त्याला इस्टुक वाटून दिला । मग थोड्या दिहात धकला पोर जकल हावटून लांब गेला, आन तयाला पैसा उडवाया लागला । मग त्यान जकल खपर्द्दल्या-वर तयाला मग घणा दुकाक पडला । त्याकरताँ त्याला आडसण पडली । तवा तो तटनन एकाये मेरे जाऊन रेयला । त्याला त्यान डुकर साराला त्याया हेतात धडल । तवा डुकर जी टरफल खात आहत त्याअरती त्यान माये पोट भरावो अह त्याला वाटल । आन कोनी त्याला काय दंद्र्द्द नाय । मग तो हुदी-वर आला-न बोलला माया बाबाया घरा साकराला कवडी-रोटी आय । पण आते मी भुकी मरतय । मी उठून बाबाया-तय साळ्हान आन त्याला हांगेन, वो बाबा, मिन आबाला वेगळ व तुया मेरे पाप केल । आता तुआ होकरा बोलाया मी घटत नाय । माला एका साकरा हारक ठेव । मग तो उठला-न बाबाया मेरे गेला । तो लांब अहे आवड्यांत त्याआ बाबा त्याला बगून कळवळला । मग त्यान धव-मारली अन त्याआ गळ्याला अटी मारली व त्याआ मुका घेटला । मग पोर त्याआ बोलला, बाबा, मी आबाला वेगळ व तुया मेरे पाप केल । आता तुवा होकरा बोलाला मी घटत नाय । पण बाबान साकराला हांगतल । बर आंगड आणून याआ आंगात घल आणि याआ हातात वाकडा घल आणि पाया-मंद जोडा घल । मग आपण जकले जाण खावन हौस करू । कारण यो माआ पूत मेलता तो पुन जिता जाला, व पडलोआ तो मिकला । तवा ते मजा करू लागल ॥

[No. 36.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

VĀPĀVAL DIALECT.

(DISTRICT

TRANSLITERATION AND TRANSLATION.

Ekā māhñā-lā dōn pōr hōtē. Tyāt-na dhak'lā bābā-lā
One man-to two sons were. Then-among-of the-younger father-to
 bōl'lā, 'bābā, māy vātyāa istēk mā-lā dē.' Mag tyān tyā-lā istēk
said, 'father, my share-of estate me-to give.' Then him-by him-to estate
 vātūn dila. Mag thōdyā dihāt dhak'lā pōr dzak'la
having-divided was-given. Then few in-days the-younger son all
 hāv'ūn lāmb gēlā, ān tayālā paisā ud'vāyā lāg'lā. Mag
having-collected far went, and there money to-squander began. Then
 tyān dzak'la khapaīlyā-var, tayālā mag ghañā dukāl pad'lā.
by-him all being-spent-after, there then mighty famine fell.
 Tyā-kartā tyā-lā ad'saṇ pad'lī. Tavā tō taṭ'nan ēkā-yē mōrē
Therefore him-to difficulty fell. Then he there-of one-of near
 dzāūn rēy'lā. Tyā-lā tyān dukar sārā-lā tyā-yā hētāt
having-gone stayed. Him-to by-him swine feeding-for his in-field
 dhad'lā. Tavā dukar jī tar'phal khāt āhat tyā-ar'ti tyān, 'mā-yē
it-was-sent. Then swine which husks eating were them-with by-him, 'my
 pōt bharāvō,' aha tyā-lā vāt'lā. Ān kōnī tyā-lā kāy
belly should-be-filled,' thus him-to it-appeared. And anybody him-to anything
 dēi nāy. Mag tō hudi-var ālā-n bōl'lā, 'mā-yā bābā-yā gharā sāk'rā-lā
gave not. Then he senses-on came-and said, 'my father's in-house servants-to
 kav'di rōtī āy. Paṇ ātē mī bhukē mar'tay. Mī uṭhūn bābā-yā
how-much bread is. But here I with-hunger die. I having-risen father
 tay sāllān ān tyā-lā hāngōn, "vō bābā, min ābā-lā vēgal va tu-yā
to will-go and him-to will-say, "O father, by-me Heaven-to against and thee-of
 mōrē pāp kēla. Ātā tu-ā hōk'rā bōlāyā mī ghaṭat nāy. Mā-lā ēkā
before sin done-is. Now thy son to-say I worthy not. Me one
 sāk'rā hār'ka ṫhēv.'" Mag tō uṭh'lā-n bābā-yā mōrē gēlā. Tō lāmb
servant like keep.'" Then he arose-and father-of near went. He far
 āhē āv'dyāt tyā-ā bābā tyā-lā bagūn ka'l'va'lā. Mag tyān dhav
is that-in his father him having-seen felt-pity. Then by-him running
 mār'li an tyā-ā galyā-lā aṭi mār'li va tyā-ā mukā ghēt'lā.
was-struck and his neck-to embracing was-struck and his kiss was-taken.

Mag pōr tyā-ā bōl'lā, 'bābā, mī ābā-lā vēgal! va tu-yā mērē pāp
Then son him-to said, 'father, (by-)me Heaven-to against and thee before sin
 kēla. Ātā tu-vā hōk'rā bōlā-lā mī ghaṭat nāy.' Paṇ bābān sāk'rā-lā
is-done. Now thy son to-say I worthy not.' But the-father-by servants-to
 hāngat'la, 'bara āng'dā āṇūn yā-ā āngāt ghal, āṇi yā-ā hātāt
it-was-said, 'good robe having-brought his on-body put, and his on-hand
 vāk'dā ghal āṇi pāyā-mand dzōdā ghal. Mag āpaṇ dzak'lē dzān
ring put and feet-on shoes put. Then we all persons
 khāv'n haus karū. Kāraṇ yō mā-ā pūt mēl'tā, tō pun jitā
having-eaten feast shall-make. Because this my son had-died, he again alive
 dzālā; va pad'lōā, tō mil'lā. Tavā tē madzā karū lāg'la.
became; and was-lost, he was-got.' Then they merry to-make began.

PHUD⁴GTI.

This is the dialect of a wandering tribe in Thana, and has been returned as spoken by 1,000 individuals.

A list of Standard Words and Phrases in Phud⁴gi has been received from Thana, and it shows that the dialect is almost identical with Vād⁴val. Compare *ghōḍā*, a horse; *pāṇi* and *pāni*, water; *sākar*, a servant; *sār*, four; *hōna*, gold; *sāt*, seven; *vis*, twenty, etc.

The inflection of nouns and pronouns is the same as in Vād⁴val; thus, *tuyā bābā-hyā gharāt kav'dē-ra pōr hāt*, how many sons are there in your father's house? *tum-sā*, your, etc.

The conjugation of verbs is also mainly the same, and the difference between the two forms of speech must, to say the least, be unimportant. Our materials are, however, not sufficient to decide whether Vād⁴val and Phud⁴gi are absolutely identical, and it is therefore safer to separate them.

SĀMVĒDĪ.

The Sāmvēdis live as husbandmen and gardeners in Bassein and Mahim. Their number is estimated at 2,700.

They speak a mixed dialect, the chief components of which are the current Marāthī of Thana and vulgar Gujarātī.

Ch has become *s* and *h*; thus, *sākar*, a servant; *nās'tyāt*, they dance; *āḍ'haṇ*, difficulty. The suffix of the genitive is *hō*, *hā* or *ā*; thus, *bāpā-hā*, of a father; *rāṇdā-ā*, of prostitutes.

S becomes *h*; thus, *dihāt*, in a day; *hōk'rō*, a son; *hēt*, a field. *Ns* becomes *hṇ* and *rs hr*; thus, *māhnā-dō*, to a man; *vahre*, years.

Lil becomes *il*; thus, *bōilō*, he said; *ghāili*, she was put.

Other phonetical changes are also shared by the neighbouring dialects.

Strong masculine bases form their nominative as in Gujarātī and Kōṅkanāī; thus, *hōk'rō*, a son; *vāṭō*, a share. The corresponding feminine plural also ends in *ō*; thus, *rōṭhyō*, breads. The instrumental ends in *ē*, *hē*, and *dē*; thus, *nirbhayē*, without fear; *ānandā-hē*, with joy; *bhukē-dē*, with hunger.

The dative ends in *dō*; thus, *māh'ṇā-dō*, to a man. The usual Marāthī postpositions *lā* and *tē* (usually *dē*), also occur; thus, *bāpā-lā*, and *bāpā-tē*, to the father; *sāk'rā-dē*, to the servants.

The inflection of verbs mainly agrees with the Marāthī of Thana; thus, *hā*, thou art; *hāy*, he is; *hāt*, they are; *mar'tē*, I die; *vāṭ'tē*, it appears. The third person masculine of the past tense usually ends in *ō*; thus, *bōilō*, he said; *gēlō*, he went. We find, however, also forms such as *gēlā*, he went; *dhāḍ'lā*, he was sent. The pluperfect is formed by adding the abbreviated verb substantive to the weak form of the past participle; thus, *mēl-tō*, he had died.

On the whole the Sāmvēdi dialect must be characterised as a mechanical mixture of Konkan Marāthī and Gujarātī, as will appear from the specimen which follows.

[No. 37.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

SAMVEDI DIALECT.

(DISTRICT THANA.)

कोणे एका माझणादो दोन पुत होते । त्यातने धाकुलो बापाते बोद्दलो, दादा, जो माझे वीषेकीहो वाटो आहिदे तो माझे माते दे । मिंगे त्याह त्यान धन बाटून दिला । मिंगे थोड्या दिहात धाकलो होकरो जकला इवटून कडसो-कडे गेलो, आन निरभये जकल्या पैशाहो निकाल-पाडलो । मिंगे त्याया-मेरसा जकला खपल्यो-वर त्या गावा-मिने मोठो दुकाळ पडिलो । त्याहे त्याला आडहण जाली । तेगळा तो त्या गावा-मिने डुकर साचा धाडला । तिगळा डुकर जी हालपटे खात्यात ती आपण खायाँ अहूँ वाटते । कोणे त्याला काय दिला नाय । तिगळा तो धारे-वर येजन बोद्दलो, माझा बापाहा तडे साकरादो कवडे रोठ्यो खायादो हात, अने मे भुकेदे मरते । मे आते बापाहा-तडे जाते आन त्याला हांगते, ओ बाबा, मे आभाहा इकूद आन तुया-मेरे पाप केला । आते तुवा होकरो हांग्या मे हारको नाय । तुया एका साकरा हारका माते ठोव । मिंगे तो उठून आपल्या बाबा हातातो गेला । तो लांब हाय तोव त्याहो बाप त्यादो देखीन कळ-वळलो, आन त्याने धाओन त्याया गळ्यादो आठी घार्डलो आन त्यादो गोको घेटलो । मिंगे त्याओ होकरो त्याला बोद्दलो, बाबा, आभाहा इकूद अने तुया-मेरे पाप केला अने मे आते तुवो होकरो हांग्या हारको नाय । तो पण बाप साकरादे बोद्दलो । वरा आंगडा हाडोन त्याया आंगा-मिने घाल अने याया हाता-मिने वाकुडो अने पाया-मिने वाणो घाल । मिंगे आपण जिवो मज्याये बेहो । कारण माझे होकरो मेलतो तो आते जेतो जालो, आन भालो तो लालो । तिगळा ते आनंदाहे हांडो लागलो ॥

तिगळा त्याओ मोठो होकरो हेतात होतो । तो घराया आलो तोड्या-मिने तुरे वाजत्यात आन नासत्यात आझे आकिलो । तिगळा एका साकराला इक मारिली आन इसारला ई काय हाय । तो बोद्दलो, तुवो भा आलो अन तो तुथा दादाला हुकाहे मिळालो त्याहाटी मोठा जिवण कीले । तिगळा तो रागाहे घरांत खिरे नाय । तिगळे त्याओ बाप बार येओन त्या इमजाऊ लागलो । तिगळा त्याने बापाला हांगिला । बग, मे तुई आवडे वहरे साकरी कीली, आन

तुर्दू हांगी कते नाकारली नाय । तो पण होपल्या-बराबर सैन करेडू तरी तु माते
बोकऱ्या दिला नाय । आन जाणे तुआ धन रांडाआ-बरोबर खाला तो तुओ
होकरो आलो तिगळा त्याआ-करिता मोठे जिवणे केले । तिगळा त्याआ बाप
बोद्यलो, तू जकलो जलम माआ सिरे हा, आन मार्दू जकल धन तुआच हाय ।
पण आहा आणंद कन्यो अही रीतस हाय । कारण तुवो भा मेलतो तो जेतो
जालो व भालो तो लालो हाय ॥

[No. 37.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

SĀMVĒDÎ DIALECT.

(DISTRICT THANA.)

Kōṇē ēkā māh'ñā-dō dōn put hōtē. Tyāt-nē dhākulō bāpā-tē
Some one man-to two sons were. Them-in-from the-younger father-to
 böilō, 'dādā, dzō māhō vishṭekī-hō vātō āhēdē, tō māhō
said, 'father, which my the-estate-of share is, that mine
 mā-tē dō. Miṅgē tyāh tyān dhan vātūn dilā.
me-to give.' Then to-him by-him wealth having-divided was-given.
 Miṅgē thödyā dihāt dhāk'lō hōk'rō dzak'lā hav'ūn kāḍ'sō-kāḍē
Then few in-days the-younger son all having-gathered abroad
 gēlō ān nir'bhayē dzaklyā paisā-hō nikāl pāḍ'lō. Miṅgē tyā-yā
went and without-fear all money-of spending effected. Then him-of
 mēr'sā dzak'lā khap'lyō-var tyā gāvā-minē mōṭhō dukāl
near-being all being-spent-after that village-in great famine
 pāḍilō. Tyā-hē tyā-lā ad'haṇ dzālī. Tēg'lä tō tyā gāvā-minē dukar
fell. Therefore him-to difficulty became. Then he that rillage-in swine
 sāryā dhāḍ'lā. Tig'lä dukar jī hāl'paṭē khātyāt tī āpaṇ
to-feed was-sent. Then swine which husks eat that himself-by
 khāyā ahā vātē. Kōṇē tyā-lā kāy dilā
should-be-eaten thus appears. (By-)anyone him-to anything was-given
 nāy. Tig'lä tō dhārē-var yēūn böilō, 'māhā bāpā-hā taḍē
not. Then he senses-on having-come said, 'my father-of place-at
 sāk'rā-dō kav'dē rōṭhyō khāyā-dō hāt, anē mē bhukē-dē mar'tē.
servants-to how-much breads eating-for are, and I hunger-with die.
 Mē ātē bāpā-hā taḍē dzatē ān tyā-lā hāngātē, "O bābā,
I now futher's place-to will-go and him-to will-say, "O futher,
 mē ābhā-hā irud ān tu-yā mērē pāp kēlā. Ātē tuvā
(by-)me Heaven-of against and thee-of before sin is-done. Now thy
 hōk'rō hāngyā mē hār'kō nāy. Tuyā ēkā sāk'rā hār'kā mā-tē ḫhōv."
son to-say I worthy not. Thy one servant like me keep."
 Miṅgē tō uṭhūn īp'lyā bābā hyā-tō gēlā. Tō lāmb hāy,
Then he having-risen his-own futher this-to went. He far is,
 tōv tyā-hō bāp tyā-dō dēkhōn kaḍ'vaḍ'lō ān tyā-nē
then his futher him having-seen felt-compassion and him-by
 dhāōn tyā-yā galyā-dō āṭhī ghāilō ān tyā-dō gōkō ghēṭ'lō.
having-run his neck-to embracing was-put and him-to kiss was-taken.

Mingē tyā-ō hōk'rō tyā-lā bōilō, 'bābā, ābhā-hā irud anē
Then his son him-to said, 'father, Heaven-of against and
 tu-yā mērē pāp kēlā, anē mē ātē tu-vō hōk'rō hāngyā hār'kō
thee-of before sin is-done, and I now thy son to-say worthy
 nāy.' Tō-paṇ bāp sāk'rā-dē bōilō, 'barā āng'dā hādōn
not.' Still-however the-father servants-to said, 'good coat having-brought
 tyā-yā āngā-minē ghāl, anē yā-yā hātā-minē vākuḍō anē pāyā-minē
his body-on put, and this-of hand-on ring and feet-on
 vāṇō ghāl. Mingē āpaṇ jivō majyāyē bēhō. Kāraṇ māhō
shoes put. Then we will-eat in-merriment will-sit. Because my
 hōk'rō mēl'tō, tō ātē jētō dzālō; ān bhālō, tō lālō.
son dead-was, he now alive became; and was-lost, he was-found.'
 Tig'jā tē ānandā-hē hāṇḍō lāg'lō.
Then they joy-with to-overflow began.

Tig'jā tyā-ō mōthō hōk'rō hētāt hōtō. Tō gharā-yā ālō
Then his eldest son in-fields was. He house-to came
 tōḍyā-minē turē vādz'tyāt ān nās'tyāt āhō ākilō. Tig'jā ēkā
that-in trumpets they-play and they-dance thus he-heard. Then one
 sāk'rā-lā hāk mārili ān isār'lā, 'i kāy hāy?' Tō
servant-to a-call was-struck and it-was-asked, 'this what is?' He
 bōilō, 'tu-vō bhā ālō, ān tō tu-ā dādā-lā hukā-hē miḍālō,
said, 'thy brother came, and he thy father-to happiness-with was-got,
 tyāhātī mōthā jivaṇ kēlē.' Tig'jā tō rāgā-hē gharāt
therefore great feast was-given.' Then he anger-with in-house
 khirē-nāy. Tig'le tyā-ō bāp bār yēon tyā hām'dzāū
would-enter-not. Then his father out having-come him to-appease
 lāg'lō. Tig'jā tyā-nē bāpā-lā hāngilā, 'bag, mē tu-i
began. Then him-by the-father-to it-was-said, 'lo, (by-)me thy
 āv'dē vah'rē sāk'rī kēlī, ān tu-i hāngi katē nākār'lī
these-many years service was-done, and thy word ever was-neglected
 nāy. Tō-paṇ hōp'lyā-barābar sain karēi, tari tu mā-tē
not. Still friends-with merry should-be-made, then (by-)thee me-to
 bōk'ru-lā dilā nāy; ān dzā-nē tu-ā dhan rāndā-ā-barōbar
a-kid was-given not; and whom-by thy wealth prostitutes-of-with
 khālā tō tu-ō hōk'rō ālō, tig'jā tyā-ā karitā mōthē jiv'nē
was-eaten that thy son came, then his for-sake great feast
 kēlē.' Tig'jā tyā-ā bāp bōilō, 'tū dzak'lō dzalam mā-ā mirē
was-made.' Then his father said, 'thou all time me-of near
 hā, ān mā-i dzak'lā dhan tu-ā-ts hāy. Paṇ āhā āṇand
art, and my all wealth thine-only is. But thus happiness

karyō-ahi rītas hāy. Kāraṇ tu-vō bhā mēl^{tō}, tō jētō
should-be-made-thus proper is. Because thy brother dead-was, he alre
dzālō; va bhālō, tō lālō hāy.
became; and was-lost, he found is.

In the north of Thana Marāthī is gradually superseded by Gujarātī. The minor caste dialects are often of a more or less mixed appearance, but it would be waste of time and paper to give specimens of all of them. It may, however, be of interest to print one, and the beginning of a version of the Parable of the Prodigal Son in the dialect spoken by the Māngēlās will therefore be subjoined.

The Māngēlās are a tribe of fishermen in Thana. The greatest numbers have been returned from Mahim, Bassein and Dahanu. The total number of Māngēlās returned at the Census of 1901 were 11,538. The dialect of the Māngēlās is, however, probably nowhere different from that of the district where they live, and it has not been separately returned.

The specimen printed below has been forwarded from Bhiwndi. It will be seen that it is a dialect of the same kind as Vād^rval, Sāmvēdī, etc., with a strong admixture of Gujarātī. The palatals have been transliterated as *ch*, *j*, and so on. It is, however, possible that they are in reality pronounced as in Marāthī.

[No. 38.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

SO-CALLED MĀNGELA DIALECT.

(DISTRICT THANA.)

कोण्या एका माणसाला दोन पोराँ होर्तीं। तीमनसो धाकलो बापाला बोललो बापा, जो मालमत्तेहो वाँठो माना येव्हाहो तो दे। मिंगे त्याला संपत्ति वाँटून दिली। मिंगे थोड्या दिहान धाकलो पोर सखली जमा करून दूर देशांत गेलो आणि तयाँ उधकेपणान वागून आपली संपत्ति उडविली। मिंगे त्यान सखली खर्चिल्या-वर त्या देशांत बोठो दुकाळ पडलो। त्या-मुळे त्याला अडचण पडू लागली। तवाँ तो त्या देशा-मर्नी एका माणसा-खनी जाऊन रेलो। त्यान तर त्याला डुकरा सारव्याला आपल्या हेतांत धाढलो। तवाँ डुकराँ जीं टरफक्का खात होर्तीं त्या-वर त्यान आपला पोट भरवै अहे त्याला वाटला। आणि कुण त्याला कथ दिलें नय। मिंगे तो शुद्धी-वर येजन बोललो। माया बापाहो कवडो मोलकाचास भरपूर लोटी आय आणि मी भुकीन मरताँ। मी उठून आपल्या बापा-खनी जान व त्याला बोलेन, ओ बापा मी देवाहा विरुद्ध व तुया इमोर पाप केले, न ते आताँ-पासून तुयो पोर मी बोलव्याला लायक नय। आपल्या एका मोलक्या प्रमाणे माना ठेव। मिंगे तो उठून आपल्या बापा-खनी गेलो। तवाँ तो दूर आय अवद्या-मर्नी त्याहो बापू त्यास बघून कळवळलो। आणि त्यान धावून त्याहा गव्हांत मिठी घातिली व त्याहा चुंबो घितिलो। मिंगे पोर त्याला बोललो बापा देवाहा विरुद्ध व तुया समोर मिन पाप केले आय। आणि आथा-पासून तुयो पोर बोलव्याला मी योग्य नय। परंतु बापान आपल्या साकरांस इंगितला। वरो भगो आणून याला घाल, आणि याहा हातांत आँगठी व पाया-मर्नी जोडा घाल। मिंगे आपून खाऊन मजा करूँ। कारण यो मयो पोर मरालतो तो फिरून जितो भालो, व इरपलतो तो हापडलो। तवाँ ते मजा करूँ लागला॥

[No. 38.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

SO-CALLED MĀNGELĀ DIALECT.

(DISTRICT THANA.)

TRANSLITERATION AND TRANSLATION.

Kōnyā-ēkā māṇ'sā-lā dōn pōrā hōtī. Tī-man-sō dhāk'lō
Some-one man-to two sons were. Them-in-of the-younger
 bāpā-lā bōl'lō, 'bāpā, jō māl'mattē-hō vāṭō mā-nā yēvyā-hō tō dē.'
father-to said, 'father, which property-of share me-to is-to-come that gire.'
 Mīngē tyā-lā sampatti vāṭūn dili. Mīngē thōḍ'yā
Afterwards them-to property having-divided was-given. Afterwards few
 dihā-n dhāk'lō pōr sakhlī jamā karūn dūr dēśāt gēlō
days-after younger son all together having-made far country-in went
 āṇi tayā udhalēpaṇā-na vāgūn āp'li sampatti uḍavili. Mīngē
and there riotousness-with having-lived his property wis-wasted. Afterwards
 tyān sakhlī kharchilyā-var tyā dēśāt bōthō dukāl pad'lō.
him-by all being-wasted-on that country-in big famine sell.
 Tyā-muḍē tyā-lā ad'chaṇ padū lāg'li. Tavā tō tyā dēśā-manī ēkā
Therefore him-to difficulty to-fall began. Then he that country-in one
 māṇ'sā-khanī jāūn rēlō. Tyān tar tyā-lā duk'rā sār'vyā-lā āp'lyā
man-near having-gone stayed. Him-by then him swine feeding-for his-own
 hētāt dhāḍ'lō. Tavā duk'rā jī ṭar'phāṭā khāt hōtī, tyā-var tyān
field-in was-sent. Then swine which husks eating were, those-on him-by
 āp'lā pōt bhar'vē ahē tyā-lā vāṭ'lā. Āṇi kuṇ tyā-lā
his-own belly should-be-filled so him-to it-appeared. And by-anybody him-to
 kay dilē nay. Mīngē tō suddhi-var yēūn bōl'lō, 'mā-yā
anything was-given not. Afterwards he sense-on having-come said, 'my
 bāpā-hō kav'dō mōl-karyās bhar-pūr lōṭī āy, āṇi mī bhukīn
father-of how-many servants-to sufficient bread is, and I hunger-with
 marṭā. Mī uṭhūn āp'lyā bāpā-khanī jān va tyā-lā bōlēn, "ō
die I having-arisen my-own father-near will-go and him-to will-say, "O
 bāpā, mī Dēvā-hā viruddh va tu-yā hamōr pāp kēlē, na tē
father, (by-)me God-of against and thee-of before sin was-done, and that
 āṭā-pāsūn tu-yō pōr mī bōl'vyā-lā lāy'k nay. Āp'lyā ēkā mōl-karyā-
now-from thy son I saying-for worthy not. Your-own one servant-
 pramāṇē mā-nā thēv." ' Mīngē tō uṭhūn āp'lyā bāpā-khanī
like me keep." ' Afterwards he having-arisen his-own father-near

gēlō. Tavā̄ tō dūr āy avā̄dhyā̄-manī̄ tyā̄-hō bāpū tyā̄s baghūn went. Then he far is that-much-in his father him having-seen kalvalō. Āṇi tyā̄n dhāvūn tyā̄-hā galyā̄t mīthī ghātilī va pitied. And him-by having-run his neck-on embrace was-put and tyā̄-hā chumbō ghitiłō. Miṅgē pōr tyā̄-lā bōl'lō, 'bāpā, Dēvā-hā his kiss was-taken. Afterwards son him-to said, 'father, God-of viruddh va tu-yā samōr min pāp kēlē āy. Āṇi āthā-pāsūn tu-yō pōr against and thee-of before by-me sin done is. And now-from thy son bōl'vyā̄-lā mī yōgya nay.' Parantu bāpān āpālyā sāk'rā̄s hāngit'lā, saying-for I worthy not.' But the-father-by his servants-to it-was-said, 'karō jhagō āṇūn yā̄-lā ghāl, Āṇi yā̄-hā hātā̄t āṇg'ṭhī va 'good cloth having-brought this-onc-to put, and this-of on-hand ring and pāyā̄-manī̄ jōḍā ghāl. Miṅgē āpān khāūn majā karū. Kāraṇ feet-on shoes put. Then we having-eaten merry will-make. Reason yō mā-yō pōr marāl'tō, tō phirūn jitō jhālō; va harapal'tō tō this my son dead-was, he again alive became; and lost-was he hāpad'lō.' Tavā̄ tē majā karū lāg'lā. was-found.' Then they merry to-make began.

MĀHĀRĪ.

The Mahārs are found all over the Bombay Presidency. Like their namesakes in the Central Provinces, they speak the dialect of their neighbourhood. Compare pp. 300 and ff.; and 351 and ff. Specimens of their language have been forwarded from Thana. According to the District Gazetteer it is ordinary Marāthī, with some strange words, and, especially in the north, with a curious accent.

At the last Census of 1901, 44,039 Mahārs were enumerated in Thana. They are also known under other names, such as Dhēl Holia, and Paryārī. They claim to be village servants, and in many villages are authorities in the matter of boundaries, carry Government treasure, escort travellers, and take away dead animals. Some of them are husbandmen, and others gather wood, cut grass, and make brooms and coir slings, and so forth. A considerable number find employment in Bombay as street sweepers and carriers, and a good many take service in the Bombay army.

The local belief is that the Thana Mahārs were brought from the Dekhan by the Marāthās to help the Dēsmukhs and the Dēspāṇḍyās to collect the revenue.

The Māhārī version of the Parable of the Prodigal Son printed below shows that the dialect in all essential points agrees with the Konkan Standard of Marāthī.

E and *ō* are commonly written *yā* and *vā*, respectively. Thus, *tyā*, Standard *tē*, that; *ghvārā*, horse; *ghōrē*, horses. Instead of *yā* we also find *ya* and *yō*; thus, *yak* and *yōk*, one. Final *ē* commonly becomes *a*; thus, *bhuka-na*, Standard *bhukē-nē*, with hunger. The instances just given show that the Anunāsika is commonly dropped.

A apparently has a broad sound. Compare *ānōnd*, happiness; *harōs*, joy, etc.

There is no cerebral *n*, *ñ*, or *l̄*. Compare *pānū*, water; *ghvārā*, horse; *dvālā*, eye.

Ts is often substituted for *s*; thus, *hitstsā*, share; *dutskōl*, famine.

V is dropped before *i* as usual; thus, *is*, twenty; *istō*, fire.

Note the tendency to aspiration in words like *hāt*, eight; *nhar*, nine; *dhāt*, tooth, and so forth.

Forms such as *jyēlā* and *gyālā*, went; *jhyēt'la* and *ghyātla*, took, are well known from other neighbouring dialects.

The inflexional system is mainly regular. The neuter gender is on the road to disappearance, it being often replaced by the masculine.

With regard to nouns we may note the oblique base ending in *s* in forms such as *tuhyā bāpus-lā*, to thy father. Note also forms such as *śātān*, in the field.

The inflexion of pronouns shows the same peculiarities as in the case of other neighbouring dialects. Compare *mahā*, *mādzhā* and *mādžā*, my; *tyāhā* and *tyātshā*, his; *hāmī*, we; *tumī* and *tumhī*, you. Note also *manā*, to me; *miyā* and *mīhā*, by me; *tuyā* and *tunhā*, by thee, and so forth.

The present tense of the verb substantive is inflected as follows:—

Sing. 1 <i>hāyē</i>	Plur. 1 <i>hārō</i>
2 <i>hāyēs</i> , <i>hāyas</i>	2 <i>hā</i>
3 <i>hāyē</i> , <i>hāy</i>	3 <i>hāyēt</i> , <i>hīyēti</i> .

Other verbal forms are regular. Compare *ālāy*, he has come; *dzāin*, I shall go; *mhanan*, I shall say.

Note *sāngla*, said; *teārāyāsmī*, in order to tend; *mhaṅgāy-lā*, to be called; *vāṭun-sani*, having divided, and so forth.

For further details the student is referred to the specimen which follows.

[No. 39.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

MĀHĀRĀJ DIALECT.

(DISTRICT THANA.)

क्वाना योका मानसाला द्वान मुलग हृत । आनीख त्या-मंधला धाकला बापुसला म्हनला, बाबो जो मालमिलकतीचा हिच्चा मना मिलायचा तो मना दे । मंग त्यान तो समदा पैका वाटुन-शनि धिला । थोरक्या दिवसानी त्या धाकला प्वार समद दिर्वे गोला करुन-शनि लांबच्या पर्देसाँत ग्याला आन तिठ उधल्यपनान व्याफाम रहून त्या समदा धन उधलून टाकाळ्हा । मंग त्यान त्या दिर्वे समद खराचल्या-वर त्या देशा-मर्ही म्बाटा डुचकोल परला । त्या-मुल त्याला जागो-जाग आरचान प्रहू लागली । तंधी तो त्या देशा-मंधल्या यका गिरस्ता पश्चि जाउन-शनि झायला आन त्या गिरस्तान डुकरा चारायास्त्री आपल्या शातान पाठङ्गल । ती डुकरा जी टरफला खात हृती त्या-वरथि त्यान आपला प्वाट भरावा अस त्याला कल्ल । आन त्या वक्ती त्याला क्वान काय बि धिला नाय । तंधी तो सुझी-वर यज्ञन म्हंगाला । मह्मा बाबोच्या मंजुरदाराना प्वाट भर भाकोर इये आन मी भुकन मरोतो । मी उठुन-शनि आपल्या बापुस-कर जावून त्याला म्हनन, हाबो बाबो मिंहा आकासा इरुधा आन तुझ्हा संबुख लय पाप क्याल हाये । आथा इठुन-शनि तुँभा प्वार म्हंगायला मना लय सरमा वाटते । आपल्या यका चाकरा पर्मान मना संभाल । तो उठुन-शनि आपल्या वापा-कर ज्याला । तवाँ तो लय दूर आये इतक्या-मर्ही त्याचा बापुस त्याला हेहुन-शनि लय कालवलला । त्या वक्ती त्यान पलुन-शनि त्याहा गल्या-मर्हीमिठी मरली आन त्याच मुक घ्यातल । मंग प्वार त्यासनी म्हंगाला, वो बाप्पो आभाला इरुधा आन तुझ्हा संबुख मिंहा पाप क्याल हाये । आन आथा-पून तुभा प्वार म्हंगायला वास्तकि न्हायी । त्या वक्ती बापुसन आपल्या न्हाकरास फर्मांडूल, लय व्यस योक डुगला आनुन-शनि याला पेहरवा । आन याच्या हाता-मर्ही यक मंदी पायान ज्वारा घाला । मंग मांजोरी व्हासरु आनुन-शनि काटा आन आपुन बी खाऊन पिउन-शनि खुचि

व्हू । कारान कीं य माज प्वार म्याल क्त त्या सजी भाल आन गमावला
क्ता त्या गावला हाये । तेनाचू उरुन हरोस करायासनी लागले ॥

त्या वक्ती त्याचा वरला पुतुर शाताने क्ता । तो यवून घरा-गोटी धरा-
कल्या-वर त्यान वजची न्हाच हायीकल । तंधी चाकोर-मानसातील योक
आसामी बलवुन-शनि त्यान पुसल, द्या काय हाय । तवा त्यान सांगल
किनय तुझा भाव आलय आन तो तुद्या बापुसला सुखाचा मिलला । आवश्या
कर्ताना त्यान मांजोरी वासरु कापला हाये । तंधी तो लय कुर्धी भरुन-शनि
आन मही जाय-ना । म्हुन-शनि त्याचा बाबो भायर यजन त्या संग ग्वारग्वार
बोलू ल्हागला । पन बापुसला जाब धिला कीं पह्य मिंहा इतकी साला
तुद्या गोटी चाकरी करुन-शनि तुँभा हुकुम बि कंदी म्वारला न्हाय । तरी-पन
मिंहा आपल्या खेलग्या-प खुचेली करावी म्हुन-शनि तुन्हा कंदी कडु बि धिला
न्हाई । आन ज्यान तुँम्या समदा धन कलवातनी-संग खादुन-शनि टाकल्हा
त्योयो तुँभा प्वार आलय तुन्हा त्याच्या जिवासाठी मांजोरी क्हासरु कापलास ।
त्या वक्ती त्यान त्या-संग व्यालन क्याल, प्वारा तु हार घरी मह्या गोटी हायस ।
आन माँजी समदी धन-दौलत तुँजीच हाये । परन्तु हरोस व आनोंद करावा
द्य वाजयी क्त । कारान की यो तुँजा भावो ग्याला क्ता तो फिरुन सजी
हाये । गमावला क्ता तो गावला हाये ॥

[No. 39.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

MĀHĀRĀJ DIALECT.

(DISTRICT THANA.)

TRANSLITERATION AND TRANSLATION.

Kvānā-yōkā mān^s-sā-lā dvān mul^ga vhatā. Ānikh tyā-mandh^lā
Some-one man-to two children were. And them-in-being
 dhāk^lā bāpus-lā mhan^lā, 'bābō, dzō māl-mil^katī-tsā hitstsā ma-nā
younger father-to said, 'father', which property-of share me-to
 milāy-tsā tō ma-nā dē. Maṅg tyā-na tō sam^dā paikā vātun-
to-be-obtained that me-to give. Then him-by that whole money divided-
 śani dhilā. Thōr^kkyā div^s-sā-nī tyā dhāk^lā pvar sam^dā dirvē
having was-given. Few days-in that young child all money
 gōlā karun-śani lāmb^hchyā pardēsāt gyālā, ān tiṭha
together made-having far-being other-country-in went, and there
 udhalyapanā-na byāphām rahūn tyā sam^dā dhan udh^lūn
debauchery-with heedless lived-having that all property wasted-having
 tāk^llhā. Maṅg tyā-na tyā dirvē sam^dā kharāts^llyā-var tyā dēsā-
was-thrown. Then him-by that money all spent-on that country.
 manhī mvātā dutskol par^lā. Tyā-mula tyā-lā dzāgō-dzāg ār^atsān parū
in big famine fell. Therefore him-to everywhere difficulty to-fall
 lāg^lli. Tandhi tō tyā dēsā-mandh^lyā yakā gir^rstā-paśi dzāun-śani
began. Then he that country-in-being one householder-near gone-having
 rhāy^lā. Ān tyā gir^rstā-na duk^rā tsārāyās-ni āp^llyā sātān pāthaila.
lived. And that householder-by swine feeding-for his field-in it-was-sent.
 Ti duk^rā ji ṭar^phalā khāt vhati tyā-var-thi tyā-na āp^lā
Those swine which husks eating were those-on-from him-by his-own
 pvar bharāvā asa tyā-lā kal^lla. Ān tyā vakti tyā-lā kvān
belly should-be-filled so him-to appeared. And that time-at him-to by-anybody
 kāy-bi dhilā nāy. Tandhi tō suddhi-var yaūn mhangālā, 'mahyā
anything-even was-given not. Then he sense-on come-having said, 'my
 bābō-chyā mañjurdārā-nā pvar-bhar bhākōr hāyē. Ān mī bhuka-na
father-of hired-servants-to belly-full bread is. And I hunger-with
 marōtō. Mi uṭhun-śani āp^llyā bāpus-kara dzāin, tyā-lā mhanan,
die. I arisen-having my father-near will-go, him-to will-say,
 "hāvō bābō, mīhā ākāsā irudhā ān tuhyā sambukh laya pāp
"O father, me-by heaven against and of thee before much sin
 kyāla hāyē. Āthā ithun-śani tūdzhā pvar mhangāy-lā ma-nā laya sar^mā
done is. Now from thy son call-myself-to me-to much shame

vāt̄tē. Āp'lyā yakā tsāk'rā parmaṇa ma-nā sambhāl.' Tō uṭhun-appears. Your-own one servant as me consider.' He arisen-śani āp'lyā bāpā-kara jyālā. Tavā tō laya dūr āyē, it'kyā-manhī having his father-near went. Then he much far is, this-much-in tyā-tsā bāpus tyā-lā hērun-śani laya kal'val'lā. Tyā vakti tyā-na his father him-to seen-having much pitied. That time-at him-by palun-śani tyāhā galyā-manhī mīthī mārlī ān tyā-tsā muka run-having his neck-on embracing was-struck and his kiss ghyāt̄la. Maṅg pār tyās-nī mhaṅgālā, 'vō bāppō, ābhā-lā irudhā was-taken. Then child him-to said, 'O father, hearen-to against ān tuhyā sambukh mīhā pāp kyāla hāyē. Ān āthā-pūn tūdzhā pār and of-thee before by-me sin done is. And now-from thy child mhaṅgāy-lā vāstaki nhāyī.' Tyā vakti bāpus-na āp'lyā nvīhāk'rās to-call-myself fitness not-is. That time-at father-by his servants-to pharmāila, 'laya byas yōk ḍag'lā ānun-śani yā-lā pēh'ravā; ān it-was-ordered, 'much good one robe brought-having this-to put-on; and yā-chyā hātā-manhī yak mandī, pāyān dzvārā ghālā. Maṅg māndzōri this-of hand-on one ring, feet-on shoes put. And fut vīhās'rū ānun-śani kātā. Ān āpun bī khāūn piun-śani calf brought-having kill. And we also eaten-having drunk-having khuchi vīhāvū. Kārān kī ya mādza pār myāla vīhata, tyā śajī happy shall-be. Reason that this my child dead was, it alive dzhālā; ān gamāv'lā vīhata, tyā gāv'lā hāyē.' Tē nātsū urūn became; and lost was, it found is. They dancing jumping harōs kārāyās-nī lāg'lē. joy to-make began.

Tyā vakti tyā-tsā var'lā putur sātān vīhata. Tō yavūn That time-at his big son field-in was. He come-having gharā-götī dharāk'lyā-var tyā-na vajatrī nhāts hāyik'lā. Tandhī tsākōr-house-near coming-on him-by music dance was-heard. Then servant-mān'sātil yōk āsāmī bal'vun-śani tyā-na pus'la, 'hyā kāy hāya?' men-among one person called-having him-by it-was-asked, 'this what is?' Tavā tyā-na sāng'la kinay, 'tūdzhā bhāv ālāy, ān tō tuhyā Then him-by it-was-said that, 'thy brother come-has, and he thy bāpus-lā sukhā-tsā mil'lā. Āvaryā-kartānā tyā-na māndzōri vās'rū kāp'lā father-to happiness-of was-met. This-reason-for him-by fut calf killed hāyē.' Tandhī tō laya kurdhī bharun-śani ān manhī is. Then he much anger-with filled-having-become and inside dzāy-nā. Mhun-śani tyā-tsā bābō bhāyar yaūn tyā-sāṅga gvār-would-not-go. Therefore his father outside come-having him-with sweet-gvār bolū lhāg'lā. Pan bāpus-lā jāb dhilā kī, 'pahya, mīhā sweet to-speak began. But father-to answer was-given that, 'lo, me-by'

it^akī sālā tuhyā-gōtī tsāk^arī karun-śani tūdzhā hukum-bi kandi
so-many years thy-near service done-having thy order-even ever
 mvār^alā nhāy. Tarī-pan mīhā āp^alyā khēl^agaryā-pa khutsēli
was-broken not. Still me-by my playmates-with merriment
 karāvī mhun-śani tunhā kandī kaḍdu bi dhilā nhāi. Ān
should-be-made said-having thee-by ever kid even was-given not. And
 jyā-na tūjhyā sam^adā dhan kal^avāt^ani-sāṅga khādun-śani tāk^alhā,
whom-by thy all property harlots-with eaten-having was-thrown,
 tyō yō tūdzhā pvār ālāy, tunhā tyā-chyā jīvāsāthī māndzōrī vhās^arū
that this thy son come-has, thee-by his life-for fat calf
 kāp^alās.' Tyā vaktī tyā-na tyā-sāṅga bvāl^ana kyāla, 'pvārā,
was-killed-by-thee.' That time-at him-by him-to saying was-made, 'son,
 tu hār gharī mahyā gōtī hāyas; ān mājī sam^adi dhan-daulat tūjī-ts
thou all time of-me near art; and my all property thine-only
 hāyē. Parantu harōs va ānōnd karāvā, hya vādz^ayī vhata.
is. But joy and happiness should-be-made, this proper was.
 Kārān kī yō tūdzhā bhāvō myālā vhatā, tō phirūn sajī hāyē;
Reason that this thy brother dead was, he again alive is;
 gamāv^alā vhatā, tō gāv^alā hāyē.'
lost was, he found is.'

KÖNKANĪ.

Köṅkaṇī is the language of the Konkan to the south of Rajapur. The number of speakers may be roughly estimated at about 1,500,000 people.

The name Köṅkaṇī seems to be of a relatively recent date. The authors who first mentioned the language describe it as *lingua bramanica*, *lingua Canarim* or *Canaria*, *lingua bramaṇa Goana*, and so forth. Köṅkaṇī means the language of the Konkan, *i.e.*, the strip of country between the Ghats and the sea, and it might therefore also be used to connote the language of the country to the north of Rajapur. This has sometimes been the case,—in Mr. Beames' Comparative Grammar, for instance; and the common statement that there are two main dialects of Marāṭhī, Dakhaṇī and Köṅkaṇī, is partly based on this wider use of the word. The dialects spoken in the northern Konkan are, however, closely related to Standard Marāṭhī. The dialects of the northern part of Ratnagiri gradually lead from this form of speech to the language of the Southern Konkan, and the name Köṅkaṇī should be reserved for this latter form. It is pronounced *Kōṅkayī* and *Kōṅkyī* in the north, and *Koṅkaṇī* in the south. The original seat of the language was Gōmānta or Goa, and it is, therefore, often called Gōmāntakī or Goanese. After the Portuguese had conquered Goa a large number of Brāhmaṇas and Śūdras fled and settled on the coast of Kanara. At a later period emigrants brought the language to Belgaum, Sawantwadi, and Ratnagiri, where it is locally known as *Bārdēskari*, *Kudāli* and *Mālrayī*.

The Köṅkaṇī language is spoken throughout the Konkan from Malwan in the north to Karwar in the south. The purest form is considered to be that spoken in Tishwaḍa in Sashi, a province of Goa. In North Kanara, Köṅkaṇī is the home tongue of higher caste Hindus, and partly also of the lower classes. It is the language of the Native Christians of North and South Kanara, and it has also been brought by Konkanese settlers to Honawar, Mangalore, and even to Cochin. The Linguistic Survey is not concerned with the languages spoken in South Kanara and Malabar. In North Kanara, Köṅkaṇī is spoken on the coast, from Karwar to Bhatkal, and inland in Supa Peta and in the towns of Siddapur, Sirsi, and Yellapur.

In Belgaum Köṅkaṇī is spoken in the south-west of the district, on the frontier towards Sawantwadi, especially in the Belgaum Taluka. It has been variously returned as Köṅkaṇī, Gōmāntakī, and Bārdēskari. Under the latter name it is also spoken in Khanapur, by the Bardeskars, a tribe of Marāṭhā Brāhmaṇas, which forms one of the subdivisions of the Šenvis.

In Sawantwadi, Christians from Goa have been settled for about two centuries. They are chiefly found in villages in the south-west corner of the State. Köṅkaṇī is, moreover, the main language of the State. It is usually known as Kudāli, *i.e.*, the language of the Kudal Peta. The same name is also used in Ratnagiri where Köṅkaṇī is the chief language south of Rajapur. From the Taluk Malwan in the south of Ratnagiri is derived the name Mālvaṇī under which the language is locally known.

Köṅkaṇī has also been returned from Kolaba, but the Collector states that the dialect so designated is simply the ordinary Marāṭhī of the district.

A few speakers are also found in Dharwar, in Kolhapur and, outside the Bombay Presidency, in Chanda in the Central Provinces, while strong communities of Kōṅkaṇī and Kuḍālī speaking people are found in Bombay Town and Island.

Kōṅkaṇī is bounded on the east and south by Kanarese, and towards the north it gradually merges into Standard Marāthī through the dialects known as Saṅgamēśvarī and Bānkōtī.

Kōṅkaṇī is a Marāthī dialect, having branched off from the common parent Prakrit at a relatively early period. This fact accounts for the many apparent divergencies between the two forms of speech.

Kōṅkaṇī has, in many respects, preserved an older stage of phonetical development, and shows a greater variety of verbal forms than Standard Marāthī. Several forms are peculiar to the dialect, and others have come to be used in a different way from what is the case in Standard Marāthī. The tradition according to which the Śenvis, a tribe of Brāhmaṇas who have largely spread over the Konkan from Goa, were originally brought from Trihōtra by Paraśurāma, has been adduced by native writers as pointing to the conclusion that Kōṅkaṇī has a different origin from Marāthī and is derived from some old dialect called Sarasvatī Balabhāshā, which was originally spoken in Tīrthūt. The same writers also point to the broad pronunciation of the short *a*, which sounds almost as an *o*, as a confirmation of this view. The missionaries of Goa and Mangalore, to whom we are largely indebted for our knowledge of Kōṅkaṇī, are of a similar opinion, and contend that Kōṅkaṇī is not a dialect of Marāthī. Their view is, however, based on too narrow a conception of the idea connoted by the word dialect. They apparently think that a dialect is a deterioration of some other form of speech, and if such were the case Kōṅkaṇī would certainly be a separate language, as would almost every dialect all over India. The line between dialects and languages is, of course, difficult to draw; but in the case of Marāthī and Kōṅkaṇī there cannot be any doubt. They are both derived from the same Prakrit and are both dialects of the same form of speech. The reason for our calling this language Marāthī and not Kōṅkaṇī is that the national literature is written in a language which is mainly derived from the northern dialects of Puna and Satara, and not from those spoken in the Konkan. Compare the General Introduction to the group, above, pp. 3 and ff.

Kōṅkaṇī is not a uniform language throughout the area in which it is spoken, but varies according to locality and to the caste of the speakers.

Dialects. In the north, in Sawantwadi and Ratnagiri, the spoken form gradually approaches Standard Marāthī. The minor dialects which form the connecting link with that form of speech will be dealt with below. In Goa the language is largely mixed up with Portuguese words. Monsenhor S. R. Dalgado estimates the amount of such loanwords at about one-tenth of the whole vocabulary. In Kanara the proportion of Dravidian words is greater, and it increases as we go southwards. The pronunciation, moreover, varies from place to place. All these differences do not, however, affect the general character of the language, and we need not split it up into sub-dialects. Somewhat different is the case with regard to caste dialects such as Dāldī and Chitpāvani, and these as well as Kuḍālī will be separately dealt with in the following pages. Minor discrepancies will be noted in the remarks on Kōṅkaṇī grammar below.

The estimates of the number of speakers which follow are based on local returns

Number of speakers. furnished for the use of the Linguistic Survey. Kōnkañi has been returned under various names, and these have been added in the table which follows :—

Name of District or State.	Reported name of dialect.	Number of speakers.
Bombay Town and Island . . .	Kōnkañi	21,000
" " " " "	Kudāli	90,000
Ratnagiri	Goanese	2,300
" " " " "	Kudāli	302,000
Sawantwadi	Goanese	1,600
" " " " "	Kudāli	183,600
Kanara	Kōnkañi	157,000
Belgaum	Kōnkañi	4,150
" " " " "	Geanese	1,500
" " " " "	Bardeskari	2,500
Dharwar	Kōnkañi	1,700
Kolhapur	Kōnkañi	300
	TOTAL	773,650

To this total must be added the speakers of Dāldī and Chitpavāni, two dialects which form the connecting link between Kudāli, the northernmost dialect of Kōnkañi, and the Marāthī dialects of the Central and Northern Konkan. Both will be separately dealt with below. The revised figures are 23,500 and 69,000 respectively. The total number of speakers of Kōnkañi and its sub-dialects in the districts which fall within the scope of the Linguistic Survey are, therefore, as follows :—

Kōnkañi, including Kudāli	773,650
Dāldī	23,500
Chitpavāni	69,000
TOTAL	866,150

Outside the Bombay Presidency Kōnkañi has only been returned from Chanda in the Central Provinces. At the Census of 1891, speakers were enumerated in the Madras Presidency, in Coorg, Mysore and Rajputana, and Kōnkañi is, lastly, the principal language of the Portuguese dominions in India. The final figures are, therefore, as follows :—

Bombay Presidency	866,150
Madras Presidency	132,879
Coorg	2,129
Mysore	4,166
Portuguese India	560,000
Rajputana	47
Chanda	20
TOTAL	1,565,391

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Kōṅkaṇī is said to have developed an indigenous literature before the Portuguese conquest. This conquest aimed at the introduction of Christianity, and the old manuscripts were burnt by the invaders as containing pagan doctrines. The zeal of the missionaries caused the temples to be burnt and at the same time destroyed the old literature so that no traces are now left. They even tried to exterminate the language, and in 1684 a royal proclamation was issued forbidding the use of Kōṅkaṇī among the natives. In 1731 the Inquisitor of Goa, in a letter to the King, complains of 'the non-observance of the law of His Most Serene Lord Dom Sebastião and of the Goanese councils which forbids to the natives of the country to speak in their idiom, compelling them to speak only the Portuguese language.'

Under such circumstances it cannot be wondered that the study of Kōnkañi was not initiated by the Portuguese. The merit of having first dealt with this language belongs to an Englishman.

Thomas Stephens (Thomaz Estevão), who came to Goa in 1579 and died there in 1619, wrote the first Kōnkañi grammar. From his hand we also possess a Catechism and a paraphrase of the New Testament in the popular *Ōvi* metre. This latter book, which contains 11,018 stanzas in two parts, was printed at Rachol in 1616, was reprinted in 1649 and 1654, and is still a favourite book with native Christians. Since that time a religious literature in Kōnkañi has grown up, proceeding from the pens of Portuguese missionaries and native converts. For a fuller account of this literature the student may consult Gerson da Cunha's *Materials for the History of Oriental Studies amongst the Portuguese*, quoted under authorities.

A national literature in Kōnkañi does not exist. Some lyrical poems have, however, been printed by Mr. M. V. d'Abreu in his periodical publication *Ramalhetinho*, Goa, 1866.

The old Kōnkañi literature is said to have been written in the Dēvanāgarī alphabet which was also used by Carey in his translation of the New Written Character. Testament into this dialect. Later on the Kanarese alphabet was introduced, and, lastly, the Jesuit Fathers of the Christian College at Mangalore have made use of the Roman alphabet in several of their religious books. The modern literature is almost exclusively religious, and it is now written in all the three characters just mentioned.

Pronunciation.—Kōnkañi is usually described as a strongly nasal language. The nasalisation is carried to the extreme degree by the Šenvis of Karwar. Compare below, pp. 188 and ff., where a short account of their dialect will be given. The Anunāsika is much more strongly pronounced than is the case in Standard Marāthi, and sometimes entirely supersedes a following sound; thus, *paryān*, for *paryant*, until; *śetān*, for *śelānt*, in the field. It is usually replaced by the class nasal before all mute consonants; thus, *śetānt*, Standard Marāthi *śētāt*, in the field. In other respects its use is regulated in the same way as in Standard Marāthi.

In the extreme south, about Mangalore; and also among the Šenvis of Karwar, we find the same rule as in Kanarese that no word can end in a pure consonant, a short vowel sound being always added. Thus, *pūt**, son; *kēs**, hair; *dzāv**, persons. This short vowel is sometimes, especially in Karwar, fully sounded, and we find forms such as *sānu*, the younger; *pūta*, sons. The preservation of old final vowels in such dialects is probably due to Kanarese influence, and, as a general rule, we may say that the short *a* is pronounced in the same cases as in Standard Marāthi. The accent usually rests on the final syllable, though never on the short vowel pronounced after a final consonant. Under the influence of the stress a short vowel is often dropped in the penultimate; thus, *dhā*, Standard *dahā*, ten; *sá* or *sō*, Standard *suhā*, six.

The short *a* has the usual sound like *u* in 'but' in the north, from Sawantwadi to Bombay. Farther south it becomes more open, like the *o* in 'hot,' and it is then usually written *o* or *u*; thus, *bore*, well; *boin*, sister; *moy*, *mhan*, and *mhuu*, say. It is then often lengthened before compound consonants; thus, *pōd-chē*, which will fall; *kōrn*, having done. In such cases the *ō* is also due to the dropping of the *u* which originally followed; compare Standard Marāthi *karūn*, having done. A final *i* and *u* are similarly sometimes reflected epenthetically in the preceding vowel, changing a short *a* to *ē* and *ō* respectively; thus, *gēr*, from *gari*, in the house; *vair* or *voir*, from *uvāri*, Standard Marāthi *var*, on; *bōv*, much, but *buvutē*, with the emphatic particle *tē* added.

A long *ā* corresponds to Standard Marāthi *ē* in the Nominative plural of neuter nouns ; thus, *vorsā*, Standard *varshē*, years. On the other hand the final *ē* in strong neuter bases is preserved as *ē* in Kōṅkaṇī ; thus, *borē bhurge*, a good child. Kōṅkaṇī has here preserved an older state of affairs than Standard Marāthi, the termination *ē* in the neuter plural being derived from Prakrit *āī*, while *ē* in the neuter singular goes back to a Prakrit *ayā*. In the same way Kōṅkaṇī has *ā* in the Future of the first conjugation where Standard Marāthi has *ē* ; thus, *uṭhān*, Standard *uṭhēn*, I will rise.

I and *ū* are generally treated as in Standard Marāthi. They are, however, sometimes shortened, and even dropped, in cases where they are pronounced long in Standard Marāthi. Thus, *ghet'li* and *ghet'li*, she was taken ; *mārūn* and *mārn*, having struck.

E and *o* have two different sounds, a long and closed, and an open and short one. The short *e* and *o* are best distinguished in the specimens written in Kanarese letters. The Sawantwadi specimens, which are written in Dēvanāgarī, make use of the signs ए and ओ in order to denote the short *e* and *o* respectively. These signs are also used in Bihāri.

The two sounds are interchangeable in somewhat the same way as short and long *i* and *u*, the long sound being shortened in the penultimate and in syllables preceding it. Thus, *ēk*, one, oblique *ekā* ; *lōk*, people, oblique *lokā*. The open sounds, however, also occur in many other instances.

E is short in the terminations of the plural masculine, and in the neuter singular ; thus, *chede gele*, the boys went ; *kelē*, it was done ; *sag'!ē*, all, etc. The short *e* sometimes also occurs in words such as *tel*, oil ; *set*, field ; *ek* and *ēk*, one, in all of which the following consonant is derived from a double consonant in Prakrit ; compare Māhārāṣtri Prakrit *tella*, oil ; *chhetta*, field ; *ekka*, one. In the same way we also find *put* and *pūt*, Prakrit *putta*, son. In this respect Kōṅkaṇī agrees with Sindhi, Lahndā, and the Paiśāchi languages of North-Western India. In some of the specimens, however, no distinction is made between the two sounds, and our materials are not sufficient to define the rules regarding their interchange.

The short, open, *o* is found in the nominative of strong masculine bases and in the verbal forms agreeing with them, in which cases we find *ā* in Standard Marāthi ; thus, *ghodo*, a horse ; *gelo*, he went. The feminine plural of weak bases, on the other hand apparently ends in *ō* ; thus, *rātō*, ways ; but also *dhuvo*, daughters. Open *o* also occurs in the infinitive, which ends in *ñk* or *ōk*, or else in *ūk* ; thus, *mhañōk*, to say ; *mārūk* and *mārūk*, to strike.

Initial *e* and *o* are usually pronounced as *ye* and *vo* respectively. Pater Massei illustrates this tendency by some instances of the native pronunciation of foreign words ; thus, *yergo* for Latin *ergo* ; *rordo* for Latin *ordo*. He thinks it probable that this pronunciation is due to the influence of Kanarese. Instead of *ye* we dialectically find *yō* in *yōk*, one (Goa and Belgaum), *yō*, go (Belgaum), etc.

Ai and *au* are not proper diphthongs in Kanarese, but are frequently written instead of *ay* and *av* respectively. The same seems to be the case in Kōṅkaṇī, where *ai* and *ay*, *au* and *av* are continually interchanged ; thus, *ailo* and *āylo*, he came. When these sounds are nasalised the semivowels *y* and *v* are apparently pronounced through the nose. This we must infer from such spellings as *bāpāȳk* and *bāpāñk*, to fathers ; *hār*, *hāv*, and *hārā*, I. The correct spellings are probably *bāpāȳk* and *hāv*.

It has not been possible to give definite rules for the pronunciation of the vowels in Kōṅkaṇī, because the spelling of the specimens received is not very consistent. The question is, however, of considerable importance for the understanding of the phonetical development of Kōṅkaṇī and also of Marāthi, and it is much to be desired that some phonetically trained scholar in the Konkan will give us an exact description of the sounds.

The consonants are, generally speaking, pronounced as in Standard Marathi. Some few exceptions will be noted in what follows.

Aspirated letters have a strong tendency to lose their aspiration (another instance of agreement with the languages of the North-West). Thus, we find *bōi*, Standard *bhai*, sister ; *bāv*, Standard *bāv*, brother ; *gēr*, Standard *gharī*, at the house ; *āmī*, Standard *āmhi*, we ; *āv* and *hāv*, I ; *o* and *ho*, this. In *bōv*, much ; *rāv'lo*, he remained, the *h* seems to have been elided and replaced by a euphoniac *v*. The aspirates are, however, often preserved in writing. How indistinct their pronunciation is, is shown by the fact that they are sometimes written instead of unaspirated letters ; thus, *dhūr* and *dūr*, far.

The palatals are pronounced as in Standard Marathi. The emphatic particle *ts*, before which a short *a* is inserted if the preceding word ends in a consonant, has preserved the older form *chi* in Karwar.

The common pronunciation of *jñ* is *gny* ; thus, *gnyān*, knowledge. This sound only occurs in borrowed words.

The cerebral letters are pronounced as in Standard Marathi. *D* and *dh* appear instead of *ḍ* in *dukar* or *dhukar*, swine. This is probably due to the influence of Kanarese, in which language an initial *ḍ* is sometimes interchangeable with *d*.

The cerebral *n* is used as in Standard Marathi. Note, however, *āni*, Standard *āni*, and.

The cerebral *l* is also used as in Standard. *Sakal*, all, is probably different from *sag'lo*, all.

V is often dropped before *i*, and occasionally also before *e* ; thus, *ikük* and *vikük*, to sell ; *is'kal* and *vis'kal*, scattered ; *isār* and *visār*, forget ; *yepār*, business. It has sometimes an aspirated sound ; thus, *vhad*, *vhod*, and even *hod*, great ; compare Standard *vadil* ; *vhādzap*, music ; *sirvhidor*, Portuguese *servidor*, a servant. Similarly we also find *mħāl*, Standard *mäl*, property. *V* between vowels is sometimes interchangeable with *y* ; thus, *turē* and *tuyē*, by thee.

A dental *n* and *l* often become cerebralised when a cerebral sound precedes ; thus, *mhan* for *mhaṇn*, having said ; *hollo*, for *hol'lo*, big ; *dhāllo* and *dhālo*, for *dhād'lo*, sent ; *mello* and *melv* for *mel'lo*, he was found. Occasionally we find other instances of assimilation ; thus, *mälli*, for *mār'li*, she was struck ; *vitgällē* for *vitgār'lē*, it was asked. In a similar way an Anunāsika usually coalesces with a following *n* ; thus, *dukrā-ni*, for *dukrā-ni*, by pigs. It may be noted in this connection that some dialects, especially in Belgaum, show the same tendency to drop altogether the Anunāsika that is so characteristic of other Marathi dialects.

Nouns.—Gender is usually distinguished in the same way as in Standard Marathi. Nouns denoting women before puberty or marriage are, however, neuter, and the same gender is also used to denote women of inferior rank. Thus, *chedū*, a daughter, a girl ; *tē khaī gēlē*, where did she (*lit.* it) go ? In the case of animals the gender is sometimes distinguished by adding the adjectives *dāllo*, male, and *bailo*, female ; thus, *sunē*, dog, *bail* or *bailē sunē*, a bitch ; *dādlē donk*, a male crane, and so forth.

The plural is formed as in Standard Marathi. We need only remember that the feminine plural ends in *ō*, *ī*, and *o*, and the neuter plural of weak bases in *ā* ; thus, *rānyo*, queens ; *vorsā*, years.

The oblique form of feminine bases in *i* ends in *yē*, plural *yā* ; thus, *rāni*, a queen, dative *rānyēk*, plural *rānyāk*. *Bāpūy*, a father, has the oblique form *bāpāy*. In other respects the oblique form of all bases is the same as in Standard Marathi.

The oblique form is sometimes used for the genitive and even for the dative ; thus, *Dervā kurpū*, God's mercy ; *kityā* and *kityāk*, what for ? why ? *bāpāy* (Belgaum), to the father.

The instrumental, which case is also used as the case of the agent, is formed by adding *n* to the oblique form ; thus, *bhukēn*, by hunger. The Saraswat Brāhmans of Karwar sometimes use this case irregularly ; thus, *bāpsunē āśille-kade*, father-by being-to, to where the father was ; *hāvē lugeli tēākri kartā*, me-by thy service am-doing, I am doing thy service.

The genitive is formed as in the Standard by adding the suffixes *tso*, fem. *chi*, n. *chē*, to the oblique form. A derived adjective which is used as a genitive is sometimes formed by adding the same suffixes to the base ; thus, *tyā gāv-chyā ekā gēr rāv'lo*, that village-of one's house-in-remained, he stayed with an inhabitant of that village. As in Standard Marāthi, the genitive is inflected like an adjective.

Another suffix of the genitive is *gelo* ; thus, *mā-gelyā bāpsu-gelyā tsākrā-paikī*, among the servants of my father. This form seems to be peculiar to the north, and occurs in specimens received from Karwar and Bombay. A form *bāpāy-lo*, my father's, also occurs in the specimen received from Bombay.

The locative is formed by adding *r* to the oblique form, or, in the case of animate beings, to the oblique form of the genitive, thus, *vātēr*, on the road ; *bāpā-chēr*, with the father. The suffix *gēr* in *ām-gēr*, with us ; *Pedrū-gēr*, at Pedro's, is originally a locative of *gar*, house. Old locatives are also *setā*, in the field ; *garā*, in the house ; *velī*, at the time, and so on.

With regard to **Pronouns**, the only point which calls for a special remark is the fact that the nominative of the first person singular is formed from the base which occurs in Sanskrit *aham* ; thus, *hāvō*, *āvō*, *hāvō*, *hāvū*, I. The case of the agent in *hāvē* or *hāvē*, by me.

The Kōṅkaṇī **Verb** presents several characteristic features.

The verb substantive will be found in the Skeleton Grammar on pp. 172 and f. The forms used in Kudāli are different. It is, however, probable that the conjugation given in the Skeleton Grammar is not the only one, and that the Kudāli forms also occur in Kōṅkaṇī proper. The usual forms are derived from *asū*, to be, but we also occasionally find forms such as *hāy*, is ; *hotā*, was ; and it seems safe to assume that corresponding forms may also be used in the other persons.

The finite verb differs in some points from Standard Marāthi.

The active and the passive constructions are used as in Standard Marāthi ; thus, *hāv marātā*, I die ; *tāñē sāsār dilo*, by-him his-property was given. The impersonal construction is also, in most cases, used regularly ; thus, *tāñē sāng'le*, by-him it-was-said, he said. In the cases, however, where an inflected object is dependent on a transitive verb in the past tense the verb usually agrees with the object as in the Konkan Standard. Compare Gujarāti. Thus, *tāñē tā-kā dhāq'lo*, him-by as-for-him he-was-sent, he sent him.

With regard to the formation of tenses, Kōṅkaṇī has apparently lost the past habitual. There are no traces of it in Pater Maffei's grammar. In the specimens received from Sawantwadi and Bombay, however, we find forms such as *tealait*, they used to treat ; *hāqit*, they used to bring ; *vharat*, they used to carry. On the other hand, Kōṅkaṇī has developed some new tenses.

The present tense differs from Marāthi in that it does not change for gender. Thus we find *to*, *ti*, and *tē* *nid'tā*, he, she, and it sleeps. This tense is often used to denote future time, and a new future tense has been formed from it by adding *lo* ; thus, *nid'tolō*, I shall sleep. Compare Rājasthānī. The form ending in *ān* or *in*, corresponding to

Standard *ēn*, *in*, respectively, is also used but has commonly the sense of a contingent future; thus, *nidān*, I may sleep; *mārin*, I may strike.

The imperfect is often formed in the same way as in Standard Marāthī, but it may also take the suffix *talō*; thus, *nid'talō*, fem. -*lī*, n. -*lī*, I was sleeping.

Könkañi has developed a perfect as well as a past tense, the former being a contraction of the past participle and the verb substantive. Thus, *nid'lō*, I slept; *nid'lā*, from *nidal āhā*, I have slept.

The two forms of the past participle, Marāthī *nid'lā* and *nid'lētā*, have been differentiated in their use in Könkañi, the former being a past, and the latter a pluperfect participle, from which a pluperfect tense is formed; thus, *nidullō* or *nid'lolō*, I had slept; *gellō*, I had gone.

The infinitive in *ū* is often used as an imperative; thus, *āsū*, be; *gālū*, let him put, or, he may put. The usual case suffixes may be added to it; thus, *korūk*, in order to do; *yēū-chē āsā*, it is to be gone. The suffix *tso*, *chi*, *chē*, added to the infinitive in *ū* or to the root, forms a future participle passive, which is used like the corresponding Latin participle in *undus* to denote the different forms of the verbal noun. Thus, *yēū-chē āsā*, Latin *eundum est*, a going should be done; *khuśalāy kar-chi āni sāntōs pār-tso somū dzāvū āsā*, merriment to-be-made and pleasure to-be-felt proper having-become is, it is proper to make merry and to be glad. Compare Latin *ad urbem condendam*. This participle also corresponds to the Standard Marāthī form in *vē*, from which the subjunctive mood is formed; thus, *hāvē nid-chē*, I ought to sleep.

The various participial forms are also employed to form relative clauses. The relative pronoun is seldom used, especially in the south. This state of affairs is probably due to the influence of Kanarese.

The causal verb is formed by adding *āy* instead of Standard *āv*; thus, *karāylō*, I caused to do.

The potential verb is always used impersonally and ends in *ye* or *yet*; thus, *hāvē māriye*, I can beat.

Dzā or *dzāy* is added in order to denote obligation or necessity; thus, *hāvē māri-dzāy*, I should beat.

The irregular verbs will be found in the Skeleton Grammar. In this place we may only note that the root *dzān*, to know, forms its present from the root; thus, *dzāyā*, I know. The corresponding negative verb is *nyāṇā* or *neṇā*, I do not know. Other tenses do not occur. In a similar way we also find *tsallō*, I go; compare Māhārāshṭri Prakrit *challāmi*, I go.

The negative verb is a characteristic feature of Könkañi. The usual Marāthī forms often occur, but a new system of negative conjugation has also been developed. It is effected by adding the various forms of the negative verb to the base in the present and imperfect tenses; thus, *nida-nā*, he does not sleep; *nida-nānt*, they do not sleep; *nida-nāt'lō*, I was not sleeping. The past tense is often formed from the present by adding *dzālo*, became; thus, *vatsa-nā dzālo*, he did not go. More commonly, however, it is formed by adding the present tense of the verb substantive to the infinitive in *uk* (*ōk*) or *ū* (*ō*); thus, *nidūk-nā*, I did not sleep; *vutōk-nānt*, they did not go.

It is hoped that when the preceding remarks are borne in mind the student will be able to easily grasp the features of the language from the skeleton grammar which follows. Space does not allow us to go into further detail, and in order to get a thorough knowledge of the language it will be necessary to work through Pater Massei's grammar.

KONKANI SKELETON GRAMMAR.

I.—NOUNS.

	Masculine nouns.		Feminine nouns.			Neuter nouns.	
Sing.							
Nom.	<i>pūt</i> , a son	<i>godo</i> , a horse	<i>vāt</i> , a road	<i>kūd</i> , body	<i>rāñi</i> , a queen	<i>vors</i> , a year	<i>burgē</i> , a child.
Instr.	<i>putān</i>	<i>godyān</i>	<i>vātān</i>	<i>kuḍin</i>	<i>rānyān</i>	<i>vorsān</i>	<i>burgyān</i> .
Dat.	<i>putāk</i>	<i>godyāk</i>	<i>vātēk</i>	<i>kuḍik</i>	<i>rānyēk</i>	<i>vorsāk</i>	<i>burgyāk</i> .
Gen.	<i>putā-chē</i>	<i>godyā-chē</i>	<i>vātē-chē</i>	<i>kuḍi-chē</i>	<i>rānye-chē</i>	<i>vorsā-chē</i>	<i>burgyā-chē</i> .
Loc.	{ <i>putā-chēr</i> <i>putān</i>	<i>godyā-chēr</i> <i>godyān</i>	<i>vātēr</i> <i>vātēnt</i>	<i>kuḍir</i> <i>kudint</i>	<i>rānyēchēr</i> <i>rānyēnt</i>	<i>vorsār</i> <i>vorsant</i>	<i>burgyā-chēr</i> <i>burgyānt</i> .
Plur.							
Nom.	<i>pūt</i>	<i>goṭe</i>	<i>vātō</i>	<i>kuḍi</i>	<i>rānyo</i>	<i>vorsā</i>	<i>burgī</i> .
Instr.	<i>putā-nī</i>	<i>godyā-nī</i>	<i>vātā-nī</i>	<i>kuḍi-nī</i>	<i>rānyā-nī</i>	<i>vorsā-nī</i>	<i>burgyā-nī</i> .
Dat.	<i>putāk</i>	<i>godyāk</i>	<i>vātāk</i>	<i>kuḍik</i>	<i>rānyāk</i>	<i>vorsāk</i>	<i>burgyāk</i> .
Gen.	<i>putā-chē</i>	<i>godyā-chē</i>	<i>vātā-chē</i>	<i>kuḍi-chē</i>	<i>rānyā-chē</i>	<i>vorsā-chē</i>	<i>burgyā-chē</i> .

Postpositions are added to the oblique form; thus, *bāpā-kāṭe* or *bāpāy-kāṭe*, with the father; *putā-lāgi*, near the son. The genitive is inflected as an adjective; thus, *bāpā-chē burgī*, the father's children.

Adjectives ending in *o* have different forms for genders and numbers. Thus, *boro*, good; fem. *bori*, n. *borō*, obl. *boryā* and *borē*; plur. *bore*, f. *boryō*, n. *borī*. Other adjectives do not change.

II.—PRONOUNS.

	I	We	Thou	You	Self	Who?	What?	
Nom.	<i>hāv</i>	<i>āmī</i>	<i>tū</i>	<i>tumī¹</i>	<i>āpuṇ</i>	<i>kōṇ</i>	<i>kīṭē</i>	(¹) Also used as an honorific singular.
Instr.	<i>hāvē</i>	<i>āmī</i>	<i>tu-vē</i>	<i>tumī</i>	<i>āp'ñē</i>	<i>kōṇē</i>	<i>kītyān</i>	
Dat.	<i>mā-kā</i>	<i>ām-kā</i>	<i>tu-kā</i>	<i>tum-kā</i>	<i>āp'ñāk</i>	<i>kōṇāk²</i>	<i>kītyāk</i>	(²) <i>l</i> u r a l <i>koṇāk</i> , etc.
Gen.	<i>mojē</i>	<i>ām-chē</i>	<i>tu-jē</i>	<i>tum-chē</i>	<i>{āp'ñē āp'ñā-chē}</i>	<i>{kōṇā-chē}</i>	<i>kītyā-chē</i>	
Obl.	<i>mojyā</i>	<i>ām-chyā</i>	<i>tu-jyā</i>	<i>tum-chyā</i>	<i>āp'lyā</i>	<i>kōṇā</i>	<i>kītyā</i>	

That

	masc.	fem.	neuter.	plural.	
Nom.	<i>to</i>	<i>ti</i>	<i>tē</i>	<i>te</i> , f. <i>tyō</i> , n. <i>tō</i>	Instead of <i>tā-kā</i> , etc., we also find <i>te-kā</i> , <i>tyā-kā</i> , etc.
Instr.	<i>tāñē</i>	<i>tiñē</i>	<i>tāñē</i>	<i>tā-nī</i>	So also <i>hi</i> , <i>hi</i> , <i>hē</i> , obl. <i>hyā</i> , this; <i>do</i> , <i>ji</i> , <i>je</i> , obl. <i>jyā</i> , which.
Dat.	<i>tā-kā</i>	<i>ti-kā</i>	<i>tā-kā</i>	<i>tā-kā</i>	
Gen.	<i>tā-chē</i>	<i>ti-chē</i>	<i>tā-chē</i>	<i>tā-chē</i>	
Obl.	<i>tyā</i>	<i>tyā</i>	<i>tyā</i>	<i>tyā</i>	

Indefinite pronouns are *kōṇ*, some one; *kōṇ-i*, anyone; *kīṭī*, something.

III.—VERBS.

A. Verbs Substantive—

Asā, to be, is conjugated as a regular verb. Only the Present tense is irregular, and has two forms *āsā* and *āshā*. Both are conjugated in the same way. Thus, *āsā*, I am; *āsāy*, thou art; *āsā*, he is; *āsāv*, we are; *āsāt*, you are, they are.

Negative Verb Substantive—*na*, I am not, 2. *nāy*, 3. *nā*; plural 1. *nāv*, 2. *nāt*, 3. *nānt*; or *nāt* throughout. Imperfect *nātō*, I was not; Past *nātō*, I was not.

B. Finite Verb—

FIRST CONJUGATION.—*nidūk* or *nidōk*, to sleep.

Verbal Nouns, *nid-chē*, *nidū-chē*, *nidūk*, to sleep.

Participles, Present, *nidat*, *nid'tolo*; Imperfect, *nid'tōlo*; Past, *nid'lō*; Future, *nid'tso*. he who will sleep.

Conjunctive Participle, *nidūn*, *nidon*, *nidn*, having slept.

Adverbial Participle, *nid'tanā*, *nid'tā* *āstanā*, while sleeping.

	Present.	Past.	Perfect.	1st Future.	2nd Future, Imperative.
Sing. 1	<i>nid'tā</i>	<i>nid'lō</i> ; f. - <i>lī</i> ; n. - <i>lē</i>	<i>nid'lā</i> , f. - <i>lyā</i> , n. - <i>lā</i>	<i>nid'tolō</i> , f. - <i>telī</i> , n. - <i>telē</i>	<i>nidān</i>
	<i>nid'tāy</i>	<i>nid'loy</i> ; f. - <i>liy</i> ; n. - <i>ley</i>	<i>nid'lāy</i> , f. - <i>lyāy</i> , n. - <i>lāy</i>	<i>nid'toloy</i> ; f. - <i>teliy</i> ; n. - <i>teliy</i>	<i>nid'si</i>
	<i>nid'tā</i>	<i>nid'lō</i> ; f. - <i>li</i> ; n. - <i>lē</i>	<i>nid'lā</i> , f. - <i>lyē</i> , n. - <i>lā</i>	<i>nid'tolo</i> , f. - <i>telī</i> , n. - <i>telē</i>	<i>nidāt</i>
Plur. 1	<i>nid'tāv</i>	<i>nid'le</i> ; f. - <i>lyo</i> ; n. - <i>li</i>	<i>nid'lyāv</i>	<i>nid'telyāv</i> or)	<i>nidū</i>
	<i>nid'tāt</i>	" " "	<i>nid'lyāt</i>	<i>nid'telyāt</i> or) <i>nid'tele</i> ; f. - <i>lyō</i> ; n. - <i>li</i>	<i>nid'tāt</i>
	<i>nid'tāt</i>	" " "	<i>nid'lyāt</i> , n. - <i>lyāt</i>	<i>nid'telyāt</i> or)	<i>nid'tit</i>

Present Definite, *nidat āsā*, I am sleeping.—Imperfect, *nidat ās'tō*, I was sleeping; or *nid'tōlō*.—Pluperfect, *nidullō* or *nid'lōlō*, f. -*lelī*, n. -*lelē*, I had slept.—Contingent Future, *nid'tō*, if I had slept, or, I would have slept. The second form of the Imperfect, the Pluperfect and the Contingent Future are conjugated as the first future.

SECOND CONJUGATION.—*mārūk*, to strike.

	Past.	Perfect.	Second Future.	Imperative.
Sing. 1	<i>hāvē</i>	<i>hāvē</i>	<i>mārin</i>	
	<i>tuvē</i>	<i>tuvē</i>	<i>mār'si</i>	<i>mār.</i>
	<i>tā-nē</i> , etc.	<i>mār'lo</i> , f. - <i>lī</i> , n. - <i>lē</i> ; plur. - <i>le</i> , <i>tā-nē</i> , etc. f. - <i>lyo</i> , n. - <i>li</i> .	<i>mārit</i>	
Plur. 1	<i>āmī</i>	<i>āmī</i>	<i>mārū</i>	<i>mār'gā.</i>
	<i>tumi</i>	<i>tumi</i>	<i>mār'sāt</i>	<i>mārā.</i>
	<i>tā-nī</i>	<i>tā-nī</i>	<i>mār'tit</i>	

Pluperfect, *hāvē mār'lātē*, I had struck. *Y* is often added to the Past, Perfect, and Pluperfect tenses when the agent is of the second person singular. Thus, *tuvē mār'ley*, thou struckest. Present participle *mārit*, striking. Other tenses are formed as in the first conjugation.

C. Irregular Verbs.—*Dzāng*, I know, has only a present, conjugated as *nid'tā*; thus, *dzāny*, thou knowest; *dzānt*, they know. So also *nenā*, I don't know.

Votūk, to go, forms its tenses irregularly; thus, *votā*, or *votā*, I go; *gēlō*, I went.

Verbs ending in vowels form their future after the second conjugation; thus, *gēn*, for *gein*, I shall take; *getit*, they will take.

Several verbs form their past tense irregularly. Thus, *khaī*, eat, past *khelō*; *kar*, do, past *kelō*; *mor*, die, past *melō*; *var*, carry, past *velō*; *yē*, come, past *ḍylō*; *votē*, go, past *gelō*; *mon*, say, past *molē*; *gē*, take, past *gello*; *aik*, hear, past *aikalo*.

D. Causative Verb.—Formed by adding *āy*; thus, *karāy-tā*, I cause to do; *hāvē kāriy-tē*, I caused to do.

E. Potential Verb.—Only used impersonally with the agent in the Dative, the Instrumental, or the Instrumental formed from the Genitive. Thus, *tā-kā*, *tā-nē*, or *tā-chyān*, *māriye* (or *māriyet*), he may, he can strike. In a similar way *daāi* or *daā* is added to the verb in order to denote what is necessary, the agent being put in the Instrumental. Thus, *hāvē votā-daāi*, I must go.

F. Negative Verb.—Present, *nida-nā*, I did not sleep; Imperfect, *nida-nāt'ō*, I was not sleeping; Past, *nida-nā-dālo* or *nidūk-nā*, I did not sleep; Future, *nid-tso nā*, I shall not sleep, etc.

Of the specimens which follow the two first ones have been received from Sawantwadi. They represent the language spoken by the higher classes of settlers from Goa. The language of the lower classes is stated to differ but slightly. The third specimen has been taken down from the mouth of a Native Christian in North Kanara. A list of Standard Words and Phrases will be found below on pp. 394 and ff. It has been received from Kanara and is independent of the specimens.

[No. 40.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKANI DIALECT.

(STATE SAWANTWADI.)

SPECIMEN I.

ओका मनभ्याक दोन चेडे आसले । आनि तांतलो धाकटी बापायक म्हणौं लागलौ, पाय माका येवो तो संसाराचो वांटो माका ही । मागीर ताणे ताँकाँ आपलो संसार वांटून दिलो । मागीर थोड्याच दिसाँ भितर धाकव्या चेष्यान सगळे ओकठाँय कोळे, आनि पैशिल्या मुलखाक गेलौ, आनि थेंसर जाय तसो रावोन आपले सगळे होगडायले । ताचे कडले सगळे सरल्या उपरांत त्या मुलखांत व्हड दुकळ पडलौ आनि तो जिगजिगलौ । मागीर तो गेलौ आनि त्या गाँवच्या ओका गेर रावलौ आनि ताणे ताका धुकराँ चरैक शेतांत धाडलौ । आनि धुकराँ खातात तो कुंडो आपणाक मेळत की कितें अशें ताका जाले । आनि कोण ताका दि-ना । आनि जेव्वाँ ताचे दोके उगडले तेव्वाँ तो म्हणौंक लागलौ, मज्या पायचे कितले चाकर खावन जेवन आहात, आनि हाँव भुकेन मरताँ । हाँव उठान आनि मज्या पाय-लागीं वचान आनि ताका म्हणान, पाय हाँव देवार आनि तुज्या मुखार चुकलौ, आनि फुडे तुजो पुत म्हणौंक फाव-ना । तुज्या चाकरांतलो ओक माका कर । आनि तो उठलौ आनि बापाय-कडे आयलौ । पुण तो पैस आसतनांच ताच्या बापायन ताका पक्केलो, आनि ताका काकूत आयली आनि तो धाँवलो आनि ताणे ताच्या गव्याक मिटी मारली आनि ताचो मुको घेतलो । आनि पुत ताका म्हणौं लागलौ, पाय हाँव देवार आनि तुज्या मुखार चुकलौ, आनि इच्छा उपरांत तुजो पुत म्हणौंक फाव-ना । पुण बायुय आपल्या चाकराँक म्हणौंक लागलौ, ओक बरे आंगले इडा आनि तें इकां घाला, आनि इच्या हातांत मुदी घाला, आनि पायांत व्हाणो घाला । आनि आमी जेव्या आनि खुशाल जाव्या । किथा तर हो मजो पुत मेललो तो परतो जिथो जालो, तो सांडललौ आनि मेळलौ । आनि ते खुशाल जाले ॥

आताँ ताचो व्हडलौ चेडो शेतांत गेललौ । आनि तो येवूक लागलौ आनि घराचे लागीं पावलौ तेव्वाँ ताणे व्हाजप आनि गाणे आयकले । आनि

ताणे अेका चाकराक आपयलो, आनि विचारले हें कितें। आनि ताणे ताका म्हळे, तुजो भाव आयला आनि तो परतो आपणाक मेळलो म्हण तुज्या बापायन जेवण दिलाँ। आनि ताका राग आयलो आनि तो घरांत वचना। म्हण ताचो बापुय भायर आयलो आनि ताका विनवँक लागलो। आनि तो बापायक म्हणों लागलो, पक्के इतलीं वसाँ हाँव तुजी चाकरी करताँ आनि कोन्नाच हाँवे तुजे उतर मोडले ना। इतले आसौन मज्या दृष्टाँ बरोबर खोशी करूँक तुवे माका अेक बोकड पर्यान दिले ना। पुण हो तुजो पुत जाणे तुज्या सँसाराची कसविणी बरोबर रावोन वाट लायली तो येवूऱ्या आदीं ताचे पासून तुवे जेवण दिले। आनि तो ताका म्हणों लागलो, पुता तूँ सदाँ मजे बरोबर आहाय, आनि मजे आहा तें सगळे तुजेच आहा। आमीं खुशाल जावूऱ्या फावा, कित्या तर हो तुजो भाव मेललो आनि परतो जिवो जालो, तो सांडललो आनि मेळलो ॥

[No. 40.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKANI DIALECT.

(STATE SAWANTWADI.)

SPECIMEN III.

TRANSLITERATION AND TRANSLATION.

Ekā manṣyāk dōn chēde ās'le. Āni tānt'lo dhāk'to bāpāy'k mhaṇō
One to-man two sons were. And them-among the-younger to-father to-say
lāg'lo, 'pāy, mā-kā yevo to sāsārā-tso vāṇṭo mā-kā dī.' Māgir
began, 'father, me-to may-come that fortune-of share me-to give.' Then
tāṇḍe tā-kā āp'lo sāsār vāṇṭūn dilo. Māgir thodyā-ts diśā
him-by them-to his property having-divided was-given. Then few-only days
bhitar dhāk'tyā chedyān sag'!lē ek-thāy kelē, āni paśilyā mul'khāk
within younger son-by all together was-made, and far to-country
gelo, āni thaī-sar dzāy taso rāvont āp'lē sag'!lē hog'dāy'lē.
he-went, and there it-chanced thus having-lived his all was-spent.
Tā-chē kad'lē sag'!lē sar'lyā-up'rānt tyā mul'khānt vhad duka! pad'lō,
His near-being all was-spent-after that country-in great famine fell,
āni to jīg'jīg'lo. Māgir to gelo āni tyā gāv-chyā ekā gēr rāv'lo;
and he was-poor. Then he went and that village-of one-man's at-house stayed;
āni tāṇḍe tā-kā dhuk'rā tsaraūk śetānt dhād'lo. Āni dhuk'rā khātāt
and him-by him-as-for swine to-feed fields-in he-was-seut. And pigs eat
to kūṇḍo āp'nāk meļat ki kitē, aśe tā-kā dzālē. Āni kop
that husk to-himself will-be-got or what, thus him-to became. And anyone
tā-kā di-nā. Āni jennā tā-che dole ugaḍ'le tennā to mhaṇōk
him-to would-not-give. And when his eyes opened then he to-say
lāg'lo, 'majyā pāy-cho kit'e tsākar khāv'n jōv'n āhāt,
began, 'my father-of how-many servants having-eaten haring-dined are,
āni hāv bhukēn mar'tā. Hāv ut'hān, āni majyā pāy-lāg'i vatsān,
and I with-hunger die. I will-arise, and my father-to will-go,
āni tā-kā mhaṇān, "pāy, hāv Devār āni tujyā mukhār tsuk'lō
and him-to will-say, "father, I to-God and thy in-face sinned,
āni phud'g tūḍyo put mhaṇōk phāva-nā. Tujyā tsāk'rānt'lo ek mā-kā
and hereafter thy son to-say am-fit-not. Thy servants-among one me
kar.'" Āni to ut'hān āni bāpāy-kaḍē āy'lo. Puṇ to pais āstānā-ts
make.'" And he arose and father-to came. But he far being-only

tā-chyā bāpāyⁿ tā-kā pa|elo, āni tā-kā kākūt āy^ali, āni to dhāv^{lo}
his by-father him-to he-was-seen, and him-to pity came, and he ran
āni tā-ñē tā-chyā galāk miṭi mār^ali, āni tā-tso muko ghet^{lo}.
and him-by his on-neck embracing was-struck, and his kiss was-taken.
Āni put tā-kā mhaṇō lāg^{lo}, ‘pāy, hāv Devār āni tujyā mukār
And the-son him-to to-say began, ‘father, I to-God and thy in-face
tsuk^{lō}, āni hyā-up^{rānt} tudzo put mhaṇōk phāva-nā.’ Puṇ bāpuy
sinned, and hence-forward thy son to-say deserve-not.’ But the-father
āp^{lyā} tsāk^{rāk} mhaṇōk lāg^{lo}, ‘ek barē āng^alō hāḍā āni tē hā-kā
his to-servants to-say began, ‘one good robe bring and that him-to
ghālā, āni hā-chyā hātānt mudi ghālā āni pāyānt vñānō ghālā, āni āmī
put, and his hand-on ring put and feet-on shoes put, and we
jēvyā āni khuśāl dzāvyā, kityā, tar ho madzo put mel^{lo}, to par^ato
let-us-feast and merry let-us-be, why, then this my son was-dead, he again
jivo dzālo; to sānd^alalo, āni mel^{lo}. Āni te khuśāl dzāle.
alive became; he was-lost, and was-found.’ And they merry became.

Ātā tā-tso vhad^{lo} chedo śetānt gel^{lo}. Āni to yēvūk lag^{lo},
Now his elder son in-the-fields had-gone. And he to-come began,
āni gharā-chē lāg^f pāv^{lo}, tennā tā-ñē vhādzap āni gāñē āy^ak^{lō}.
and house-of near reached, then him-by music and singing was-heard.
Āni tā-ñē ekā tsāk^{rāk} āpay^{lo}, āni vitsār^{lō}, ‘hē kitē?’ Āni
And him-by one to-servant was-called, and it-was-asked, ‘this what?’ And
tā-ñē tā-kā mhaṇē, ‘tu-dzo bhāv āy^alā āni to par^ato āp^{ñāk}
him-by him-to it-was-said, ‘thy brother has-come and he again to-him
mel^{lo}, mhaṇ tujyā bāpāyⁿ jevaṇ dil^{lō}. Āni tā-kā rāg
was-got, therefore thy by-father feast has-been-given.’ And him-to anger
āy^{lo}, āni to gharānt vatsa-nā; mhaṇ tā-tso bāpuy bhāy^ar
came, and he house-into would-not-go; therefore his father outside
āy^{lo} āni tā-kā vinañ^k lāg^{lo}. Āni to bāpāy^k mhaṇō lāg^{lo}, ‘pa|o, it^{lī}
came and him to-entreat began. And he to-father to-say began, ‘see, so-many
varsā hāv tuji tsak^{rī} kar^{tā}, āni kennā-ts hāvē tujē utar mōd^alē nā,
years I thy service do, and at-any-time-even by-me thy word was-broken not.

It^{lō} āson majyā ishṭā barōbar khōśi karūk tuvē mā-kā ek
So-much having-been my friends with merriment to-make by-thee me-to one
bokāl paryān dil^{lō} nā. Puṇ ho tudzo put dzā-ñē tujyā sāsārā-chi kas^binī
kid even was-given not. But this thy son whom-by thy property-of harlots
barōbar rāvon vāt lāy^ali, to yēvū-chyā ad^f, tā-chē pāsūn tuvē
with having-lived waste was-caused, he coming-of before, him for by-thee
jevaṇ dil^{lō}. Āni to tā-kā mhaṇō lag^{lo}, ‘putā, tū sadā majē-barōbar
feast was-given.’ And he him-to to-say began, ‘son, thou always me-with

āhāy, āni majē āhā, tē sag¹lē tujē-ts āhā. Āmī khuśāl dzāvūk phāvā,
art, and mine is, that all thine-only is. By-us merry to-become is-fit,
 kityā tar ho tudzo bhāv mel¹lo, āni par²to jivo dzālo; to sānd¹lalo
why then this thy brother was-dead, and again alive became; he was-lost
 āni mel¹lo.
and was-found.'

[No. 41.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKANI DIALECT.

(STATE SAWANTWADI.)

SPECIMEN II.

देढशे वर्सा जातीत आमचे पूर्वज गोंयथान आयल्यार। ते हांगासर येऊँक पावो गोंयच्या परास हांगा ताँकां काम धंदो बरो मोका। त्या-वेळा वाडी भोंसल्यांचे राज आसले, आनि ते राजा ताँकां बरे भाशेन चलैत। तांतले जायते जण बरे कसबी आसले, आनि थोडे येपारी आसले। येपारी आसले ते गोंयांथान तुप आनि घाण्यांचे ताजे तेल हाडीत, आनि वाडीथान पानाचा गोंयां करत। ते समऱ्य वाडीथान गोंयां वचोंक बरे मारग नसले म्हण म्हाल हाडचा करचो तो सगळो बैलां वैल्यान करत। वाटेर चोरांची भिरांत आसताली त्या-पासून दुडू हाडचे करचे जाल्यार तेलाच्या दबड्यांनी घालून तेल म्हण करत। वाडीत बरीं बरीं घरां आनि बांदकामां आहात। तीं सगळीं ताँचे आनि ताँचे संसतीचे हातचीं। आजून पर्यान वाडीच्यां किरिस्तांवां-भितर जायते बरे गवंडी आहात। वाडी किरिस्तांवांची वस्ती चडली तेन्नां गोंयच्या बिस्पान (भिस्मान) हांगा एक पाद्री धाडलो। वाडीच्या राजान इयज बांदूक ताका जागो दिलो। आनि किरिस्तांवांची समृत बरी चलौंक लागली। हकू हकू वाडी ओका विगारान जायना म्हण एक कुर धाडलो। आतां वाडीच्या राज्यांत पांच हजारां वैर किरिस्तांव आहात। ताँचे भितर बामण, चारोडे आनि सुदिर अशे-वरग आहात, आनि ताँच्यो भासोय वेगवेगळ्यो आहात, पुण त्यो चड वेगळ्यो नांत। आनि ओकाची भास समजोंक दुसऱ्याक कठीन पडना। गोंयच्या लोकांचे भाशेत फिरंगीं उचाँ जायतीं मिसळल्यांत, तशीच वाडीच्या किरिस्तांवांचे भाशेत मराठी उचाँ मिसळल्यांत, पुण तितलीं नांत। आनि काँय थोडीं फिरंगी उचाँ मिसळल्यांत पाद्रीं-वर्वीं। कित्या तर वाडीक पाद्री येतात ते सगळे गोंयचे आनि ताँची भास गोंयची फिरंगी उचाँ मिसळलेली। पुण ते जायत तितले करून शेरमांवांत फिरंगी उचाँ घाली-नांत। ते जाणत बरीं हांगाचे लोक फिरंगी शिकनांत तेन्ना ताँकां फिरंगी उचाँ समजोंचीं नांत॥

[No. 41.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKANI DIALECT.

(STATE SAWANTWADI.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ded-^{ss} varsā dzatit ām-che pūrvadz Gōy-thān āy^ulyār.
One-and-a-half-hundred years may-be our ancestors Goa-from coming-on.
 Te hāngāsar yēuk pāvo, Gōy-chyā parās hāngā tā-kā kām-dhando
They hither to-come reason, Goa-of than here them-to work-and-business
 baro melā. Tyā-velā Vādi Bhōslyā-chē rādž ās^ulā, āni te rādžā
better was-got. That-time at-Vadi the-Bhonslas-of sway was, and those kings
 tā-kā barō bhāsēn tsalait. Tānt'le dzay^ute dzan bare kas^ubī ās^ule, āni
them-to good way-in used-to-treat. Them-among many men good artists were, and
 thoḍe yopārī ās^ule. Yepārī ās^ule te Gōyā-thān tup āni ghānyā-chē tājē tel
a-few traders were. Traders were they Goa-from ghee and pressed fresh oil
 hādīt, āni Vādi-thān pānātso Gōyā vharat. Tē sumāy Vādi-thān
used-to-bring, and Vadi-from tobacco to-Goa used-to-take. That at-time Vadi-from
 Gōyā vatsōk bare mārag nas^ule, mhaṇ mhāl hādītso vhar^utso
to-Goa to-go good roads not-were, therefore merchandise to-be-brought to-be-taken
 to sag^ulo bailā vailyān vharat. Vātēr tsorā-chi bhirānt ās^utāli,
that all oxen on they-used-to-bring. On-the-road thieves-of fear was,
 tyā-pāsūn duḍū hādīche vhar^uchē dzalyār telā-chyā dab^udyā-nī ghālūn
therefore money to-be-brought to-be-taken on-becoming oil-of boxes-in having-put
 tel mhaṇ vharat. Vādīnt barī barī gharān āni bānd^ukāmā āhāt; tī
oil having-said they-brought. In-Vadi good good houses and buildings are; they
 sag^ulī tā-chē āni tā-chē sās^utī-chē hāt-chi. Aḍyān-paryān Vādi-chyā Kiristāvā-
all their and their descendants' hand-of. Now-till Vadi-of Christians-
 bhitar dzay^ute bare gav^undi āhāt. Vādi Kiristāvā-chi vasti tsad^uli, tonnā
among many good masons are. At-Vadi Christians-of population increased, then
 Gōy-chyā bispān (or bhismān) hāngā ēk pādrī dhādīlo. Vādi-chyā rājān igradz
Goa-of by-bishop here one priest was-sent. Vaili-of by-king church
 bāndūk tā-kā dzāgo dilo. Āni Kiristāvā-chi samut barī tsalōk lāg^uli.
to-build him-to site was-given. And Christians-of religion well to-prosper began.
 Haḷū-haḷū Vādi ekā vigārān dzay^unā; mhaṇ ēk kur
By-and-by at-Vadi one by-vicar it-could-not-be-managed; therefore one curate

dhād^{lo}. Atā Vādi-chyā rājyānt pānts hadzārā vair Kiristāv āhāt. was-sent. Now Vadi-of in-the-kingdom five thousand above Christians are. Tā-chē bhitar bāman, tsārode, āni sudir ase varag āhāt, āni tā-chyō Them-of among Brāhmaṇs, Kshatriyas, and Śūdras such castes are, and their bhāsō-y vēg*vēg^{lyō} āhāt; puṇ tyō tsad vēg^{lyō} nānt. Āni ekā-chi bhās languages-also different are; but they very different are-not. And one-of language sam^{dz}ok dus^{ry}āk kāthin pada-nā. Gōy-chyā lokā-chē bhāsēnt Phiraṅgi to-understand for-another difficult falls-not. Goa-of people-of in-language Portuguese utrā dzāy^{tī} misal^{ly}ānt; taśī-ts Vādi-chyā Kiristāvā-chē bhāsēnt Marāthi words many have-been-mixed; thus Vadi-of Christians-of in-language Marāthi utrā misal^{ly}ānt; puṇ titlī nānt. Āni kāy thoḍī Phiraṅgi words have-been-mixed; but so-many they-are-not. And some few Portuguese utrā misal^{ly}ānt pādri-varvī. Kityā, tar Vādik pādri yetāt te sag^{le} words have-been-mixed priests-through. Why, then to-Vadi priests come they all Gōy-che, āni tā-chi bhās Gōy-chi Phiraṅgi utrā misal^{lēli}. Puṇ te Goa-of, and their language Goa-of Portuguese words-(with) is-mixed. But they dzāy^t titlē karūn śermāvānt Phiraṅgi utrā ghāli-nānt. Te may-be-possible so-much having-done sermons-in Portuguese words put-not. They dzānat kī hāngā-che lōk Phiraṅgi śika-nāt, tennā tā-kā Phiraṅgi utrā know that here-of people Portuguese learn-not, then them-to Portuguese words sam^{dz}chī nānt. intelligible are-not.

FREE TRANSLATION OF THE FOREGOING.

One hundred and fifty years may have passed since our ancestors came from Goa. The reason why they came was that they found better opportunities for work and business here than at Goa. At that time the Bhonslas held sway at Vadi, and those rulers treated them kindly. There were many good artists among them, and also some few traders. The traders used to bring ghee and freshly pressed oil from Goa, and took tobacco from Vadi to Goa. At that time there were no good roads between Vadi and Goa. Therefore all merchandise which should be brought and carried had to be put on oxen. On the road there was fear of robbers; therefore if there was money to be carried, it was done by putting it in tins of oil and pretending that it was oil. The good houses and buildings in Vadi are all (works) of their and their descendants' hands. Up to this time there are many good masons among the Christians of Vadi. At Vadi the Christian population increased. Then one priest was sent out here by the bishop of Goa. A site was given him by the king of Vadi to build a church on, and the Christian religion began to prosper. By and by one Vicar was not enough for Vadi, therefore a curate was sent out. At present there are over 5,000 Christians in the kingdom of Vadi; among them there are such divisions as Brāhmaṇs, Kshatriyas, and Śūdras, and their languages are also different, but they are not very different, and it is not difficult for one to understand the language of another. In the language of Goa many Portuguese words are mingled, and

in the language of the Christians of Vadi Marāṭhi words are mixed, but they are not so many. Through the influence of the priests, some few Portuguese words have also been adopted, owing to the fact that the priests who come to Vadi are all from Goa and their language is Goanese, which is mixed with Portuguese words. But as far as possible they avoid using Portuguese words in their sermons. They know that the people here do not learn Portuguese, and that Portuguese words will not be intelligible to them.

[No. 42.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

KÖÑKAÑI DIALECT.

(DISTRICT KANARA.)

SPECIMEN III.

Yekā munśak dog pūt ásulle. Āni tāntlyā dhāktyā putān āplyā.
One to-man two sons were. And them-among the-younger by-son his
 bāpāi-kadē mhuñ̄, ‘bāpāi, mojyā vāṇtyāk pōd-chi āst mā-kā di.’ Āni
father-to it-was-said, ‘father, my to-share falling estate me-to give.’ And
 tā-ṇē tā-chē mod̄ āpli āst vāṇḍli. Āni tā-chē uprānt dzaite dis votsōk
him-by them between his estate was-divided. And that-of after many days to-go
 nānt, titlyānt dhāktyā putān sagli āst yekde kōrn poiśilyā
were-not, that-much-in the-younger by-son all estate together having-made far
 gāñvāk gelo, āni thañ āpli āst pād jinyēn ibādli. Āni tā-ṇē sagli
to-country went, and there his estate bad by-living was-wasted. And him-by all
 āst kharchita-ts, tyā gāvānt yēk hōd̄lo dukōl pod̄lo, āni to garjevōnt
estate-on spending-only that in-country one big famine fell, and he wanting
 džālo. Āni to votson tyā gāñ-chyā yekā gāñkārā-kadē kāmāk rāvlo.
became. And he having-gone that town-of one townsmen-to to-work remained.
 Āni tā-ṇē āple dukor tsarañk āplyā gādyānt tā-kā dhañlo. Āni
And him-by his swine to-feed his in-fields him-as-for he-was-sent. And
 dukrā-nī khāñ-tso kuñḍo khāvn āplē pot khusālāyēn bhorto
swine-by to-be-eaten husks having-eaten his-own belly gladly filling
 āsullo, puñ kōñe-ī tā-kā divūk nā. Āni to āplē gnyānā-chēr
would-have-been, but by-anyone him-to to-give not. And he his sense-on
 yetā-ts mhuñālo kī, ‘mojyā bāpāi-gēr kitle modzure-che
on-coming-only said that, ‘my father’s-in-house how-many hire-of
 tsākar dzāi titlē khāvn jēvn sānto kari-sārkhē āsāt,
serrants wanting so-much having-eaten having-consumed saving to-make-like are,
 āni hāñ blukēn mortā. Hāñ utōn mojyā bāpāi-gēr vetā
and I by-hunger die. I having-risen my father’s-to-house (will-)go
 āni mhuññā, “bāpāi, hāvē Devā-chēr āni tujyā mukār tsūk
and say, “father, by-me God-against and thy in-face fault
 kelā, āni hyā-mukār hāñ tudzo pūt mhuñ gheñk phāvo nā.
has-been-done, and hence-forward I thy son having-said to-take worthy (am-)not.
 Mā-kā tujyā modzure-che tsākrā-varī kar.”’ Āni to utōn āplyā
Me thy hire-of servants-like make.”’ And he having-arisen his

bāpāi-lāgī āilo. Puṇ to bōv pois āstānā-ts tā-chyā bāpāin tā-kā polōvn father-to came. But he very far on-being-only his by-father him having-seen tā-chi birmöt chintūn dhāvūn gelo āni tā-chē mānēr pōdñ tā-kā him-of pity having-felt having-run went and his on-neck having-fallen him-to ume dile. Āni to pūt tā-kā mhuṇālo, 'bāpāi, hāvñ Devā-chēr āni kisses were-given. And that son him-to said, 'father, by-me God-to and tujyā dolyā mukār tsük kelā, āni hyā-mukār hāu tudzo pūt mhoṇ gheūk thy eyes before fault is-made, and henceforward I thy son having-said to-take phāvo nā.' Puṇ tyā bāpāin āplyā tsakrāk sānglē, 'uttim āngostor worthy (am-)not.' But that by-father his to-servants it-was-said, 'best robe bhāir hādā āni tē tā-kā ghālā; āni tā-chyā hātāk yēk mudi ghālā, āni out bring and that him-to put-on; and his to-hand one ring put, and tā-chyā pāyāk moche ghālā, āni āmī khāvn khuślāi karyā, kityāk his feet-on shoes put, and we having-eaten merriment let-us-do, why mholyār, ho modzo pūt mello, ātā to portūn jīvōnt dzālā; to sāndullo, āni on-saying, this my son was-dead, now he again alive has-become; he was-lost, and to mellā.' Āni to khuślāi korūk lāgle, he has-been-found.' And they merriment to-do began.

Ātā tā-tso hōdlo pūt gādyānt āsullo. Āni to yēvn gharā-lāgī Now his big son in-the-field was. And he having-come house-near pāvtō-ts tā-η vādzāp āni nāts āikalē. Āni tā-η yekā tsakrāk on-reaching-only him-by music and dancing was-heard. And him-by one to-servant āpōvn itsārlē, 'hā-tso art kitē?' Āni tā-η tā-kā dzāp having-called it-was-asked, 'this-of meaning what?' And him-by him-to answer dili, 'tudzo bhāv aīlā, āni tujyā bāpāin yēk jevāṇ dilē; kityāk was-given, 'thy brother has-come, and thy by-father one dinner is-given; why mholyār, to tā-kā boryā bolāikin mellā.' Āni to rāgar dzālo, on-saying, he him-to good in-health has-been-found.' And he in-anger became, āni bhitar votsa-nā dzālo. Dekūn tā-tso bāpui bhāir āilo āni poratūk lāglo. and inside go-not became. Therefore his father out came and to-entreat began. Āni tā-η dzāp divn āplyā bāpāi-lāgī mhuṇē, 'polai hyā sabār And by-him answer having-given his father-to it-was-said, 'see these many varsā thāvn hāu tuji tsakri kartā, āni hāvñ tujē utār kaī modūk nā; āni years from I thy service do, and by-me thy word ever to-break not; and tarī tuvē mā-kā yēk bokde-chē pil dekunī kaī diūk nā, hāvñ mojyā still by-thee me-to one she-goat-of young-one even ever to-give not, by-me my ishtā sāngātā khuślāi korūk. Puṇ dzā-η tuji āst cheđiān sāngātā friends with merriment for-making. But whom-by thy estate harlots with ibādli, to tudzo pūt aīlyā-phārāts tuvē tā-chyā khātir yēk jevāṇ was-wasted, that thy son coming-directly by-thee his for-sake one feast dilē.' Āni tā-η tā-kā mhuṇē, 'putā, tū sadā mojyā sāngātū āsāi, was-given.' And him-by him-to it-was-said, 'son, thou always me with art,

āni mojyā-lāgī āsā, tē saglē tujē; āni āmī khuśālāi kar-chi āni
and me-with is, that all thine; and by-us merriment should-be-made and
 santōs pāv-tso somā dzāvn āsā; kityāk mholyār, ho tudzo bhāv
pleasure should-be-felt proper hating-become is; why on-saying, this thy brother
 mello, ātā to portūn jivōnt dzālā; to sāṇḍullo, āni to mellā.'
was-dead, now he again alive has-become; he had-been-lost, and he has-been-found.'

The preceding specimens represent what might be called Standard Kōṅkaṇī, the language of North Kanara, Goa, and Sawantwadi. The specimens received from Bombay Town and Island agree in all essential points. The same is the case with the language spoken in Malwan and Vengurla in the southern corner of Ratnagiri. The dialect spoken in the South-West of Belgaum, which is sometimes called Gōmāntakī and Bārdēskarī, shows a strong tendency to drop the Anunāsika. Thus, *teolok*, for *tsalūk*, to go; *āv*, for *hāv*, I. The aspirates usually lose their aspiration, though they are often preserved in writing, thus, *vodik*, for *adhik*, more; *vai* for *hai*, yes. *D* and *l* seem to be interchangeable as is also sometimes the case in Kanarcse; thus, *tsod* and *tsol*, for *tsad*, much; *dukod* and *dukol*, famine. The occasional softening of hard consonants is also due to the same influence; thus, *yēk*, *yōk*, and *yēg*, one; *nesog* for *nesūk*, to put on, etc. The final *y* in verbal forms is usually dropped; thus, *āhā* and *āsā*, thou art. On the other hand, *y* is substituted for *t* in the second and third persons plural of the present tense; thus, *vctāy*, you, they, go. In other respects the various Kōṅkaṇī dialects of Belgaum only differ from the Standard form in unimportant matters, and there will be no difficulty in understanding the short specimen which follows. It has been received as illustrating the language spoken by the Bārdēskars, one of the four divisions of the Śēṇvis or Gaud Brāhmans.

[No. 43.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

KÔNKANI (BÂRDESKARI) DIALECT.

(DISTRICT BELGAUM.)

Ek Ārâb manuśyâ-tso godyâ-tso mög. Ek Ārâb monis
 One Arab man-of horse-of love. One Arab man

tso garib âsulo. Tyâ-chê kadéñ kai-ts eg nosog ôu pâng'rrok
 very poor was. Him-of with any-even one to-dress and to-wear
 nâsulo. Poñ yôk dzobor boro godo tyâ-chyâ kade âsulo.
 was-not. But one very good horse him-of with was.

To godo vik-to geû-chyâk ek pojolo monis soditulô. Poñ tyâ-kâ
 That horse buying to-take one of-a-far-country man was-seeking. But him-to
 godo vik-chi bilkul poili khoši nâsuli. Mâgir âpoñ tso
 the-horse to-sell at-all at-first willingness was-not. Afterwards himself very
 garib âsâ moñ vikuk kabul dzhalo, ânik âp'lo mogâ-tso
 poor is saying to-sell willing he-became, and his-own love-of
 godo geûn gelo tyâ manuśyâ-kade. Tyâdnâ tê manuśyân
 horse having-taken he-went that man-to. Then that by-man
tso. khuśen tyâ-kâ rupoy medzon dile. Te rupoy âtât
 very willingly him-to rupees having-counted were-given. Those rupees in-the-hand
 geûn rupayâk ânik âp'lyâ godyâk poloit râilo,
 having-taken at-the-rupees and his-own at-the-horse looking he-remained,
 âni moñok lâg'lo, 'arê âv tu-kâ dus'ryâ-chyâ âtât detâ, te
 and to-say began, 'O I thce-to others' in-the-hand give, they
 tu-kâ bând'tole âni kôn-dzâñâ tu-ka mârit, aśe dagd ditalé.
 thee-to will-tie and who-knows thee-to he-will-beat, in-this-way trouble they-will-give.

Tê pâsot tû tso âp'lyâ gûrâ. Mâjhî bur'ge-bâlâ tu-ka
 That on-account-of thou go our-own to-house. My children thee-to
 pojon khuśal dzat'li.' Aśe moñon te rupaye donîr
 having-seen pleased will-become.' So saying those rupees on-the-ground
 mârûn godo geûn phatiskon gelo. Dzilâ-dzilyâr te
 having-thrown horse having-taken immediately he-went. But those
 rupoy mâron vaiche kâm dzabôr osû koruk-nâ. Poile
 rupees having-thrown the-above business good thus he-did-not-do. At-first
 div-chyâk kobul dzhalo, ânik mágir nyâgir dzalo. Aśe
 to-give (sell) willing he-became, and afterwards promise-breaker became. So
 korun tyâ-ne poilo kobul dzalo âni mágir
 having-done him-by at-first willing became and afterwards

nyāgār dzalo. Aśe dzatā, poile konoyi vost kobūl-koron
promise-breaker he-became. So becomes, at-first whatever thing having-agreed
 āni māgir nyāgār dzale man'che he vāit kām aśe
and afterwards refused became to-say this bad work (is) so
sam^adzo-che.
it-should-be-considered.

FREE TRANSLATION OF THE FOREGOING.

HOW AN ARAB LOVED HIS HORSE.

Once upon a time there was a very poor Arab. He did not possess anything to wear, but had a very good horse. Now it happened that a man came from a far country in order to buy his horse. At first he was not at all willing to sell it. Afterwards, however, he agreed to sell it because he was so very poor. He took his beloved horse to the other man, who willingly paid the price for it. The Arab took the rupees in his hand, looked at them and afterwards at his horse, and said: 'I am now going to give thee up to others; they will bind thee, and, who knows, if they will not beat thee and thus torment thee. Well, go home, then. My children will be glad to see thee.' With such words he threw the rupees on the ground, took the horse, and went straight off. But it was not right of him to do so after having taken the money. First he agreed to sell the horse, and afterwards he broke his word. And thus it should be considered wrong to break your word when you have once agreed upon a thing, whatever it may be.

The Kōṅkāṇī dialect spoken by the Sarasvat Brāhmaṇs of Karwar presents several peculiarities of its own, and it will, therefore, be illustrated by means of a separate specimen.

The Sarasvat Brāhmaṇs, who belong to the Śenvis or Gaud Brāhmaṇs, like other Brāhmaṇs of the Konkan, assert that they were originally brought from Trihōtra by Paraśurāma. Trihōtra they wrongly identify with the modern Tirkut. This tradition is found in the Sāhyādrikhaṇḍa of the Skandapurāṇa. They assert that they first settled in Goa, from which place they fled after the Portuguese conquest. They are now found in large numbers in towns and villages in Karwar and Ankola on the coast, and inland in Haliyal, Supa, and Sirsi.

They are said to speak very fast, and with a singing tone, and their language is rich in tatsamas, but comparatively free from Kanarese and Portuguese loanwords.

The most characteristic feature of their dialect is the fact that, generally speaking, no word ends in a consonant. Thus, we find *pātu* instead of *pūt*, son; *dōni* instead of *dōn*, two. Exceptions to this rule are only apparent; thus, *dog dzāṇa pāta*, two persons sons. Here *dog-dzāṇa* forms a compound, and this fact accounts for the termination of *dog*.

The short final vowels are unaccented. This is shown by the fact that *i*, *u*, *e*, and *o* in the preceding syllable are not shortened. Thus, *ēku ghoḍo*, a horse, but genitive *ekā ghōḍyā-gelē*.

The short final vowels seem to be the old Prâkrit terminations. Compare *ōku pūtu*, Mâhârâshtri Prâkrit *ekkō puttō*, a son; *ōki dhura*, Mâhârâshtri *ekki dhūā*, a daughter; *pūta*, Mâhârâshtri *puttā*, sons; *dōni*, Mâhârâshtri *dōnni*, two. It is probable that their preservation is due to the influence of Kanarese.

Long final vowels are often shortened; thus, *āssā*, I am; *āssa*, thou art; *di*, give; *sagli āsti*, all (his) estate.

E and *o* have the same sounds as in Standard Kônkañi, and the vowel system is, in all essentials, the same in both forms of speech.

The Anunâsika seems to be rather strongly pronounced. Final vowels are frequently nasalised; thus, *ānī*, and; *āmmī*, we; *hāvā*, I; *kānū*, ear.

Consonants are often doubled between vowels; thus, *makkā*, to me; *tānnē*, by him; *āssa*, is; *bhittari*, inside.

Hard consonants are sometimes softened after vowels, as is also the case in Dravidian languages. Thus, *makkā mārtīda*, they will beat me, I shall be beaten; *tajjē*, Standard *tā-chē*, his.

Nouns.—Weak bases end in vowels. Masculine nouns end in *u* in the Nominative singular, and in *a* in the plural; feminine bases in *a* and *i*, plural *o* and *ī*; neuter bases in *a*, plural *ā*; thus, *pūtu*, a son; *pūta*, sons; *dhura*, a daughter; *dhuro*, daughters; *pāthī*, a back; *pāthī*, backs; *chittala*, a deer; *chittalā*, deer. The instrumental and case of the agent ends in *nē*; the genitive in *gelē* and *chē*; the locative in *āntū*; thus, *bāpsu-nē*, by the father; *rād-vā-nē*, with ropes; *dhure-chē nāeā*, the daughter's name; *ma-gelyā bāpsu-gelyā tākrā-paikī*, among my father's servants; *gāvāntū*, in the village. In other points the declension of nouns agrees with Standard Kônkañi.

Pronouns.—*Hāvā*, I; *hāvē*, by me; *majjē* and *ma-gelē*, my; *āmmī*, we, and so on. ‘Who?’ is *kōṇū*, and ‘what?’ is *itlē*.

Verbs.—The second person singular has the same form as the third person, and the third person plural is also used for the first and second persons. Thus, *rattā*, I go; *cattā*, thou goest, he goes; *rattāti*, we, you, or they, go. The first person singular of the second future ends in *nā*; thus, *āssanā*, I shall be; *mārinā*, I shall strike.

The second person imperative ends in *a* in the first, and in *i* in the second conjugation; thus, *vatsa*, go; *baisa*, sit; *kari*, make; *māri*, strike.

‘I should strike’ is *hāvē mār-kād:a*.

The verbal noun in *chē* is used in the oblique form as an infinitive; thus, *mhoṇ-chā* (*i.e.* *mhoṇ-chyā*) *lāglo*, he began to say. An infinitive of purpose is often formed by adding the suffix *śi*; thus, *davar-śi*, in order to keep; *kari-śi*, in order to make.

The conjunctive participle ends in *ānu* or *nu*, the final *u* being often nasalised; thus, *kōrnu*, having done; *vāṭānu*, having divided; *vatsunū*, having gone.

In most characteristics, however, the dialect of Karwar is simply Standard Kônkañi, as will appear from a perusal of the version of the Parable of the Prodigal Son which follows. The alphabet used is Kanarese. A list of Standard Words and Phrases will be found below on pp. 394 and ff.

[No. 44.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

KONKANÍ DIALECT.

(SARASWAT BRAHMANS OF KARWAR.)

ಎಕಾ ಗ್ರಹಸ್ತಾಕ್ ದೀಗೋ-ಜಾಣ ಪೂರ್ತಿ ಅಶಿಲ್ಲೆ | ತಾತುಲೆ ಹೈಕಿಂ ಸಾನು ಅಪ್ಪಣಿಗೆಲ್ಲಾಗ್ ಬಾಪ್ಪು ಕಡೆ
 ವೇಗಣ ಉಳಿ ಲಾಗ್ಲೊ, ಅನ್ನಾಂ, ಮಗೆಲ್ಲಾಗ್ ವಾಂಟ್ಯಾಕ್ ಯೆಂವಿ ತೆಗ್ಲಿ ಅಸ್ತಿ ವೂಕ್ಕಾದಿ | ಅನಿಂ ತಾನ್ನೆಂ
 ಅಪ್ಪಣಿಗೆಲ್ಲಿ ಅಸ್ತಿ ತಾಂಕಾಂ ವಾಂಟ್ಯಾನು ದಿಲಿ | ಅನಿಂ ಫೌಡೇಚಿ ದಿವ್ಯಾನ್ನಿಂ ಸೌನ್-ಪೂರ್ತು ಅಪ್ಪಣಿಗೆಲ್ಲಿ ಅಸ್ತಿ
 ಸರ್ವ ಯೆಕ್ಕೆ ಕೋನ್ಸುಂ ಧೂರ್ ಪಕ್ ಗಾವಾಂಕೆ ವಚುಗೆಲ್ಲೊ ಅನಿಂ ಧೈಂ ವಾಳಟ್ ಭಾಲಿನೆಂ ಅಪ್ಪಣಿಗೆಲ್ಲೊ
 ಹೈಸೊ ಸರ್ವ ವಾಳಟ್ ಕೆಲ್ಲೊ | ಅನಿಂ ಸರ್ವ ಇರ್ಜನಾ ಫುಡೆ ತಾಗ್ ಗಾವಾಂತುಂ ಹೋಡ್ ದುಷ್ಪಾಳ್
 ಪಳ್ಳಿ ಅಸಿಂ ತಾಕ್ಕು ಗರಜ್ ಪಳ್ಳು | ಅನಿಂ ತೊ ತಾಗ್ ಗಾಂವ್ಯಾ ಪಕ್ ಗ್ರಹಸ್ತಾಕ್ದ ಕಾಮಾಕ್ ರಾಬ್ಲೊ |
 ಅಸ್ತಿ ತಾನ್ನೆಂ ತಾಕ್ಕು ಅಪ್ಪಣಿಗೆಲ್ಲಾಗ್ ಗಾದ್ವಾಂತುಂ ಡುಕ್ಕಾರ್ಕ ಜರ್ರಾಂಬ್ಯಾಕ್ ಧಾಳ್ಲೊ | ಅನಿಂ ತೊ ತಾಗ್
 ಡುಕ್ಕಾಸ್ರೊ ಖಾಂನ್ನೊ ತೆಸ್ಲೊ ಕುಂಡೊ ಖಾವ್ಯಾಂ ಶುಕಾಶೆನೆಂ ಅಪ್ಪಣಿಗೆಲ್ಲಿ ಹೈಟ್ ಭೋನ್ಸು ಧೈತೊಳಿಲ್ಲೊ |
 ಜಾಲ್ಯಾಪ್ ತಾಕ್ಕು ಕೊನೆಷಿಂ ದಿನೆಂ | ಅನಿಂ ತಾಕ್ಕು ಬುದಿ ಯೇನಾಪ್ತಿ ದ ತೊ ವೇಗಣ ಲಾಗ್ಲೊ,
 ಮಗೆಲ್ಲಾಗ್ ಬಾಪ್ಪುಗೆಲ್ಲಾಗ್ ಭಾಕ್ಕಾಂಹೈಕಿಂ ಕಿತ್ತೇಕಾಂಕೆ ಖಾಂವ್ಯೆಂ ಖಾವ್ಯಾ ದವಶ್ರೀ ಅಸ್ತಿ ಅನಿಂ ದಾಂವೆಂ
 ಭುಕ್ಕನೆಂ ಮತ್ತಾಂ | ದಾಂವೆಂ ಉಟ್ಟಾವ್ಯಾ ಅನ್ನಾಕ್ಡ ವಚುನುಂ ಅನ್ನಾಂ ದಾಂವೆಂ ದೆವಾಲಾಗಿಂ ಅನಿಂ
 ತುಜ್ಜಾಗಿಂ ಪಾವ ಕೆಲ್ಲಾಗ್ ಅನಿಂ ದ್ಯಾಮುಖಾರಿ ತುಗೆಲೊ ಪೂರ್ತು ವೇಗಣಫುಂವಾಂಕ ದಾಂವೆಂ ಧಾವಾಂ |
 ವೂಕ್ಕು ತುಗೆಲ್ಲಾಗ್ ಭಾಕ್ಕಾರಮ್ಮಣ್ಣೆ ಕೋನ್ಸು ದವರಿ ವುಳುಂ ವುಂತಾಂ | ಅನಿಂ ತೊ ಉಟ್ಟಾವ್ಯಾಂ
 ಅಪ್ಪಣಿಗೆಲ್ಲಾಗ್ ಬಾಪ್ಪನೆಂ ಅಶಿಲ್ಲೆಕದೆ ವಚುಗೆಲ್ಲೊ | ಜಾಲ್ಯಾಪ್ ತಾನ್ನೆಂ ಸೇಖಾರ್ ಧೂರ್ ಅಸ್ತಿನಾಂ ತಾಗೆಲ್ಲಾಗ್
 ಬಾಪ್ಪನೆಂ ತಾಕ್ಕು ಹಳ್ಳೆಲ್ಲೊ, ಅನಿಂ ತಾಕ್ಕು ಕಾಕುಳ್ಳಾ ಯೇವ್ಯಾ ತೊ ಧಾಂವ್ಯೊ, ಅನಿಂ ತಾಕ್ಕು
 ಪೈಟ್ ನ್ಯಾಂ ಉವ್ಯೆ ದಿಲಿ | ತಾವಳ ಪೂರ್ತು ತಾಜ್ಜಾಗಿಂ ನೆಗ್ಲಾಶೊ ಅನ್ನಾಂ ದಾಂವೆಂ ದೆವಾಲಾಗಿಂ ಅನಿಂ
 ತುಜ್ಜಾಗಿಂ ಪಾವ ಕೆಲ್ಲಾಗ್, ದ್ಯಾಮುಖಾರಿ ತುಗೆಲೊ ಪೂರ್ತು ವೇಗಣ ಧೈವಾಂಕ ದಾಂವೆಂ ಧಾವಾಂ |
 ಜಾಲ್ಯಾಪ್ ತಾಗ್ ಬಾಪ್ಪನೆಂ ಅಪ್ಪಣಿಗೆಲ್ಲಾಗ್ ಭಾಕ್ಕಾಂಕೆ ಸೊಂಗ್ಲೊ ಕೇ ಬರೀಚಿ ಪಕ್ ಅಂಗಿ ದ್ಯಾಳ್ಲಿಂ ತಾಕ್ಕು
 ಧುಳ್ಳಾಗ್ | ಅನಿಂ ತಾಗೆಲ್ಲಾಗ್ ಯಾತ್ರಾಕ್ ಪಕ್ ಮುದ್ದಿ, ಅನಿಂ ಪಾಯ್ಯಾಕ್ ಜೆನ್ತೆಂ ಧುಳ್ಳಾಗ್ | ಅನಿಂ ಅಮಿತ್ತೊ
 ದ್ಯಾವ್ಯು-ಜೇವ್ಯುಂ ಶುಕಾಲ್ ಕೊಯಾಂ | ಇತ್ಯಾಗ್ ಮುಖ್ಯಾರಿ ಹೊ ಮಗೆಲ್ಲೊ ಪೂರ್ತು ವೇಗಣ-ಗೆಲ್ಲೊ,
 ಅನಿಂ ಪತ್ರಾನುಂ ಜಿವೆಂತ್ ಜಾಲ್ಲಾ, ತೊ ನಾಜಾವ್ಯೊ ಗೆಲ್ಲೊ, ಮೆಳ್ಳಾ | ಅನಿಂ ತಾನ್ನೆಂ ಶುಕಾಲ್
 ಕೋಸ್ಕಾರ್ಕ ಸುರು ಕೆಲ್ಲೊ ||

తాగేళో చోటు పుతు గాద్యంతుం ఆలీలో | తాన్నో యీఎస్ట్ ఫూరూలాగి పొవ్వాప్పడే నాంజు
ఆనిం గాయనం తాన్నో ఆయ్యిలో | ఆనిం తాన్నో బూకూరో ప్యైకిం ఎక్కువోకే ఆపోఎస్ట్ దాజ్జో
ఆఫ్సు ఇతో ముసు లుం విచాలోం | తాన్నో తాక్కు సూంగెం కే తుగేలో భావు ఆయ్లా ; ఆనిం
తాన్నో సురక్షిత పొవిలేమితిం తుగేల్వో బాస్ట్ నేం ఏక జీవణం కేల్వోం | తాక్కు తావణ కోఎపు
యీఎస్ట్ తో భిత్తిరి వజ్జు నాజూలో | తాగ్గుతిర తాగేల్వో బూప్స్ నేం భ్యుర యీఎస్ట్ , తాక్కు
సమయ్యేపి కోఎన్సుం సూంగెం ! తాన్నో బాప్సుకే ఆప్పి లుత్తర దిత్తం కే హం ఏళ హిఎం ఇతిం
వస్సాం యాంవం తుగేలి బూకీర్ కత్తాం , ఆనిం తుగేలం లుత్తర కేద్దాయుం వేణ్ణో , జూలేత్తికే

ತುವೆಂ ಮಾಕ್ಕಾ ಮಗೆಲ್ಯಾ ಮಿತಾಂಸಂಗಾತಿ ಇತಾಲ್ ' ಕರೀಶಿ ಏಕ ಬಕ್ಕ್ಯಾಮೀಲ ಸುದ್ದಾಂ ದೀನೆಂ ; ಜಾ-
ಲ್ಯಾರಿ ತುಗೆಲಿ ಭೂಯಿಂಭಾಟ ಜೆಡಿಯಾಂ ಸಹವಾಸಾನೆಂ ಬಾಪ್ಪು ಕಾಳ್ಳಲ್ ' ತಸ್ಯಾ ಹ್ಯಾ ತುಗೆಲ್ಯಾ ಪ್ರತಾನೆಂ
ಅಯೀಲ್ಯಾಕ್ಕೆಣಂ ತಾಚ್ಚಾತಿರೆ ತುವೆಂ ಹೊತೆ ಜೆವೆಣಂ ಕೆಲೆಂ | ಅನಿಂ ತೊ ತಾಚ್ಚಾಗ್ಗಿಂ ಮುನ್ನಾಲೊ
ಕೀ ಪ್ರತಾ ತೊಂ ಕೆದ್ದಾಯಿಂ ಮಜ್ಜೆ ಲಾಗ್ಗಿಂಚೆ ಅಸ್ಸು ಅನಿಂ ಮಗೆಲೆಂ ಸರ್ವ ತುಗೆಲೆಂಚೆ ಜಾವ್ವಾ-ಅಸ್ಸು |
ಹೊ ತುಗೆಲೊ ಭಾವ್ಯ ವೆಲೆಲೊ, ತೊ ಅತ್ತೊ ಪತೊನೆಂ ಜೆವೆಂತ್ತೊ ಜಾಲೊ | ಅನಿಂ ತೊ ನಾಜಾಲೊ ಲೊ
ಅತ್ತೊ ವೆಲ್ಲಾ ಮುಣಂ ಅಮ್ಮಿಂ ಇತಾಲ್ ' ಕೊಎನ್ಸಂ ಅನಂದಪಾಂವ್ಯೊ ಯೋಗ್ಯ ಅಸ್ಸು ||

[No. 44.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

KÖNKAÑI DIALECT.

(SARASWAT BRÄHMAÑS OF KARWAR.)

TRANSLITERATION AND TRANSLATION.

Ekā grihastāka dog-dzāṇa pūta āsille. Tāntule-paikī sānu
One householder-to two-persons sons were. Them-from-among the-younger
 āpnā-gelyā bāpsu-kade mhoṇ-chyā lāglo, ‘ānnā, ma-gelyā vāṇtyāka yēv-chi titli
his father-to to-say began, ‘father, my to-share coming so-great
 āsti mākkā di.’ Ānī tānnē āpnā-geli āsti tā-kā vāṇtūnu dili.
estate me-to give.’ And him-by his estate them-to having-divided was-given.
 Ānī thoḍē-chi divsā-nī sān-pūtu āpnā-geli āsti sarva yekde kōrnū
And few-only days-in the-younger-son his estate all together having-made
 dhūr-ēk gāvāka vatsu-gelo, ānī thaī vāit chālli-nē āpnā-gelo pāiso sarva
far-one to-country went, and there bad conduct-ly his ‘money all
 vāit-kello. Ānī sarva khartsanā-phuḍo tyā gāvāntū hōḍ dushkālu paḍlo, ānī
bad-was-made. And all spending-after that in-country great famine fell, and
 tākkā garadz paḍli. Ānī to tyā gāv-chyā ēk grihastā-kade kāmāk rāblo.
him-to want fell. And he that country-of one gentleman-with for-service remained.
 Ānī tānnē tākkā āpnā-gelyā gādyāntū ḍukrāka tsaraū-chyāka dhāḍlo. Ānī to
And him-by him-as-to his in-field swine for-feeding he-was-sent. And he
 tyā ḍukrā-nī khāv-tso taslo kuṇḍo khāvnū khuśāle-nē āpnā-gelē poṭa
those swine-by to-be-eaten such husk having-eaten gladness-with his-own belly
 bhōrnu ghetlo-sillo. Dzālyāri tākkā konoñ di-nē. Ānī
haring-filled would-have-been-taken. But him-to by-anyone it-was-not-given. And
 tākkā buddhi yēnā-phuḍo to mhoṇu lāglo, ‘ma-gelyā bāpsu-gelyā tsākrā-paikī
him-to sense coming-after he to-say began, ‘my father-of servants-among
 kittēkāka khāv-chō khāvnu davar-śi āssa, ānī hāvā bhukke-nē martā.
to-how-many to-be-eaten having-eaten for-keeping is, and I hunger-with die.
 Hāvā utāvnū ānnā-kade vatsunū, “ānnā, hāvē Devā-lāggī ānī tudz-lāggī
I having-risen father-to having-gone, ‘father, by-me God-to and thee-to
 pāpa kellyā, ānī hyā-mukhāri tu-gelo pūtu mhoṇ-ghēv-chyāka hāvā
sin has-been-committed, and henceforward thy son having-said-to-take I
 phāvnā. Mākkā tu-gelyā tsākrā-mhaṇke kōrnū davarī,” mhuṇū
am-worthy-not. Me thy servants-like having-made keep,” having-said
 mhaṇatā. Ānī to utāvnū āpnā-gelyā bāpsu-nē āsille-kade vatsu-gelo.
I-will-say.’ And he having-risen his father-by being-to went.
 Dzālyāri tānuñ sobār dhūr āstanā tā-gelyā bāpsu-nē tākkā paṭailo, ānī tākkā
But him-by very far being his father-by as-for-him he-was-seen, and him-to

kāku|tā yēvnu to dhāvlo, ānī tākkā poṭṭolū umma dili.
pity having-come he ran, and him having-embraced kiss was-given.

Tā·vali pūtu tādz-lāggī mhaṇālo, ‘ānnā, hāvē Devā-lāggī ānī tudz-lāggī pāpa
At-that-time the-son him-to said, ‘father, by-me God-to and thee-to sin
kellyā, hyā-mukhāri tu-gelo pūtu mhōṇ-ghēv-chyāka hāvā phāv-nā.’
has-been-committed, henceforward thy son to-be-called I am-worthy-not.’

Dzālyāri tyā bāpsu-nē āpnā-gelyā tsākrāka sānglē kī, ‘bari-chi ēki āngi
But that father-by his servants-to it-was-said that, ‘good-indeed one robe
hāṇū tākkā ghālyā; ānī tā-gelyā hāttāka ēki muddi, ānī pāyyāka dzottē
having-brought him-to put; and his hand-on one ring, and foot-on shoe
ghālyā; ānī āmmī khāvn-jēvnū khuśāl koryā; ityā
put; and we having-eaten-having-feasted merriment let-us-make; why
mhalāyāri, ho ma-golo pūtu mōrn gellelo, ānī partūnū jivant dzallā;
on-saying, this my son having-died had-gone, and again alive has-become;
to nā-dzāvnū gellelo, mellā.’ Ānī tānnī khuśāl kor-chyāka
he having-been-lost had-gone, has-been-found.’ And them-by merriment to-make
suru kello.
beginning was-made.

Tā-gelo hōd pūtu gādyāntū āśillo. Tānnō yēvnu gharā-lāggi
His big son in-fields was. Him-by having-come house-near
pāvnā-phude nātsu ānī gāyanā tānnē āykilē. Ānī tānnō tsākrā-paikī
reaching-after dancing and music him-by was-heard. And him-by servants-among
eklyāka āppōvnū, ‘hādzdo arthu itī?’ mhuṇū vitsārlē. Tānnō
one-to having-called, ‘this-of meaning what?’ having-said it-was-asked. Him-by
tākkā sānglē kī, ‘tu-gelo bhāvu āylā, ānī tānnē surakshita pāville-mitī
him-to it-was-said that, ‘thy brother has-come, and him-by safe reaching-for
tu-gelyā bāpsu-nē ēka jevaṇā kellyā.’ Tākkā tā-vali kōpu yēvnū to
thy father-by one feast has-been-made.’ Him-to then anger having-come he
bhittari vatstsa-nā-dzālo. Tyā-khatira tā-gelyā bāpsu-nē bhaira yēvnū tākkā
inside would-not-go. Therefore his futher-by out having-come him-to
samdzai-si kōrnū sānglē. Tānnē bāpsūka aśsi uttara dillē kī, ‘hō
to-persuade for it-was-told. Him-by father-to thus reply was-given that, ‘this
pale, hī itlī varsā hāvā tu-geli tsākri kartā, ānī tu-gelē uttara kednāyī
see, these so-many years I thy service do, and thy word ever
mon-nē; dzalle-tarkai tuvē mākkā ma-gelyā mitrā sāngāti khuśāl kari-si
was-broken-not; still by-thee me-to my friends with merriment making-for
ēka bakryā-pīla suddā di-nē. Dzālyāri tu-geli bhūyī-bhāta chediyā
one kid even was-not-given. But thy land-and-garden prostitutes’
sahavāsā-nē khāvnu-kālīel-taslyā hyā tu-gelyā puttā-nē āyillyā-kshaṇā
company-in having-eaten-squandered-such this thy son-by coming-moment-at

tādz-khatira tuvē hoḍa jevaṇā kellē.' Ānī to tādz-läggī mhaṇālo ki, 'putā, him-for by-thee big feast is-made.' And he him-to said that, 'son, tū kednāyī majje-läggī-chi ässa, ānī ma-gelē sarva tu-gelē-chi dzāvn thou always me-near-only art, and mine all thine-indeed having-become ässa. Ho tu-gelo bhāvu mellelo, to āttā partūnū jivant dzällā; ānī to is. This thy brother had-died, he now again alive has-become; and he nā-dzällclo, āttā mellā; mhuṇū āmmī khuśāl kōrnū ānand was-lost, now has-been-found; therefore by-us merriment having-made gladness pāv-chē yōgya ässa.'
should-be-felt proper is.'

KUDĀLĪ.

It has already been remarked that the dialects spoken in Sawantwadi and Ratnagiri gradually approach the dialects of the Central Konkan, which again, in their turn, form the connecting link between Kōṅkaṇī and the Konkan Standard of Marāthī.

Standard Kōṅkaṇī is spoken in the south-west corner of Sawantwadi and also in scattered settlements of the Talukas of Vengurla and Malwan in Ratnagiri. The principal language of Sawantwadi and of the southern part of Ratnagiri is also a Kōṅkaṇī subdialect. It is usually called Kudālī, a name derived from the Kulal peta in Sawantwadi. In Ratnagiri it is sometimes also called Mālvaṇī.

The Kudālī dialect is spoken from the Santarda River, which falls in the Arabian Sea at Terekhol, in the south, to Deogad, Kankoli, and Phonda Ghat in the north. The eastern and western boundaries are the Sahyadri Hills and the Arabian Sea respectively. Kudālī is also spoken in Bombay Town and Island by settlers from Sawantwadi and Ratnagiri. The following numbers have been returned for this Survey :—

Sawantwadi	183,600
Ratnagiri	302,000
Bombay Town and Island	90,000
TOTAL . . .	575,600

The chief points in which Kudālī differs from Standard Kōṅkaṇī are as follows :—

The long and short *e* and *o* are not clearly distinguished. The short forms are still found in considerable number in Sawantwadi. Thus, *te-kā*, to him; *kelō*, done; *hotō* and *hutō*, was, etc. Both *ē* and *ō* are, however, usually long, just as is the case in Standard Marāthī.

Ā or ā is used for Standard Marāthī ē, not only in cases where it is so used in Standard Kōṅkaṇī, but also elsewhere. Thus, *varṭā*, years; *ḍuk'ra*, pigs; *tā sag'la*, that all.

There is a strong tendency to drop the Anunāsika, a tendency which is also found in the Kōṅkaṇī of Belgaum and in the dialects of the Central Konkan. Thus, *tyētullō* for *tyātullō*, from among them; *tenī* and *tenī*, by him (honorific plural).

The cerebral *u* is correctly used in Sawantwadi, but it is freely replaced by *n* in Ratnagiri and Bombay; thus, *pāni* and *pāṇi*, water; *kōn* and *kōn*, who? The dental *n* is also substituted for Standard Marāthī *l* in *nhān*, small.

V is often dropped before *i* and *ī*; thus *vīs* and *īs*, twenty; *itsārṇāñ*, to ask. It is sometimes also dropped in the conjunctive participle in *vn* or *ūn*; thus, *mhaṇān*, having said; *uṭhān*, having risen. It is replaced by *y* in *thēy*, keep (Ratnagiri), for which the Sawantwadi texts give *thēv*.

The inflection of nouns agrees with Standard Kōṅkaṇī. The word *bāpūs*, father, however, differs in the oblique form which is *bāpās* or *bāpāśi*; thus, *bāpās-tēō* or *bāpāśi-tēō*, of a father.

The pronoun of the first person singular takes the form *mī* or *miyāñ* as in Standard Marāṭhi while Kōṅkaṇī has *hāv*. *Apan* is used as the corresponding plural including the person addressed.

The pronoun *tō*, that, forms its dative and corresponding forms from the base *tē* or *tyā*; thus, *te-kā*, *tē-kā* and *tyā-kā*, to him. The other demonstrative and relative pronouns are inflected in the same way.

‘What?’ is *kāy* as in Standard Marāṭhi. The form *kitē* seems, however, also to be used, for we find *kityāk*, why?

The verb substantive forms its present tense as follows:—*mī āsāy*; *tū āsay*, or *āsas*; *tō āsā*; *āmī āsāv*; *tumī āsāt*; *tē āsat*. In the second person singular we also find *has* or *āhas*, and in the third *hā* or *āhā*, and the other persons can certainly be formed in a corresponding way. The past tense is 1. *hōtāy*; 2. *hōtay*; 3. *hōtō*; plural, 1. *hōtāv*; 2. *hōtyāt*; 3. *hōtē*.

Other intransitive verbs are conjugated by means of the same suffixes. Thus, *āmī dātāv*, we go; *tumī gēlyāt*, you went. In the future the form in *ān* is in common use; thus, *mhaṇān*, I shall say; *mēlāt*, it will be got. But also *yētalō*, he will come. The habitual past seems to be used as in Standard Marāṭhi; thus, *dāy-nā*, he would not go.

The past tense of transitive verbs agrees with Standard Kōṅkaṇī. The corresponding perfect seems to be used in the same sense. Only a few forms occur. The second person singular ends in *lay* or *las*, the third person singular in *lyān*, the first person plural in *lāv*; the second person plural in *lyāt*, and the third person plural in *lyāni*; thus, *tū mārlay*, or *mārlas*, thou struckest; *tēṇī mārllyān*, he struck; *āmī mārlāv*, we struck; *tumī mārllyāt*, you struck; *tē-ṇī mārllyāni*, they struck; *tū tāñ kōṇā-kad'sūn vik'tāñ ghēt'lay*, or *ghēt'las*, thou that whom-from buying tookest? from whom did you buy that? *tyē-nā tyē-chyā galāyāk miṇī mārllyān āni tyē-tēō mukō ghēt'lyān*, him-by his neck-on embracing was-struck and his kiss was-taken, he fell on his neck and kissed him. In *tū jēvān kēla has*, thou hast made a feast, *kēla has* is the uncontracted form of *kēlas*. The future is formed as in Standard Marāṭhi; thus, *mī mārin*, I shall strike. In the second person singular we find *mār'sit* and *mār'sil*.

In other respects the specimens which follow will be found to agree with Standard Kōṅkaṇī. The first specimen, which has been received from Sawantwadi, represents the language of the higher classes. The lower classes are stated to use the same form of speech, with but slight differences in pronunciation and inflection. Of the second specimen only the beginning has been given in transliteration and translation without the corresponding passage in the vernacular character. It comes from Ratnagiri.

[No. 45.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKANI (KUPALI) DIALECT.

(STATE SAWANTWADI.)

SPECIMEN I.

ओका माणसाक दोन भील होते । तेतुरलो न्हानगो बापाशीक म्हणूक लागलो बाबा, माका येतलो तो जिंदगेचो वाँटो माका दी । मगे तेणी तेंकाँ आपली जिंदगी वाटून दिली । मगे पुस्कळ दीस जाँवचे आर्द्दीच न्हानग्या भिलान सगळाँ एकठऱ्य कोळाँ, आणि दूर हेशाक जाँवक गेलो आणि थेंसर मौज मारून होताँ ताँ सगळाँ घालयलाँ । तेचे कडलाँ सगळाँ सरल्यार थेंसर एक थोर दुकळ पडलो; आणि तेका कठीण दीस आयले । मगे तो थेंसरल्या ओका गिरेस्ता-थैं जावन रवलो । तेणी तेका आपली डुकराँ चरऱ्यक आपल्या शेताँत धाडलो । आणि तेका दिसूक लागलाँ डुकराँ खातत तो कुँडो माका मोकात तर बरो । पण तो सुझाँ कोण तेका देयना । मगे तो भानार येवन म्हणूक लागलो, माज्या बापासचे कितकी तरी गडी खावन जेवन आसत आणि मी उपासाँनी मरतैं । मी उठान आणि बापाशी-हार जायन आणि तेका म्हणान, बाबा मी देवा-कडे आणि तुजे-कडे चुकलैंथ, आणि तुजो भील म्हणूक फावानैं । तूँ माका तुजो एक गडी म्हणून तुजे-कडे ठेव । आणि तो मगे उठलो आणि बापाशी-हार आयलो । तो दूर आसतानाँच बापाशीन तेका वगलो, आणि तेका तेची काकळूत आयली । धाँव मारून तेणी तेच्या गळ्याक मिठी मारली आणि तेची मुका घेतली । भिलान तेका म्हटलाँ, बाबा, मी देवा-कडे आणि तुजे-कडे चुकलैं, मी तुजो भील म्हणूक फावान । पण बापाशीन गड्याँक म्हटलाँ, एक बरोसो आंगरखो हाडा आणि हेका घाला आणि हेच्या हाताँत एक आंगठी आणि पायाँत जुर्तीं घाला । आणि जेवन खावन आनंद करूऱ्या, माजो भील मेललो तो फिरुन जितो जालो, तो सांडललो पण परत गावलो । मगे तेणी आनंद किलो ॥

तेचो थोरलो भील शेताँत गेललो । तो घरा-हार येता तर तेका गाणा नाचणा आयकूक येवैक लागलाँ । तेणी ओका गळ्याक साद घातलो आणि कायरे झाँ म्हणून विचारलाँ । तेणी तेका म्हटलाँ तुजो भाव आयलोसा, तो खशाल घराक

आयलो म्हणून तुज्या बापाशीन छाँ जेवाण किलाँसा । तेका राग आयलो आणि तो घरांत जायना । तेचो बापूस भायर आयलो आणि तेका बाबापुता कारूँक लागलो । तेणी बापाशीक म्हटलाँ, बग, द्रूतकीं वसाँमी तुजी चाकरी करतै, तुज्या शब्दा भायर काढीं गेले नाय । पण तूँ माका कैच माज्या दृष्टाँ वांगडा मजा मारूँक एक बकन्याचाँ पौर सुढाँ दिलय नाय । पण जेणी तुजी जिनगी रांडाँ बरोबर वाटेक लायली तो तुजो भील घरांत येवँचे आर्द्धच तेचेसाठीं तूँ जेवाण करतय । बापाशीन सांगलाँ, भिला, तूँ सदीं माजे बरोबर आसय, माजाँ आसा ताँ सगळाँ तुजाँच । आमी आनंद कारूँचो छाँच खराँ । कित्या म्हणशीत तर, हो तुजो भाव मेललो तो जितो जालो, तो नाय जाललो तो गावलो ॥

[No. 45.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKANI (KUPALI) DIALECT.

(STATE SAWANTWADI.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ekā māṇ'sāk dōn jhil hōtē. Tētur^alō nhāṇ'gō bāpāśik mhaṇūk lāg^alō,
One to-man two sons were. Of-them the-younger to-the-father to-say began,
 'bābā, mā-kā yētalō tō jind^agē-tsō vāṭō mā-kā dī.' Magō tē-nī
'father, me-to will-come that the-property-of share me-to give.' Then him-by
tē-kā āp^ali jind^agī vāṭūn dili. Magō puskal dīs dzāv-chō
them-to his-own property having-divided was-given. Then many days passing
ādī-ts nhāṇ'gyā jhilān sag^alā ēk-thāy kelā, āni dūr deśāk
before-even the-younger son-by all in-one-place was-made, and far to-country
dzāv^ak gēlō āni thaīsar maudz mārūn hotā-tā sag^alā ghālāy^alā.
to-go went and there merry-making having-done (whatever-)was-that all was-spent.
 Tē-chē-kaḍ^alā sag^alā sarlyār thaīsar ēk thōr dukaļ paḍ^alō; āni te-kā
Him-with all was-spent-ster there one great famine befell; and him-to
 kaṭhīn dīs āy^alē. Magō tō thaīsarlyā cā girēstā-thāi dzāv^an
hard days came. Then he of-that-place one householder's-house-in having-gone
 rav^alō. Tē-nī te-kā āp^alī dūk^arā charāv^ak āp^alyā sētāt dhāḍ^alō.
Him-by him-as-for his-own swine to-graze his-own in-the-fields he-was-sent.
 Āni te-kā disūk lāg^alā dūk^arā khātat tō kundō mā-kā melāt tar
And him-to to-appear began the-swine are-eating that husks me-to will-come then
 barō. Paṇ tō suddā kōṇ te-kā dēy-nā. Magō tō bhānār yēv^an
good. But that even anyone him-to would-not-give. Then he to-senses having-come
 mhaṇūk lāg^alō, 'mājyā bāpāś-chē kit^akē-tarī gaḍi khāv^an jēv^an āsat āni mī
io-say began, 'my father-of how-many servants eating dining are and I
 upāsā-nī marṭātī; mī uṭhān āni bāpāśi-hār dzāy^an āni te-kā mhaṇān
hunger-with am-dying; I will-rise and (my)-father-to will-go and him-to will-say
 "bābā, mī Devā-kaḍē āni tujē-kaḍē tsuk^alāy; āni tudzō jhil mhaṇūk
"father, I God-towards and thee-towards have-erred; and thy son to-be-called
 phāvā-naī; tū mā-kā tudzō ēk gaḍi mhaṇūn tujē-kaḍē thēv.'" Āni tō magō uṭh^alō
am-not-fit; thou me-to thy one servant saying thee-with keep." And he then arose
 āni bāpāśi-hār āy^alō. Tō dūr ās^atānā-ts bāpāśin te-kā bag^alō; āni
and father-to came. He far while-he-was-even the-father-by him-to was-seen; and
 te-kā tē-chī kāk^alūt āy^ali. Dhāv-mārūn tē-nī te-chyā galyāk
him-to him-of pity came. Running-having-struck him-by his on-the-neck

miñhi mārli, āñi tē-chī mukā ghēt'lī. Jhilān te-kā mhañlā, embracing was-struck, and him-of kiss was-taken. The-son-by him-to it-was-said, 'bābā, mi Devā-kadē āñi tujē-kadē tsuk'lañ, mī tudzō jhil mhañuk father, I God-towards and thee-towards have-erred, I thy son to-be-called phāvā-nañ.' Pañ bāpā-sin gadyāk mhañlā, 'ek barosō āng'rakhō hādā āñi am-not-fit.' But the-father-by servant-to it-was-said, 'one good coat bring and he-kā ghālā; āñi he-chyā hātāt ek āng'thū āñi pāyāt dzutī ghālā; āñi him-to put-on; and his in-the-hand one ring and on-the-feet shoes put; and jēv'n khāv'n ānand karū-yā; mādzō jhil mēl'lō, tō phirūn jitō by-dining by-eating merriment let-us-make; my son was-dead, he again alive dzalō; tō sāñd'lalō, pañ parat gāv'lō.' Magē tō-nī ānand kēlō. became; he was-lost, but again is-got.' Then them-by merriment was-made.

Tē-tsō thōr'lō jhil sētāt gēl'lō. Tō gharā-hār yetā, tar te-kā His elder son in-the-fields was-gone. He house-towards comes, then him-to gāñā nātēñā āy'kūk yēv'k lāg'lā. Tē-nī ekā gadyāk sād ghāt'lō āñi, singing dancing to-hear to-come began. Him-by one servant-to a-call was-put and, 'kāy-re hyā?' mhañun vichār'lā. Tē-nī te-kā mhañlā, 'tudzō bhāv what-O (is-)this?' saying it-was-asked. Him-by him-to it-was-said, 'thy brother āy'lō-sā, tō khuśāl gharāk āy'lō, mhañun tujyā bāpā-sin hyā jevāñ kēlā-sā.' come-is, he safe house-to came, therefore thy father-by this feast made-is.' Tē-kā rāg āy'lō āñi tō gharāt dzāy-nā. Tē-tsō bāpūs bhāy'r Him-to anger came and he into-the-house would-not-go. His father out āy'lō āñi te-kā bābā-putā karū lāg'lō. Tē-nī bāpā-sik mhañlā, came and him-to entreating to-do began. Him-by (his-)father-to it-was-sai l, 'bag, it'kiñ varsā mī tujī tsuk'rī karatañ; tujyā śabdā-bhāy'r kadū see, so-many years I thy service have-been-doing; thy word-out-of ever gelañ nāy; pañ tū mā-kā kañ-ts mājyā ishtā-vāng'dā mājā have-gone not; but by-thee me-to ever-even my friends-with merriment mārūk ek bak'ryā-tsāñ por suddā dilay nāy; pañ jē-nī for-making one goat-of young-one even was-given not; but whom-by tujī jiu'gī rāñdā-barōbar vātēk-lāy'li tō tulzō jhil gharāt yēv-chē thy property harlots-with was-wasted that thy son into-the-house coming adī-ts tē-chēsāthī tū jevāñ kar'tay.' Bāpāsin sīng'lā, 'jhilā, before-even him-for thou a-feast art-making.' The-father-by it-was-told, 'son, tū sadī mājē-barōbar āsay; mādzāñ āsā tā sag'lā tulzā-ts. Āmī thou always me-with art; mine is that all thine-verily. By-us ānand karū-tsō hyā-ts kharā; kityā mhañsit, tar hō tudzō merriment should-be-made this-only proper; why if-thou-will-say, then this thy bhāv mēl'lō, tō jitō dzalō; tō nāy-dzalō, tō gāv'lō.' brother was-dead, he alive became; he was-lost, he is-found.'

[No. 46.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAÑI (KUDALI) DIALECT.

(DISTRICT RATNAGIRI.)

SPECIMEN II.

Kōñā yēkā māñ'sāk dōg-dzañ jhīl hutē. Āṇi tyētullō dhāk'lō
Some one man-to two-persons sons were. And them-in-from the-younger
 bāpāśik uñāg'lō, 'bābā, dzō jind'gyē-tsō vāñtō mā-kā yēñ-tsō tō di.'
the-father-to said, 'father, what property-of share me-to (is)-to-come that give.'
 Magē tyē-nā tyē-kā jind'gi vāñtūn dili. Magē thōdyā disā-nī
Then him-by them-to property having-divided was-given. Then few days-in
 dhāk'lō jhīl sag'ñā ghēvn lāmb-chyā mul'kāt gēlō, āñ'kī thāy-sar ritibhagar
the-younger son all having-taken far to-country went, and there riotously
 tsulān āp'lō paisō khartsūn tāk'lō. Magē tyē-nā sag'ñā kharatsalyār tyā
living his money having-spent was-thrown. Then him-by all spent-after that
 mul'kāt mōthō dukal pad'lō. Tyēd'vā tyē-kā paisō myēlā-nāsō dzālō.
in-country great famine arose. Then him-to money was-got-not-such became.
 Tēvā tō tyā mul'kāt'lyā yēkā giristā-lagī dzāvn rav'lō. Tyē-nā tyē-kā
Then he that country-in-of one householder-near having-gone stayed. Him-by him
 duk'rāñ tsarañk āp'lyā sctāt dhād'lyān. Tyēd'vā duk'rāñ dzō kundō khāy't tyā
swine to-tend his in-field it-was-sent. Then swine what husk ate that
 kundyān āp'lā pōt bharū-tsāñ asā tyē-kā dis'lā. Āṇi tyē-kā kōñi
with-husk his belly should-be-filled thus him-to it-seemed. And him-to (by-)anybody
 kāyyēk dilyān nāy.

DĀLDI.

The Dāldis or Nawāits are a caste of Muhammadan fishermen. They claim an Arab descent, but speak a broken Konkañi. They are found in the Madras Presidency, in Kanara, Ratnagiri, Janjira, and Bombay Town and Island. The figures returned for the Linguistic Survey are as follows :—

Bombay Town and Island . . . . .	. . . . .	2,000
Janjira . . . . .	. . . . .	11,500
Ratnagiri . . . . .	. . . . .	2,000
Kanara . . . . .	. . . . .	8,000
	TOTAL .	<u>23,500</u>

To this total must be added the Nawāits of the Madras Presidency, for the number of whom no estimates are available.

In Ratnagiri the Dāldis are chiefly found in the Ratnagiri sub-division, and in Kanara they occur in Karwar, but mainly in Bhatkul.

The dialect spoken by the Dāldis is not the same over all the territory in which they are found, but differs and approaches the various local dialects of their neighbours.

Many of the Dāldis are said to be able to talk and understand Hindostāni. This latter language has, however, had little influence on their dialect. Several Hindostāni loanwords have been adopted, and some phonetical features are probably due to the influence of that form of speech. Thus, the change of the cerebral / to l, and, in Ratnagiri and Janjira, the substituting of r for d between vowels. Compare instances such as dōlō, eye; ghōrō, horse. These peculiarities are, however, also shared by the Marāthī of the Konkan.

Of the Kōṅkaṇī dialects, Dāldi most closely agrees with Kudālī. It has the same form mī for I, and the same third person singular of the past tense of transitive verbs ending in ān; thus, te-nā bollān, him-by it-was-said, he said.

A peculiarity of the dialect is the use of the form ker in addition to kar, do; thus, kerū-lā, to do; kerlā, done. The latter form shows that the past tense of this verb differs from Kōṅkaṇī.

Characteristic are also the many forms of nouns ending in s; thus, putūs, son; bhāvs, brother; dhuvas, daughter; bāpā-lā and bāpā-lās, to a father; putā-chis rāhām, pity with the son, etc.

In most respects, however, Dāldi will be found to agree with Kōṅkaṇī and with the dialects surrounding the speakers. Thus, long and short e and o are distinguished in Karwar, but apparently not in Ratnagiri and Janjira. The Anunāsika is often dropped or replaced by n, and so forth. On the whole, there will be no difficulty in understanding the two specimens which follow. The first is a version of the Parable of the Prodigal Son, received from Karwar. It has been printed in Kanarese characters. The second specimen is a folk-tale from Janjira, and is printed in Dēvanāgari. Each is accompanied by a transliteration and translation.

[No. 47.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKANI (DALDI BROKEN) DIALECT.

(KARWAR, DISTRICT KANARA.)

SPECIMEN I.

एका व्यान्नाला देंगा 'जाण' पुतलोस' होते | तेंतोनि लान्या पुताशीन' बापाला सांगान'—बापा व्याज्या वांट्याला काय' येंते तं व्यला दे॒। अनिं तेना आप्पी जविना' तांला वांट्योन' दिलि | फेंड्या दिंत नान्सी पुतलोस' संगट' येंके॒ करोन' फै॑व्य॒ दोर'गावांत' गेंदो | फै॑यं आप्पी संगु जविना' खेरोन'—याव्य॒ प्रात—करोन' ट्यांका॒न' | तेना संगट' यारेक'—करोन' ज्येला तेदा॒ं तांय॒ गावांत' भारी वेंट्यो बगांत' पुर्व्य॒ तेदा॒ं तांला गरज' लागि | अनिं तेंदो॒ जाव्य॒ तांय॒ गांव्य॒ एका गांव'कारा लाग्ये॒ चाक्ये॒ ला राव्य॒ | तेदा॒ं तांय॒ गांव्य॒ रान' तांला आप्पी॒ गाद्यांत' आप्पी॒ दुकां॒ जरो॒व्या॒ धाक्का॒न' | तेदा॒ं तांय॒ दुक्का॒न' बांव्य॒ कुंदेंदो॒ तांला गाव्य॒ हो॑तेंदो॒ तेर' तेंदो॒ युक्कालीन' यातेंदो॒तेंदो॒; जालाय॒ तेला॒ केंदो॒ काय' देंज्ञाज्ञ॒ | तेदा॒ं तांला आक्कु॒ येंव्य॒ तेंदो॒ बी॒लो॒ला॒ला॒ लाग्य॒ व्याज्या॒ बापा॒ फुरां॒ चाक्ये॒ इच्या॒ व्यान्नांला॒ याव्य॒—ज्येव्य॒ तेंदो॒ आप्पी॒ द्यातांत' फै॑तात' विंयां॒ ही॒तिं॒ भुक्के॒ व्युतांत' | विंयां॒ उल्ट्योन' व्याज्या॒ बापा॒ फुरां॒ ज्याव्य॒, ऐसें॒ बी॒लो॒ला॒, बापा॒, विंयां॒ युदा॒ ना॒ तुज्या॒ साव्य॒ घोप्य॒ प्राप्त' केल्य॒ | आतां॒ येंज्य॒ एप्पोत्या॒ विंयां॒ तुज्य॒ घोप्य॒ पुतलोस' बी॒लो॒ला॒ देंदो॒या॒—नाज्ञ॒ | तुज्य॒ चाक्का॒ गोंगा॒ नुला॒ चाक्कर' करोन' तेव' | तेदा॒ं तेंदो॒ उल्ट्योन' बापा॒ लाग्य॒ गेंदो॒ | बापान' पुतलास' दोर' आस्तु॒नां॒ बग्य॒लान' | तेदा॒ं बापालास' काक्को॒द' आय्य॒ | तेंदो॒ धाव्य॒ ज्याव्य॒ तेला॒ येंगा॒ व्यारोन' धलान' अनिं बी॒लो॒ये॒ फै॑तान' | तेदा॒ं पुताशीन' तांया॒ लाग्य॒ बी॒लो॒न', बापा॒ विंयां॒ युदा॒ ना॒ तुज्या॒ साव्य॒ घोप्य॒ प्राप्त' केल्य॒ | विंयां॒ तुज्य॒ पुतलोस' बी॒लो॒ला॒ बी॒लो॒ला॒ देंदो॒या॒ नाज्ञ॒ | तेदा॒ं बापाशीन' आप्पी॒ चाक्का॒ला॒ सांगान', एक' जेंकेंदो॒य' आंगो॒का॒ यातेंदो॒ तांया॒ आंगांत' फुला॒, अनिं एक' व्युदि॒ तांया॒ बी॒लो॒ला॒ आप्पी॒ तांया॒ चायक' वास्तें॒ फुला॒ अनिं अमिं॒ याव्य॒—ज्येव्य॒ युक्कालीन' रेव्युला॒ | केत्या॒ बी॒लो॒या॒ व्याज्य॒ घोप्य॒ पुतलोस' वेंलेंदो॒ देंदो॒तेंदो॒ ज्येलो॒ देंदो॒ आय्य॒ | तेंदो॒ नाज्ञ॒ ज्येलो॒ देंदो॒तेंदो॒, तेंदो॒ गाव्य॒ | तेदा॒ं तेव' युक्काली॒ केरोला॒ लाग्य॒ ||

तेदा॒ं तुज्य॒ वेंदो॒तेंदो॒ पुतलोस' गाद्यांत' देंदो॒तेंदो॒ | तेंदो॒ गाद्यांतुक्ति॒ फुरा॒ लाग्य॒ येंतां॒ वरि, गांव्य॒ अनिं नाज्ञ॒ लो॒ ला॒ का॒ तेना॒ एका॒ चाक्का॒ ला॒ आप्पी॒लान' अनिं इक्कालान', ही॒ति॒ काय' देंदो॒तेंदो॒ | तेदा॒ं तेना॒ तेला॒ बी॒लो॒ला॒, तुज्य॒ घोप्य॒ भाव्य॒न' आय्य॒ अनिं तुज्या॒ बापाशीन' एक' ज्येव्य॒ देला॒ तेव्य॒ यातिर' बी॒लो॒या॒ तेंदो॒ जेंकेंदो॒य' सेव्य॒ आय्य॒ | तेदा॒ं तेका॒ राग' आय्य॒ फुरांत' जाय्य॒ ज्याली॒ | तेदा॒ं बाप्प॒लोस' भ्य॒र' आय्य॒ तेका॒ सम्बंज्याव्य॒ लाग्य॒ | तेदा॒ं तेना॒ बापालास' सांगान', ही॒ बगि॒ एते॒ व्यस्त्य॒

ವಿಂತ ತುಬೆ ಭಾಕಿ ಕೆತ್ತಾಂ ತುಬೆ ಬಾತ್ ಕೆದ್ದಾಂ ವೊಳ್ಳಲಿ ನಾಇಂ ತೇ ಬಿ ಅಪ್ಪೀ ದೀರ್ಘಾಸ್ತಾಂ
ಸಾಂಗಾತಿಂ ಯಿತಾಲ್ಕಿ ಕೆರೊಲಾ ಏಕ್ ಬಕ್ಕಾಜಂ ಹೇರೆರ್ ಪನ್ ಅಪ್ಪೊಲಾ ದಿಲೋಸ್ ನಾಇಂ ಜಾಲ್ಯಾರ್
ತುಬೆ ಜಮಿನ್ ಕೆಲಾವಂತ್ತಾಂ ಸಾಂಗಾತಿಂ ರೇಪ್ರೋನ್ ಯಾವ್ ಕಾಡೇಲ್ಲಾ ಪ್ರತಾಲಾಸ್ ಅಯ್ಯಾ ಬರೋಬರ್
ತ್ಯಾಭ್ಯಾ ಯಾತಿರ್ ತ್ವಂ ವೇಶಾಂ ಜೆವೆನ್ ದಿಲೋಸ್ | ತೆದ್ದಾಂ ತೆನಾಂ ತೆಲಾ ಸಾಂಗಾನ್ ತ್ವಂ
ಕೆದ್ದಾಂಬೀ ವೊಚ್ಯಾ ಲಾಗಟ್ ಅಸಸ್ ; ವೊಡೆ ಲಾಗ್ಗಿಂ ಕಾಯ್ ಆಶೆ ತಂ ತುಜಂಬ್ | ಅಮೀಂ ಶುರಾಲಿ
ಕೆರೊಜಂ ಅನೀ ಯುಶೀನ್ ರವ್ರೋಜಂ ಚೊಕೋಟ್ ಅಶೆ | ಕಿತ್ಯಾಲಾ ಬೊಲ್ಲಾರ್ ಹೋ ತುಜೊ ಭಾವ್ರೋಸ್
ಮೆಲ್ಲೊ ಹೋತೊ , ಜಿವಾನ್ ಅಯ್ಲೊ ; ತೋ ನಾಇಂ ಜ್ಯೇಲೊ ಅತಾಂ ಗಾವ್ಲೊ ||

{ No. 47.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

KÖNKAÑI (DÄLDI BROKEN) DIALECT.

(KARWAR, DISTRICT KANARA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ekā mānsā-lā dog-dzāṇ putūs hote. Tentūsi lhānsā putāśin
A-certain man-to two-persons sons were. Of-them the-younger son-by
 bāpā-lā sānglān, ‘bāpā, mājyā vāṇtyā-lā kāy yēte tā ma-lā dē.’ Ānī
the-father-to it-was-said, ‘father, my share-to what comes that me-to give.’ And
 te-nā āpli dzamīn tyā-lā vāṇtūn dili. Thodiyā diśī nhānsō
him-by his-own land them-to having-divided was-given. A-few in-days the-younger
 putūs sagat yēnkṭe karūn ghēvn dūr gāvānt gelo. Thaī āpli
son all together having-made having-taken distant into-country went. There his-own
 sagli dzamīn kherūn-khāvn pād-karūn ṭāṅk'lān. Te-nā sagat kharach
whole land having-eaten-away bad-making was-thrown. Him-by all expenditure
 karūn dzailā tedvā̄ tyā gāvānt bhāri moṭo bargāl podlo. Tedvā̄ tyā-lā
having-made became then that into-country very great famine fell. Then him-to
 garadz lāg'li. Ānī tō dzāvn tyā gāv-chyā ekā gāv-kārā lāgaṭ tsākri-lā
want was-felt. And he having-gone that country-of one citizen near in-service
 rāvlo. Tedvā̄ tyā gāv-kārān tyā-lā āplyā gādyānt āpli dukrā̄ tsaraūv-lā
remained. Then that citizen-by him-to his-own into-field his-own swine to-graze
 dhāḍlan. Tedvā̄ tyā dukrān khāv-tso kundō tyā-lā gāvto hōto tar tō
it-was-sent. Then those swine-by eating-of husks him-to if-obtained had-been then he
 khuśalēn khāto-hōto; dzālyār te-lā kōṇ kāy dēi-nāī. Tedvā̄
gladness-with would-have-eaten; but him-to anyone anything would-not-give. Then
 tyā-lā akkal yēvn tō bolū-lā lāglo, ‘mājyā bāpā-gharā̄ tsākri-chyā mānsā-lā
him-to sense having-come he to-speak began, ‘my father's-house-in service-of men-to
 khāvn jēvn tē āplyā hātānt ṭhātitāt; mī hiti bhukkē marā̄.
having-eaten having-fed they their-own in-hands keep; I here hunger-by am-dying.
 Mī utūn mājyā bāpā-gharā̄ dzāvn aiso boltā, “bāpā, mī Khudā
I having-arisen my of-father-to-house having-gone thus speak, “father, by-me God
 nā tu-jyā sāmko pāp kerlū; atā he-chyā-phudiyā mī tudzo putūs bolūn bolū-lā
and thee-of before sin is-done; now henceforward I thy son speaking to-speak
 hōy-nāī; tu-jyā tsākri-sāngāti ma-lā tsākar karūn ṭhēv.” Tedvā̄ tō
am-not-fit; thy servants-with me-to a-servant having-made keep.” Then he
 utūn bāpā lāgaṭ gelo. Bāpān putā-lās dūr āstā-nā̄ bagailān;
having-arisen father near went. By-the-father the-son-to distant being it-was-seen;

tedvā̄ bāpā-lās kākrūd āyli. Tō dhāvn dzāvn te-lā yeng
then the-father-to compassion came. He running having-gone him-to embracing
 mārūn dharlān ānī bōñchi ghetlān. Tedvā̄ putā-sin tyā-chyā lāgat
having-struck it-was-held and kiss was-taken. Then the-son-by him-of near
 bollān, ‘bāpā, mī Khudā nā tujyā sāmko pāp kerlū; mī tuđzo putūs bolūn
it-was-said, ‘father, by-me God and thee-of before sin is-done; I thy son saying
 bolū-lā hōy-nāñ. Tedvā̄ bāpā-sin āplyā tsākrā-lā sānglān, ‘ēk tsokōt
to-say am-not-fit.’ Then the-father-by his-own servants-to it-was-said, ‘one good
 āngrokā hādūn tyā-chyā āngānt ghālā, ānī ēk mudi tyā-chyā hotānt, ānī
a-coat having-brought him-of in-body put, and one ring him-of in-finger, and
 tyā-chyā pāyāk vānnē ghālā. Ānī āmī khāvn jēvn khuśālin
him-of to-feet shoes put. And we having-eaten having-dined gladness-with
 rēvū-lā; kityā bollyār, māđzo putūs mēlo hōto, jito hōvn āylo;
let-us-live; why if-you-ask, my son dead was, alive having-become has-come;
 tō nāñ-dzailo hōto, tō gāvlo. Tedvā̄ tē khuśālki kerū-lā lāgle.
he lost was, he is-found.’ Then they merriment to-do began.

Tedvā̄ te-tso mōtō putūs gādyānt hōto. Tō gādyāntu-śī gharā-lāggī yelā-vari
Then his elder son in-the-field was. He the-field-in-from house-near coming-on
 gāv-tsā̄ ānī nātsū-tsā̄ aiklān. Tedvā̄ te-nā ekā tsākrā-lā āpailān ānī
singing and dancing was-heard. Then him-by one servant-to it-was-called and
 ichārlān, ‘hittī kāy hotē-śe?’ Tedvā̄ te-nā te-lā bollān, ‘tuđzo bhāvūs
asked, ‘here what is-going-on?’ Then him-by him-to it-was-said, ‘thy brother
 āylo-še ānī tujyā bāpā-sin ēk jevañ delān; kityā-khātir bollyār, tō tsokōt
has-come and thy father-by one dinner is-given; what-for if-you-ask, he good
 hōvn āylo. Tedvā̄ te-kā rāg āylo, gharānt dzāy-nā-dzāylo. Tedvā̄ bāpūs
being came.’ Then him-to anger came, in-the-house would-not-go. Then the-father
 bhairāylo, te-kā samjāv-kā lāglo. Tedvā̄ te-nā bāpā-lās sānglān, ‘hi bagi,
out came, him-to to-persuade began. Then him-by the-father-to it-was-said, ‘this see,
 etle varsā mī tuji tsākri kartā, tuji bāt kedvā̄ molleli nāñ. Tē-bi āplyā
so-many years I thy service am-doing, thy word ever was-broken not. Still my-own
 dōstā-sāngatī khuśālki kerū-lā ēk bakryā-tsā̄ pōr pañ āplyā-lā dilōs nāñ.
friends-with merriment to-do one goat-of young-one even my-own-self-to gavest not.
Dzālyār tuji dzamin kalāvantnyā sāngatī rēvūn khāvn kādlēlyā putā-lās
But thy land harlots with having-lived having-eaten that-wasted the-son-to
 ālyā barōbar tyā-chyā khātir tū mothā jevañ dilōs. Tedvā̄ te-nā te-lā
coming with him-of sake-for thee-by a-great dinner is-given.’ Then him-by him-to
 sānglān, ‘tū kcdvā̄-bī mājyā-lāgat āsas, mājō-lāggī kāy āśo tā tuđzā-tsā̄.
it-was-said, ‘thou at-all-times my-near art, me-with what is that thine-only.
 Āmī khuśāli kerū-tsā̄ ānī khuśin ravū-tsā̄ tsokōt āśc. Kityā-lā bollyār, hō
By-us merriment to-be-made and gladly to-live good is. For-what if-you-say, this
thy brother dead was, alive came; he was-lost, now is-found.’

[No. 48.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAÑI (DALDI BROKEN) DIALECT.

(STATE JANJIRA.)

SPECIMEN II.

A FOLK-TALE.

एक फकीर-सार्दी होते। त्याचे चार सोकारे होते। त्याची बायको आपल्या घोवाला बोलते, तुमी घरांत बैसून हेल्यांव धंदो रोजगार नाय। तवाँ ही लेकरा खातील पितील काय। तवाँ तो बायकोला बोलते, बिबी आजचे दीस सबुर करा आनि सबा चार रोटी मला भुजून द्या, म्हनजे मी धंद्याला जान। आता बायकोनी सुबोची आपल्या घोवाला चार रोटी भुजून दिलान। त्यो रोव्यो तो घो घेऊन जंगलच्या तरफ रवाना भैलो। तो मुव्या कोकस्थानांत गेलो। त्याला दिसा वारा वाजन्याच्या षुमाराला एक बाव नजर पडली। त्या बावी-वर बैठून सोबनच्यो चार रोव्यो सोडून बावीच्या चार कोना-वर ठेवलान, आनि बोलवे लागलो, एककूँ खाँव की दोकु खाँव। आवश्यांत त्या बाविंतला शेखनागाची धू होती। तवाँ बापानी धुवेला बोलवे लागलो की, बावी-वर एक फकीर भुका येऊन बैठलेलो हाय, त्याला कार्ड खावेला द्ये। धू बोलव्या लागली आपल्या जवल खावेला देवेला काय नाय। तवाँ बाप बोललो, आपली हांडी हाय, ती वरती घेऊन जा, आनि त्या हांडीच्या खलती लुबान जाल, म्हनजे त्या हांडीत काय तरी शिजून तयार होईल। ताँ त्याला खार्व देस। त्या-परमान धू वरती येऊन बापाने सांगितल्या परमान करून फकिराला खाव्या घातलान, आनि ती हांडी बी फकिराच्या हवालीं केलान। फकिराने ती हांडी घेऊन थनशी चालतो भैलो। तो वाट चालता चालता एका खापरी चोराच्या गावात गेलो। रात भैली होती, आनि त्या गावाचे सगले लोक चोरीला गेले होते। म्हगून एकाच्या ओटी-वर त्यान आपला विस्तार लावलान। चोराची बायको घरात होती। त्या बायकोनी त्या फकिराच्या सोबनची हांडी बगलान। तिच्या दिलाला लागलाँ की. ही हांडी मुटी गुनवान हाय। आवश्यात तिचो घो चोरी करून ऐलो। ती आपल्या घोवाला सांगते, झांा फकिरा जवल एक हांडी हाय, ती मोटी

गुनवान हाय । म्हनून फकीर निजल्या-वर आपल्या घरानची एक हांडी नळा
आनि फकिराची हांडी हाय ती आपल्या घरातला हना । त्या परमाने तेच्या
घोवान केलान । बायकोनी ती हांडी चुली-वर ठेविल्या वरोबर त्यात आखनो
बिरियानी शिजली । ती दोघा घो बायलानी बैठून खाल्ये । तिन-वरती बायको
आपल्या घोवाला बोलव्या लागली, तुमला आताँ चोरी करव्या जान्याची काय
जरूर नाय । आपल्याला आताँ पोट भर खाव्याला मिळाय ॥

[No. 48.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

KÖNKAÑI (DÄLDI BROKEN) DIALECT.

(STATE JANJIRA.)

SPECIMEN II.

A FOLK-TALE.

TRANSLITERATION AND TRANSLATION.

Ek phakir-sāi hōtē. Tyā-chē chār sōk'rē hōtē. Tyā-chī bāy'kō āp'lyā ghōvā-lā
One saqir was. Him-of four sons were. His wife her husband-to
 bōl'tē, 'tumī gharānt baisūn rhēlyāv, dhandō rōdz'gār nāy.
says, 'you in-the-house having-sat have-remained, occupation employment is-not.
 Tavā hī lēk'rā khētil pitil kāy?' Tavā tō bāy'kō-lā bōl'te, 'bibi
Then these children shall-eat shall-drink what? Then he wife-to says, 'wife
 ādż-chē dis sabur karā, āni sabā chār rōti ma-lā bhudzūn dyā;
to-day-of day patience make, and to-morrow four cakes me-to having-baked give;
 mhan'jē mī dhandyā-lā dzān.' Ātā bāy'kō-nī subō-chī āp'lyā
then I work-on shall-go. Now the-wife-by early-morning-of her-own
 ghōvā-lā chār rōti bhudzūn dilān. Tyō rōtyō tō ghō
husband-to four cakes having-baked were-given. Those cakes that husband
 ghēūn dzaṅgal-chyā taraph ravānā-dzhailō. Tō muṭyā kōkasthānānt
having-taken a-jungle-of in-the-direction started-off. He great in-a-forest
 gēlō. Tyā-lā disā bārā vadz'nyā-chyā shumārā-lā ēk bāv nadz'ra pad'lī.
went. Him-to by-day twelve striking-of about-at one well in-sight sell.
 Tyā bāvī-var baiṭhūn sōban-chyō chār rōtyō sōlūn bāvī-chyā chār
That well-on having-sat accompanying four cakes having-taken-out the-well-of four
 kōnā-var thēv'lān, āni bōl'vē lāg'lō, 'ēk-kū khāv kī dō-ku khāv.'
corners-on were-put, and to-speak he-began, 'one-to I-should-eat or two-to I-should-eat.'

Āv'ryānt tyā bāvint'lā śēkh-nāgā-chī dhū hōti. Tavā
In-the-meanwhile that well-in-from a-cobra-snake-of daughter there-was. Then
 bāpā-nī dhuvē-lā bōl'vē lāg'lō kī, 'bāvī-var ēk phakir bhukā
the-father-by the-daughter-to to-speak was-begun that, 'the-well-upon one dervish hungry
 yēūn bēṭh'lēlō hāy; tyā-lā kāi khāvē-lā dyē.' Dhū bōl'vyā
having-come sat is; him-to something to-eat give. The-daughter to-speak
 lāg'lī, 'āp'lyā-dzaval khāvē-lā dēvē-lā kāy nāy.' Tavā bāp bōl'lō,
began, 'of-us-near to-eat to-give anything is-not.' Then the-father said,

'āp^{lī} hāndī hāy, tī var^{tī} ghēūn dzā, āni tyā hāndī-chyā khal^{tī} lubān 'our-own pot is, that up having-taken go, and that pot-of under incense dzāl, mhan^{jē} tyā hāndit kāy tarī sīdzūn tayār hōl. Tā tyā-lā burn, then that in-pot something at-least haring-cooked ready will-be. That him-to khāvē dēs.' Tyā-par^{mān} dhū var^{tī} yēūn bāpā-nē to-eat give.' That-according-to the-daughter up having-come the-father-by sāngit^{lyā}-par^{mān} karūn phakirā-lā khāvyā ghāt^{lān}, āni tī hāndī bī told-way-in having-done the-faqir-to to-eat it-was-put, and that pot also phakirā-chyā havālī kēlān. Phakirā-nē tī hāndī ghēūn than-śi the-faqir-of in-charge was-made. The-faqir-by that pot having-taken there-from tsāl^{tō}-dzhailō. Tō vāt tsāl^{tā} tsāl^{tā} ēkā khāp^{rī}-tsōrā-chyā gāvāt gēlō. went-away. He the-way walking walking one house-breaker-of in-village went. Rāt dzhailī-hōti, āni tyā gāvā-chē sag^{lē} lōk tsōrī-lā gēlē hōtē. Mhagūn Night become-had, and that village-of all people theft-for gone were. Therefore ēkā-chyā öti-var tyā-na āp^{lā} bistār lāv^{lān}. Tsōrā-chī bāy^{kō} one-of verandah-on him-by his bedding was-kept. The-thief-of the-wife gharāt hōtī. Tyā bāy^{kō}-nī tyā phakirā-chyā sōban-chī hāndī bag^{lān}. in-the-house was. That wife-by that faqir-of with-of the-pot was-seen. Ti-chyā dilā-lā lāg^{lā} ki, hī hāndī mutī gun^{vān} hāy. Her mind-to it-occurred that, this pot great possessing-merit is.

Āv^{ryāt} ti-tsō ghō tsōrī karūn ailō. Tī āp^{lyā} ghōvā-lā In-the-meanwhile her husband theft having-made came. She her-own husband-to sāng^{tē}, 'hyā phakirā-dzaval ēk hāndī hāy, tī mōti gun^{vān} hāy. tells, 'this faqir-near one pot is, that great possessing-merit is. Mhanūn phakir nīdz^{lyā}-var āp^{lyā} gharān-chī ēk hāndī nhān āni Therefore the-faqir having-slept-after our-own in-house-of one pot you-take and phakirā-chī hāndī hāy, tī āp^{lyā} gharāt-lā hanā.' Tyā-par^{mānē} tē-chyā the-faqir-of the-pot is, that our-own in-the-house-to you-bring.' That-like her ghōvān kēlān. Bāy^{kō}-nī tī hāndī tsūli-var thēvilyā-barōbar husband-by it-was-done. The-wife-by that pot the-hearth-on was-kept-immediately-after tyāt ākhānī-biriyānī sīdz^{lī}. Tī dōghā ghō-bāy^{lā}-nī bai^{lūn} in-that breast-dishes were-cooked. That both the-husband-and-wife-by having-sat khālyē. Tin-var^{tī} bāy^{kō} āp^{lyā} ghōvā-lā bōl^{vya} lāg^{lī}, 'tum-lā ātā was-eaten. That-on the-wife her-own husband-to to-speak began, 'you-to now tsōrī kar^{vya} dzānyā-chī kāy dzarūr nāy. Āp^{lyā}-lā ātā pōt-bhar khāvyā-lā theft to-make going-of any necessity is-not. Us-to now belly-full cat-to millāy.' is-got.'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a Musalmān mendicant. He had four sons. His wife said to him, 'you are sitting idle at home and do no work. What shall these children eat?' He then said to her, 'wife, wait for to-day and give me four roast cakes to-morrow morning, so that I may go in search of some employment.' Accordingly the wife gave her husband four roast cakes early the next morning, and the husband took them and set out in the direction of a forest. After having entered a thick jungle, at about noon he chanced to see a well. He sat down by the side of the well, and taking out his four cakes placed them at its four corners, one at each, and said, 'shall I eat one or two?' At that moment a serpent in the well said to his daughter, 'daughter, there is a hungry faqīr sitting by the side of the well. Give him something to eat.' The daughter replied that there was nothing in the house which she could offer him to eat. Thereupon the father said, 'take this our cooking pot up there and burn some incense underneath it. Something will then be cooked in the pot which you should offer him to eat.' The daughter accordingly ascended and did as her father had ordered. She put the food before the faqīr, and also presented him with the pot. The faqīr walked away from the place with the pot. While journeying he happened to come to a village inhabited by thieves. It was night and all the thieves of the village had gone out on business, and therefore the faqīr made his lodging in the veranda of one of their houses. The wife of the thief, who was at home, perceived the faqīr's pot, and it struck her that it must possess some special merit. In the meanwhile her husband came home from his thieving excursion. The wife said to her husband, 'this faqīr has a pot which is endowed with some special merit. When therefore the faqīr goes to bed, take one pot from our house and exchange it for the one which he possesses.' Her husband acted upon her instructions. The wife then placed the pot on the fire and in a moment she saw elaborate dishes cooked up in it, to which the husband and wife helped themselves. Then the wife said to her husband, 'there is no more need for going a-thieving, we have now enough to live upon.'

CHITPĀVANI.

The Chitpāvans or Koṅkanasths are the chief Konkan Brāhmaṇs. Their headquarters are Parshuram Hill, near Chiplun, in Ratnagiri. They are found all over Ratnagiri, in Bombay Town and Island, and in Sawantwadi. In the latter district they are chiefly found in the towns of Vadi, Kudal, and Banda, in some villages near the Sahyadris, and in the Ajgaon sub-division, but are not numerous. Estimates of the number of speakers of the Chitpāvani dialect are only available for Bombay and Ratnagiri. They are as follows :—

Bombay Town and Island	4,000
Ratnagiri	65,000
TOTAL	69,000

The Chitpāvans understand and speak Standard Marāthi, which language they use in their dealings with outsiders, only introducing a more marked pronunciation of the

nasal sound. Their home tongue is, however, closely related to Kōṅkaṇī, and forms a connecting link between that form of speech and the dialects of the Central Konkan.

Ā is used for ē in the same cases as in Kuḍālī; thus, *duk'ra*, swine; *dzā sag'lā tuzhā sē*, what mine is that all thine is.

Ē and ō are apparently always long. Thus, *ghōḍē*, horses.

The inflection of **Nouns** in many points agrees with Standard Marāṭhī. The oblique form of strong feminine bases ends in ī; thus, *mul'gi-tsā*, of a daughter. The dative ends in lā; thus, *mān'sā-lā*, to a man, etc.

Pronouns.—*Mē*, I, by me; *mā-lā*, to me; *tēñin*, by him; *kitā*, what? Other forms mainly agree with Kōṅkaṇī.

Verbs.—The verb substantive is *sa-ṇā*, to be. Present tense, *sō*, I am; *sas*, thou art; *sē*, he is; *sō*, we are; *sā*, you are; *sat*, they are. The regular present *mē satṣā* seems to be used as a habitual present, 'I usually am'; thus, *tū mājhē-dzava!* *rōd*; *satṣas*, thou art always with me. The past tense is regularly formed; thus, *tū salōs*, thou wast.

The finite verb forms its present from the participle in *tsō*; thus, *mē mār'tsā*, I strike. This participle has no longer a passive meaning. The future participle passive ends in *vā*, corresponding to Standard Marāṭhī *vē*; thus, *mē mār'vā*, by-me a-striking-should be done, I should strike.

The past tense of intransitive verbs agrees with Kōṅkaṇī in the singular and with Standard Marāṭhī in the plural. The second person singular, however, ends in *s* and not in *y* as in Kōṅkaṇī; thus, *gēlō*, I went; *gēlōs*, thou wentest; *gēlō*, he went; plural, *gēlō*, *gēlā*, *gēlē*.

The past tense of transitive verbs ends in *s* in the second person singular; in *n* in the third person singular; and in *t* in the second person plural. Thus, *tū mā-lā bak'rō dilos*, by-thee me-to a-goat was given; *bāpān ... milhī mār'lin āṇi tē-tsō mukō ghēt'lōn*, the-father-by embracing was-struck and his kiss was-taken, the father embraced him and kissed him.

The past tense is sometimes formed without the suffix *lō*; thus, *mē tē-chē mul'gē-lā pushka! tsāhūk māy'rē*, I have beaten his son with many stripes.

The perfect, future, and habitual past are formed as in Standard Marāṭhī. Thus, *mē pātak kēlā sē*, by-me sin made is, I have sinned; *mē mhañēn*, I will say; *dzāy-nā*, he would not go; *khāy't*, they usually ate.

The imperative of *dē-ṇā*, to give, is *dē* or *dēs*. Other imperatives are regular; thus, *ghē*, take; *yā*, go ye.

The verbal noun in *ṇā*, corresponding to Standard Marāṭhī *ṇē*, is common; thus, *mār'ṇā*, to strike; *khāṇā*, to eat. The usual oblique base of the verbal noun ends in *vē*, corresponding to Standard Marāṭhī *vyā*; thus, *ghēvē-chī yōgyatā*, fitness to take.

The conjunctive participle ends in *unī* or *nī*; thus, *māruṇī* and *mār'nī*, having struck; *dzāv'nī*, having gone.

The vocabulary differs to some extent from that of Standard Marāṭhī. Thus, we find *bōlyō*, a son; *chēd*, a daughter; *tsōkhōt*, good; *tēd'lā*, then; *kitā*, what? etc. A short list of such words has been printed in the *Gazetteer of the Bombay Presidency*, Vol. X, Bombay 1880, pp. 111 and f.

It is hoped that the preceding remarks are sufficient to remove every difficulty in reading the version of the Parable of the Prodigal Son in Chitpāvani which follows. A list of Standard Words and Phrases will be found below on pp. 394 and ff.

[No. 49.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

CHITPĀVANI DIALECT.

(DISTRICT RATNAGIRI.)

एका माणसाला दोन बोड्ये सले। ते-पैकीं धाकटो आपले बापाला म्हणालो बाबा, जो जिनग्याचो वांटो माला येचे तो दे। मग तेणीन तेला आपली जिनगी वांटून दिलीन। मग थोडे दिवसान धाकटो मुलगो सगळी जिनगी गोला-करनी दूर देशांत गेलो आणि त्याहाँ उधळेपणान वागुनी आपली जिनगी उडयलीन। मग तेणीन सगळां खर्चुनी टाकले-वर ते देशांत मोठो दुकळ पडलो। ते-मुकळां तेला गरज लागू लागली। तेडला ते देशांतले एका गृहस्था-जवळ जावनी रेहेलो। तेणीन तेला आपले शेतांत डुकरां चारवेला धाडलोन। तेडला डुकरां जीं सालां खात मत ते-वर तेणीन आपलां पोट आनंदान भरलान असतान। पण कोणी सुन्हां तेला काँहीं दिलान नाही। मग जेडला तो शुझी-वर आलो तेडला तो म्हणालो माझे बापाचे कितीतरी चाकरानला खावनी पुरे दूतकी भाकरी से, आणि मे भुकान उपाशीं मरचां। मे उठुनी बाबा-हारीं जावनी तेला म्हणेन, बाबा मे देवाचे घरा तुझे देखत अन्याय किलोसे। आणि हेचे उपर मे तुझो मुलगो म्हणुनी घेवेला योग्य नाही। माला आपले एका पायकाळ्या प्रमाण ठेय। मग तो उठुनी आपले बापा-हारीं आलो। पण तो लांब सतांच तेचे बापान तेला बघितलान आणि तेला दया आली आणि धाँवनी तेचे गळेला मिठी भारलीन आणि तेचो मुको घेतलोन। मुलगो तेला म्हणालो, बाबा, मे देवाचे घरा व तुझे डोळां देखत पातक कीलां से व मे हेचे उपर तुझो मुलगो म्हणवेला योग्य नाही। पण बापूश चाकरानला म्हणालो चांगलो आंगरखो सेल तो आणणी हेचे आंगांत घाला, तेचे हातांत आंगठी व पायांत जोडा घाला। मग आम्ही जेवनी-खावनी गोड करूऱ्या। कारण ही माझो मुलगो मेलो सलो तो फिरुनी जिवंत से, तो सांडलो सलो तो साँपडलो से। असां म्हणणी ते आनंद करूऱ्या लागले॥

ते वेळा तेचो बडील मुलगो शेतांत सलो। तो जेडला येवनी घरा जवळ पोंचलो तेडला तेणीन गाणा व नाचणा आयव्येलान। आणि तेणीन आपले चाकरां

पैकीं एकाला हाक मरलीन व विचारलान हे किताँ चाललाँ से । तेड़ला तो तेला म्हणालो । तुझो भाऊश आलो से व तुझो बापसान मेजवानी कीलीन से । कारण तेला तो सुखरूप मिकालो से । तेड़ला तो रागावनी अंत जायना । म्हणणी तेचो बापूश बाहेर येवनी तेची विनवणी कर्है लागलो । पण तेणीन आपले बापसाला उत्तर दिलान कीं, बघ आज दूतकी वर्षी मे तुझी चाकरी करचाँ व कद्रही तुझी आज्ञा मोडली नाही । तरी मे माझे मित्राँ बरोबर आनंदान वागवाँ असे हेतून एकादाँ करडूँ देखील तूँ माला दिलाँस नाही । पण जेणीन तुझो पैसो रांडाँचे संगतीन खावनी फडशो पाडलोन से तो हो तुझो बोड्यो आलो तोंच तूँ तेचेसाठी एक मेजवानी दिलीस । तेचे-वर तो तेला म्हणालो मुलग्या तूँ माझे जवळ रोज सचस व माझे जवळ जाँ काँही से ताँ सगळाँ तुझाँ से । आपलेनला हर्ष व आनंद करवो हे चांगलाँ सलाँ । कारण हो तुझो भाऊश मेलो सलो तो फिरुनी जगलो से व सांडलो सलो तो साँपडलो से ॥

[No. 49.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

CHITPĀVANI DIALECT.

(DISTRICT RATNAGIRI.)

TRANSLITERATION AND TRANSLATION.

Ekā māṇ̄sā-lā dōn bōḍyē salē. Tē-paikī dhāk̄tō āp̄lē bāpā-lā
A-certain man-to two sons were. Them-from-among the-younger his-own father-to
 mhaṇālō, ‘bābā, dzō jin̄gyā-tsō vāṇ̄tō mā-lā yēchē tō dē.’ Mag tē-nīn
said, ‘father, what the-estate-of share me-to comes that give.’ Then him-by
 tē-lā āp̄li jin̄gī vāṇ̄tūn dilin. Mag thōḍē div̄sān dhāk̄tō
him-to his-own estate having-divided was-given. Then few days-in the-younger
 mul̄gō saḡli jin̄gī gōlā-kar̄nī dūr dēśānt gōlō, āṇi tyāhā
son all estate together-having-made distant into-a-country went, and there
 udh̄ēpaṇān vāgunī āp̄li jin̄gī udaȳlin. Mag tē-nīn
prodigal-manner-by having-behaved his-own estate was-squandered. Then him-by
 saḡlā khart̄suni-tāk̄lē-var tē dēśānt mōṭhō duka! paḍ̄lō.
all having-squandered-away-after that into-country great famine fell.

Tē-muñā tē-lā garadz lāgū lāḡli. Tē-lā tē dēśāntlē ekā grihasthā-
That-owing-to him-to want to-fall began. Then that country-in-of one householder-
 dzaval dzāv̄nī rēhēlō. Tē-nīn tē-lā āp̄lē sētānt duk̄rā tsār̄vē-lā
near having-gone he-lived. Him-by him-as-for his-own in-the-field swine to-feed
 dhāḍ̄lōn. Tē-lā duk̄rā jī sālā khāt sat tē-var tē-nīn āp̄lā pōt
he-was-sent. Then swine what husks eating were that-upon him-by his-own belly
 ānandān bhar̄lān as̄tān. Paṇ kōṇi-suddhān tē-lā kāhī
gladness-with filled would-have-been. But (by-)anybody-even him-to anything
 dilān nāhi. Mag jēḍ̄lā tō suddhī-var ālō tēḍ̄lā tō mhaṇālō, ‘mājhē bāpā-chē
was-given not. Then when he senses-on came then he said, ‘my father-of
 kitī-tarī tsāk̄rān-lā khāv̄nī purē it̄kī bhāk̄rī sē; āṇi mē bhukān
hole-many servants-to having-eaten enough so-much bread is; and I hunger-by
 upāsī mar̄tsā. Mē uṭhunī bābā-hārī dzāv̄nī tē-lā mhaṇēn,
of-starvation am-dying. I having-arisen father-to having-gone him-to will-say,
 ‘bābā, mē Dēvā-chē gharā tujhē dēkhat anyāy kēlō-sē. Āṇi hē-chē-upar
“father, by-me God-of at-house thy in-sight fault committed-is. And this-of-after
 mē tudzhō mul̄gō mhaṇunī ghēvē-lā yōgya nāhi. Mā-lā āp̄lē ekā
I thy son having-said to-take fit am-not. Me-to thy-own one
 pāȳkālyā-pramāṇ thēy.”’ Mag tō uṭhunī āp̄lē bāpā-hārī ālō. Paṇ tō
servant-like keep.”’ Then he having-arisen his-own father-to came. But he

lāmb satā-ts tē-chē bāpān tē-lā baghit'lān āṇi tē-lā dayā ālī; distant being-just his father-by him-to it-was-seen and him-to compassion came; āṇi dhāv'ni tē-chē galē-lā miṭhi mār'lin, āṇi tē-tsō mukō ghēt'lōn. Mul'gō and having-run his neck-to embracing was-struck, and his kiss was-taken. The-son tē-lā mhaṇālō, 'bābā, mē Dēvā-chē gharā va tujhē dōlā-dēkhat pātak kēlā sē. him-to said, 'father, by-me God-of at-house and thy in-eye-sight sin made is. Va mē hē-chē-upar tudzhō mul'gō mhaṇ'vē-lā yōgya nāhī.' Paṇ bāpūś tsāk'rān-lā And I this-of-after thy son to-be-called fit am-not. But the-father the-servants-to mhaṇālō, 'tsāng'lō āṅgarkhō sēl tō āṇ'ṇi hē-chē āṅgānt ghālā; said, 'good a-coat will-be that having-brought his in-body put; tē-chē hātānt āṅg'ṭhī va pāyānt dzōdā ghālā. Mag āmhi jēv'nī-khāv'nī his in-hand a-ring and in-feet shoes put. Then we having-dined-having-eaten göd karū-yā. Kāraṇ hō mādzhō mul'gō mēlo salō, tō phiruni jivant merriment will-make. Because this my son dead was, he again alive sē; tō sāṇḍ'lō salō, tō sāṇḍ'lō sē.' Asā mhaṇ'ṇi tē ānand karū lāg'lē. is; he lost was, he found is. So having-said they joy to-make began.

Tē vēlā tē-tsō vadil mul'gō sētānt salō. Tō jēd'lā yēv'nī gharā That time-at his eldest son in-the-field was. He when having-come the-house dzaval pōts'lō, tēd'lā tēṇin gāṇā va nāts'ṇā āy'kyēlān. Āṇi tēṇin āp'lē near arrived, then him-by singing and dancing was-heard. And him-by his-own tsāk'rā-paikī ēkā-lā hāk mār'lin va vichār'lān, 'hē kitā tsāl'mā sē?' servants-from-among one-to call was-struck and it-was-asked 'this what going-on is?' Tēd'lā tō tē-lā mhaṇālō, 'tudzhō bhāus alō-sē, va tujhē bāp'sān mēj'vānī Then he him-to said, 'thy brother come-is, and thy father-by a-feast kēlin sē; kāraṇ tē-lā tō sukh'rūp miṭālō sē.' Tēd'lā tō rāgāv'nī ānt made is; because him-to he safe got is. Then he being-angry in dzay'-nā. Mhaṇ'ṇi tē-tsō bāpūś bāhēr yēv'nī tē-chī vinav'ṇi karū lāg'lō. would-not-go. Therefore his father out having-come his entreaty to-make began. Paṇ tēṇin āp'lē bāp'sā-lā uttar dilān kī, 'bagh, adz it'kē varshā mē But him-by his-own father-to reply was-given that, 'look, to-day so-many years I tujhī tsāk'rī kar'tsā va kai-hi tujhī ādnyā mōḍ'li nāhī. Tarī mē mājhē thy service do and ever thy command was-broken not. Yet by-me my mitrā-barōbar ānandān vāg'vā asē hētūn ēkādā kar'dū friends-with gladness-with it-should-be-behaved such object-with one kid dēkhil tū mā-lā dilās nāhī. Paṇ jēṇin tudzhō paisō rāṇḍā-chē even by-thee me-to was-given not. But whom-by thy money harlots-of saṅg'tin khāv'nī phad'sō-pād'lōn sē tō hō tudzhō hōdyō alō tō-ts in-company having-eaten squandered-away is that this thy son came just-then tū tē-chēsāthī ēk mēj'vānī dilis.' Tē-chē-var tō tē-lā mhaṇālō, 'mul'gyā by-thee him-of-for one feast was-given.' There-upon he him-to said, 'son tū mājhē-dzaval rōdz satsas, va mājhē-dzaval dzā-kāhī sē tā sag'ṭā tudzhā sē. thou of-me-near always art-usually, and of-me near whatever is that all thine is.

Āp'lēn-lā harsha va ānand kar^avō hē tsāng^alā salā. Kāraṇ hō tuḍzhō^a
Us-to delight and joy should-be-made this good was. Because this thy
bhāuś mēlō salō, tō phiruni dzag^alō sē; va sānd^alō salō, tō sāpad^alō sō.¹
brother dead was, he again alive is; and lost was, he found is.²

MARĀTHI IN BERAR AND THE CENTRAL PROVINCES.

Marāthi is the principal language of Berar and of the southern part of the Central Provinces. It has already been mentioned that the usual Dekhan form of the language is current in the western part of Buldana, and in some districts to the north of the Satpuras, which formerly belonged to the dominions of the Peshwas. The dialect spoken over the greater part of Berar and in the south of the Central Provinces is, however, slightly different. The limits within which it is spoken may be broadly defined as follows.

Beginning from the west this dialect covers the eastern part of Buldana, leaving the

Area in which spoken.

western border to Standard Marāthi. The frontier line thence

goes northwards so far as the river Tapti, and then turns eastwards, including Ellichpur and the southern parts of Betul, Chhindwara, and Seoni, with speakers all over the southern part of Balaghat. Thence the line turns southwards, including Bhandara and the north-western portion of Chanda, whence it turns back to Buldana including the greater part of Wan and Basim. The dialect is further spoken by scattered settlers in Raipur, Bilaspur, Nandgaon, Kawardha, and Bombay Town and Island.

The Marāthi of Berar is usually spoken of as Varhādi or Bērāri, and Nāgpuri is the

Name of the dialect. traditional name of the dialect spoken in the Central

Provinces. Both names have been retained, in deference to

the traditional usage, though they in reality connote the same form of speech. Several smaller dialects of Marāthi have been returned from the districts under consideration. They will all be mentioned in the ensuing pages, and they will be shown to be simply local forms of the current Marāthi of Berar and the Central Provinces.

Number of speakers. The so-called Varhādi, the Marāthi of Berar, has been returned from the following districts :—

A. Spoken at home in—

Amraoti	541,623
Akola	465,600
Ellichpur	210,600
Buldana	140,500
Wan	311,500
Basim	331,650
TOTAL .	2,001,473

B. Spoken abroad in—

Betul	75,000
Chanda	4,550
Bombay Town and Island	3,000
TOTAL .	82,550
GRAND TOTAL	2,084,023

The so-called Nāgpuri has been returned from the following districts :—

A. Spoken at home in—

Seoni	19,000
Chhindwara	54,950
Wardha	316,000
Nagpur	540,050
Chanda	285,000
Bhandara	490,675
Balaghat	98,700
Raipur	9,600
TOTAL . .	<u>1,813,975</u>

B. Spoken abroad in—

Bilaspur	3,500
Nandgaon	4,000
Kuwardha	1,000
Akola	1,000
TOTAL . .	<u>9,500</u>
GRAND TOTAL . .	<u>1,823,475</u>

It has been stated above that several minor dialects which were originally returned from Berar and the Central Provinces have proved to be local forms of the current Marāthi of the said districts. They are the following :—

Name of dialect.	Where spoken.	Number of speakers.
Dhan ^g ari	Chhindwara	1,800
Dzhärpi	Ellichpur	5,000
Gövāri	Chhindwara	2,000
"	Chanda	500
"	Bhandara	150
Koshti	Akola	300
"	Ellichpur	500
"	Buldana	2,100
Kumbhāri	Akola	4,500
"	Chhindwara	?
Kumbāu	Chanda	110,150
Māhāri	Chhindwara	9,000
"	Chanda	10,000
Marhēti	Balaghat	?
Natakāni	Chanda	180
TOTAL . .		<u>146,180</u>

Of these minor dialects the Marāṭhī of Balaghat has been slightly influenced by the neighbouring dialects of Eastern Hindī, and the Natakānī of Chanda has, in some points, accommodated itself to Telugu. On the whole, however, the various forms of speech enumerated in the table are essentially identical with the form of Marāṭhī commonly spoken in Berar and the Central Provinces.

This form of speech has also largely influenced the dialect of the Katiās of Chhindwara and Narsinghpur, which has therefore been dealt with after the minor dialects just mentioned. The number of speakers has been estimated at 18,700.

We thus arrive at the following total for the Marāṭhī of Berar and the Central Provinces :—

Varhāḍī	2,084,023
Nāgpuri	1,823,475
Minor dialects	146,180
Katiā	18,700
	—
TOTAL . . .	4,072,378

In connection with this form of speech it has been found convenient to deal with some broken dialects spoken in the Bastar State, Kanker, and Raipur, which have been largely influenced by the neighbouring Marāṭhī. They are the following :—

Name of dialect.	No. of speakers.
Halābi	104,971
Bhanjā	2,000
Nāhari	482
Kamāri	3,743
	—
TOTAL . . .	111,196

If we add the 3,493,858 speakers of Marāṭhī returned in Hyderabad at the Census of 1891, the grand total comes out as follows :—

Berar and Central Provinces	4,072,378
Hyderabad	3,493,858
Halābi, etc.	111,196
	—
TOTAL . . .	7,677,432

The Marāṭhī spoken in Berar and the Central Provinces is closely related to the form which that language assumes in the Dekhan. The difference between the two forms of speech is slight, and they gradually merge into each other in Buldana.

Pronunciation.—Long vowels, and especially final ones, are very frequently shortened ; thus, *mī* and *mi*, I ; *māhi bāy'kō*, my wife ; *māhā* and *mahā*, my.

There is a strong tendency among the lower classes in Berar to substitute *ō* for *a* and *avi*. Thus, *dzōl* for *dzaval*, near ; *uḍōlā* for *uḍarilā*, squandered.

As in the Konkan, an *a* is very commonly used where the Dekhan form of the language has an *ē*, especially in the termination *ē* of neuter bases, in the suffix *uē* of the instrumental, and in the future. Thus, *asa*, so ; *sāngil'la*, it was said ; *duk'ra*, swine ;

bhukē-na, with hunger; *asal*, I shall be. In some rustic dialects this short final *a* is occasionally dropped altogether; thus, *tyān*, by him, in the so-called Dhan^gari and Gōvāri of Chhindwara.

I is often interchanged with *ē* and *ya*; thus, *dila*, *dēlla*, and *dyalla*, given. The *ē* in such words is probably short. Compare *īl*, *yēl*, and *vēl*, time.

An initial *ē* is commonly pronounced as a *yē*, as is also the case in the Konkan; thus, *ēk* and *yēk*, one.

The Anūnāsika is very commonly dropped, or, occasionally, replaced by an *n*; thus, *karu*, to do; *tyā-mu!ē*, therefore; *dēvā-śin*, to God; *tun*, thou. The same is, however, also the case in the Dekhan and in the Konkan.

The cerebral *ɿ*, when preceded by a vowel, is pronounced as an *r* in the so-called Māhāri of Chhindwara. The same is probably also the case in the rustic dialects in other districts. This conclusion is forced upon us by the fact that *ɿ* in such positions is very commonly confounded with *l*. Thus, in the so-called Dzhārpī and Kōshṭī of Ellichpur we find forms such as *ghōlā*, a horse, and in the dialect of the Kun^gbis of Akola *ɿ* is substituted for *l* in words such as *dzavad*, near. The cerebral *ɿ*, which is always distinguished from the corresponding dental sound, is commonly pronounced as a very soft *r*, and even as a *y*, in which case it is sometimes almost inaudible. Thus, *mālī*, *mārī*, *māyī* and *mālī*, a gardener. All these facts can only be explained on the assumption that the cerebral *ɿ* has a sound which is very near to that of a cerebral *r*, and that the cerebral *ɿ* after vowels assumes the same sound.

The cerebral *ɳ* is always changed to *n*, though *ɳ* is often retained in writing; thus, *kōn*, who; *pānī*, water. It has sometimes been stated that quite the opposite change takes place in Nagpur, every dental *n* being pronounced as an *ɳ*. There are, however, no traces of any such peculiarity in the specimens received from the districts.

L and *n* are continually interchanged in the future tense; thus, *mī mārin* and *mārlī*, I shall strike; *tō māran* and *māral*, he will strike.

V is very indistinctly sounded before *i*, *ī*, and *ē*, and it is often dropped altogether. Thus, *istō*, fire; *īs*, twenty; *yēl*, time. This fact accounts for occasional spellings such as *Vishvar*, God.

Vh occasionally becomes *bh*; thus, *nabhatē* and *navhatē*, it was not.

Nouns.—The substitution of *a* for *ē* in neuter bases, together with the tendency to shorten long final vowels, has caused the distinction between the masculine and neuter genders to be weakened. Thus, the word *pōr^ga*, a child, is constantly used in the sense of 'son.' *Mān^sa*, men, which is a neuter plural, is frequently combined with an adjective in the masculine gender; thus, *tsāng^glē mān^sa*, good men, and so on. In the dialect of the Kun^gbis of Akola and Chanda, of the Gōvārs of Chanda and Bhandara, in the Marhēti of Balaghat, the Marāthi dialect of Raipur, and so on, the masculine and neuter genders are constantly confounded.

The neuter gender is thoroughly preserved only in Marāthi and Gujarāti, and it will therefore be seen that the dialect of Berar and the Central Provinces in this respect forms a link between those languages and the related forms of speech to the north and east.

The plural is formed as in Standard Marāthi. In the oblique form plural, however, *hi* or *ī* is often added; thus, *bāpāhis*, to fathers; *mān^sāi-lē*, to men.

The case suffixes are the same as in the Dekhan. The dative, however, is formed by adding *lē* and not *lāin* most of the rustic dialects such as the Kun^gbis of Akola and

Buldana, the Kumbhārī of Akola and Chhindwara, the Dhan'gari and Gōvārī of Chhindwara and Chanda, and so on. Thus, *bāpā-lē*, to the father.

Pronouns.—The case of the agent of the personal pronoun of the second person is *tyā*, by thee ; 'my' is *māhā*, and 'thy' is *tuhā*. The usual Dekhan forms, however, also occur ; thus, *turā* and *tvā*, by thee ; *mādžha nāv*, my name. 'To me' is *mādž*, *mādž-lē*, and *ma-lē*.

The demonstrative pronoun *tō*, that, is, in most respects, inflected as in the Dekhan. The usual form of the nominative singular feminine is, however, *tē* as in Old Marāṭhī.

Kāy, what? has an ablative *kākhun* or *kāhun*, why? *Kāmhun*, why? is a compound meaning 'what having said?'

Verbs.—There is only one conjugation ; thus, *mī mar'tō*, I die ; *mī mār'tō*, I strike ; *mī mhanīn*, I shall say ; *mī karīn*, I shall do ; *mī asal*, or *asīn*, I shall be, and so on.

The second person singular has usually the same form as the third person ; thus, *tū āhē*, thou art ; *tū gēlā*, thou wentest. Similarly the second person plural of the past tense coincides with the third person ; thus, *tumhī gēlē*, you went ; *tē gēlē*, they went. The ordinary Dekhan forms are, however, also used ; thus, *tū āhēs*, thou art.

The verb substantive is, with the above exceptions, regular. In the first person singular of the present tense, however, we find *mī āhō* and *mī āhē*, I am. From the root *hō* is formed *mī vhay*, I am, etc. In the past tense *vha* is interchangeable with *hō* ; thus, *tū hōtā* or *vhatā*, thou wast.

The present tense of finite verbs is often formed as in the Dekhan ; thus, *mī kar'tō*, I do ; *tū kar'tō(s)*, thou dost ; *tē kar'tāt*, they do. Frequently, however, the second and third persons singular and the third person plural are formed in the same way as in the verb substantive, in which case the verb does not change for gender ; thus, *tū rāh'tē(s)*, thou livest ; *tō yētē*, he comes ; *tō kar'tyē*, he does ; *tē džātēt*, they go. In Berar *a* is substituted for *ē* in the terminations of the second person singular and the third person plural ; thus, *tū mār'ta*, thou strikest ; *tē mār'tat*, they strike.

In the imperative we may note forms such as *džāy*, go ; *khāy*, eat (Berar) ; *pāhya*, see.

The habitual past is often used as an ordinary past. Thus, *tō mhanē*, he said. The first person singular ends in *ō* in the only instance which occurs in the materials available ; thus, *mī ni_džō*, I used to sleep. Note forms such as *tō džāyā-nā*, he would not go ; *tō dēyē-nā*, he would not give.

The past tense is formed as in the Dekhan ; thus, *myā mār'la*, I struck ; *tyā mār'la*, thou struckest. The third person singular of transitive verbs sometimes ends in *an* ; thus, *dhāq'lān*, sent. Such forms occur in the rustic dialects of Ellichpur, Chhindwara, and Bhandara. The final *n* in such forms corresponds to *u* in the Konkan, where we find forms such as *sāngit'lān*, it was said. It has perhaps developed from an Anunāsika. In the Central Provinces, however, it can also be due to the influence of Eastern Hindi.

The past tense of transitive verbs is used in the same way as in the Dekhan, the subject being put in the case of the agent, and the verb agreeing with the object in gender and number or being put in the neuter singular. In some rustic dialects in Chhindwara, Bhandara, and Balaghat, however, the influence of the neighbouring dialects of Eastern Hindi has caused the passive and impersonal constructions to be frequently superseded by the active one, and we find forms such as *mī pāp kēlō*, I sinned.

In the future we must note forms such as *mī asal*, I shall be; *tū mār'sin*, thou wilt strike; *tē mār'tin*, they will strike. The final *l* and *n* are interchangeable in such forms. In the dialect of the Kun'bīs of Akola we find a form *tumhi mār'sān*, instead of *mārāl*, you will strike. Note also forms such as *pāhād-ōs*, thou wilt see, which are properly a future imperative.

The verbal noun is formed as in the Dekhan. Thus, *tsārāyās*, in order to tend; *rākh'nyās*, in order to keep. Besides such forms there are, however, several others. The base alone seems to be used as a verbal noun, with oblique forms ending in *yā*, *ā*, and *āy*. Thus, *tsār'yā-lē*, in order to tend (Akola and Buldana); *tsārāy-lē*, in order to tend (Akola, Basim, Betul, and Raipur); *karā-lē*, in order to do (Ellichpur, Chanda, Chhindwara). Similarly we find forms such as *rākhāvā-lē*, corresponding to Standard Marathi *rākhāv'yā-lā*, in order to tend (Ellichpur, Bhandara, and Balaghat).

In the conjunctive participle *sanyā* is often added; thus, *dhaūn-sanyā*, having run. From *mhan'na*, to say, an abbreviated form is *mhun*, having said, therefore. Forms such as *mhanōn*, having said, which occur in the Nāgpurī specimens from Wardha, are current in old Marathi and in the Konkan.

The vocabulary contains some words which are not usual in the Dekhan. Thus, *bhēl'na* for *mil'na*, to be got; *vāvar*, a field; *pōryā*, a son; *phōl'rā*, husks; *laṅgi*, difficulty; *va*, and, and so forth.

On the whole, however, grammar and vocabulary are the same as in the form of Marathi current in the Dekhan.

The district of Akola is situated in the very centre of Berar. The principal language of the whole district has been returned as Varhādi and closely agrees with the form of Marathi described in the preceding pages.

There is a slight difference between the so-called Brāhmaṇī, which is spoken by the educated, and the so-called Kun'bī, the language of the bulk of the population. The estimated figures for the two dialects are as follows:—

Brāhmaṇī	18,000
Kun'bī	443,600
TOTAL	461,600

The total number of speakers in Akola has been estimated at 461,600, and there remain thus 4,000 regarding whom we are unable to tell to which of the two dialects they belong.

To this total must be added 1,000 individuals who have been returned as speaking Nāgpurī, and the weavers and potters who have been reported to speak separate dialects. See below on pp. 291 and ff; 295 and ff.

The two specimens which follow illustrate the so-called Brāhmaṇī dialect. The first is a version of the Parable of the Prodigal Son, and the second the deposition of a witness. The only points which need be noted are the use of the dative suffix *lā* and the frequency with which *ya* is substituted for *i* and *ē*, i.e. perhaps *e*. Thus, *mān'sā-lā*, to a man; *rāhyalā*, he lived; *tyāvhā*, then.

[No. 50.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

VARHAPĀ (BRĀHMANI) DIALECT.

(DISTRICT AKOLA.)

SPECIMEN I.

कोना एका मानसाला दोन लेक होते । त्याच्यातला एक लाहान आपल्या बापास म्हनाला, बाबा जो जिंदगीचा हिस्सा माझा वाच्यास येईल तो मला द्या । मग थोडक्या दिवसान लाहान पोरान सगळ जमा करून तो दूर मुलकाला गेला । आनि तेथ उधक्येपनान राहून आपला सगळा पैसा खर्च करून टाकला । मग त्यान अवघ खर्चल्या-वर त्या मुलकात मोठा काळ पडला (माझागी पडली) व त्याला अडचन पडू लागली । मग तो त्या देशातल्या एका मानसा-जवळ जावून गाज्जला । त्या-नंतर त्यान त्याला डुकर चारायला आपल्या वावरात धाडल । त्यँहा डुकर जे टप्र खात कृते त्याच्या-वर आपन आपल पोट भराव अस त्यास वाटू लागल । आनी त्याला कोन काही दाढ नाही । मग तो सुझीत येऊन म्हने, माझा बापाच्या किती सालदाराद्वाला पोटभर भाकर भेटते (भेट्टे), आन मी उपाशी मरतो । मी उठून माझा बापा-कडे जाडूल आनी त्याहिला म्हनल, बाबा म्या देवाच्या कळ्या-बाहेर व तुमच्या सामने पाप केल आहे । या-उपर तुमच पोरग म्हनन्यास मला लाज वाटते । तुमच्या एका सालदारा-वानी मळा ठेवा । मग तो उठून आपल्या बापा-जवळ गेला । तो दूर आहे दूतक्यात त्याला पाहून त्याची त्याच्या बापाला कीव आली, आनी त्यान धावत जाऊन त्याच्या गळ्यात हात घातले व त्याचे मुके घितले । मग ते पोरग त्याला म्हनू लागल, बाबा, देवाच्या कळ्या-बाहेर व तुमच्या सामने म्या पाप केल । आनि या-उपर तुमच पोरग म्हनन्याची मला लाज वाटते । पन बापान आपल्या कामदाराद्वाला सांगितल, चांगल (चोखोट) पांघरून आनून त्याच्या आंगा-वर घाला आनी त्याच्या बोटात मुदी व पायात जोडा घाला । मग आपन खाऊन पिझन चयन करू । का-मुन म्हनाल तर हा माझा पोरग मेला कृता त जिता भाला आन इरपला कृता त सापडला । त्यँहा ते चढून करू लागले ॥

त्या वेळी त्याचा मोठा सुलगा वावरात कृता । मग तो घरा-जवळ आल्या-वर त्यान वाजंची व नाच ऐकला । त्यँहा कामदारातल्या एकाला

बलावून त्यान दूचारले (पुसले) हे काय क्हय । त्यान त्याला सांगितल, तुहा भाऊ आला आहे, आन तो तुझ्या बापाला खुशाल भेटला, म्हून त्यान मोठी पंगत केली आहे । त्यँका तो राग भरून आत जायेना । म्हनून त्याचा बाप बाहेर येऊन त्यास समजाऊ लागला । पन त्यान बापाला म्हटल, पाझ्य, मी दृतकी वर्स तुमची चाकरी करतो, आन तुमची मर्जी म्या कड्डी-ही वलांडली नाहीं । तरी म्या आपल्या गड्याड्या-वरावर मजा करावी म्हनून मला कड्डी शेळीच पिलू-ही देल्ली नाहीं । आनी ज्यान तुमचा पयसा कंचनी-वरावर खराब केला तो तुमचा पोरगा आला तेक्हा तुम्ही त्याच्यासाठी मोठी पंगत देल्ली । तेक्हा त्यान त्याला म्हटल, पोरा, तू सगळा द्रूळ माझ्या-जवळ आहे । आनी माही सगळी जिनगी तुझीच आहे । हा तुहा भाऊ मेला क्हता त जिता भाला आन हारपला क्हता त सापडला । म्हनून आनंद व चढून करावी हे बर क्हत ॥

[No. 50.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

VARHĀPĪ (BRAHMANI) DIALECT.

(DISTRICT AKOLA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōnā ēkā mān'sā-lā dōn lēk hōtē. Tyā-chyāt'lā ēk lāhān
Certain one man-to two sons were. Them-from-among one younger
 āp'lyā bāpās mhanālā, 'bābā, dzō jind'gi-tsā hissā māhyā vātyās
his-own to-father said, 'father, what property-of share my to-share
 yēil tō ma-lā dyā.' Mag thōd'kyā div'sā-na lāhān pōrā-na
will-come that me-to give.' Then a-few days-after the-younger son-by
 sag'la dzamā karūn tō dūr mul'kā-lā gēlā. Ānī tētha
all together having-made he a-distant country-to went. And there
 udh'lepanā-na rāhūn āp'la sag'la paisā kharts-karūn tāk'lā.
extravagance-by having-lived his-own all money having-spent was-thrown.
 Mag tyā-na av'gha kharats'lyā-var tyā mul'kāt mōthā kāl pad'lā
Then him-by whole having-spent-on that in-country mighty famine sell
 (māhāgī pad'li); va tyā-lā' ad'tsan padū lāg'li. Mag tō tyā
(dearness fell); and him-to difficulty to-fall began. Then he that
 dēsāt'lyā ēkā mān'sā-dzaval dzāvūn rāhyalā. Tyā-nantar tyā-na tyā-lā
country-in-of one man-near having-gone lived. That-after him-by him-to
 dukar tsārāy-lā āp'lyā vāv'rāt dhād'la. Tyāvhā dukar jē tapra
swine to-feed his-own into-field it-was-sent. Then the-swine what husks
 khāt vhatē tyā-chyā-var āpan āp'la pōt bharāva asa tyās
eating were that-of-upon by-himself his-own belly should-be-filled so to-him
 vātū lāg'la. Ānī tyā-lā kōna kāhī dyalla nāhī. Mag tō
to-appear began. And him-to by-anyone anything was-given not. Then he
 suddhit yēūn mhanē, 'māhyā bāpā-chyā kitī sāl'dārāi-lā
into-senses having-come said, 'my father-of how-many servants-to
 pōt-bhar bhākar bhēt'tē(bhēt'tē), ān mi upāśi mar'tō. Mi
belly-full bread is-obtained, and I hungry dic. I
 uṭhūn māhyā bāpā-kadē dzāil, ānī tyā-hi-lā mhanal, "bābā,
having-arisen my father-to will-go, and him-to will-say, "father,
 myā Dēvā-chyā kahyā-bāhēr va tum-chyā sām'nē pāp kēla āhē. Yā-upar
by-me God-of order-against and you-of before sin made is. This-after

tum-tsa pōr'ga mhanⁿyās ma-lā lād^z vāt^{tē}. Tum-chyā ēkā sāl'dārā-vāni
 your son to-be-called me-to shame seems. Your one servant-like
 mallā thēvā." Mag tō uthūn āp^{lyā} bāpā-dzaval gēlā. Tō
 me-to keep." Then he having-arisen his-own father-near went. He
 dūr āhē it^kyāt tyā-lā pāhūn tyā-chī tyā-chyā bāpā-lā kīv
 distant is in-the-meantime him-to having-seen him-of his father-to pity
 ālī, ānī tyā-na dhāvat dzāūn tyā-chyā galyāt hāt ghāt'lē,
 came, and him-by running having-gone him-of on-the-neck hands were-put,
 va tyā-chē mukē ghēt'lē. Mag tē pōr'ga tyā-lā mhanū lāg^{la}, 'bābā,
 and him-of kisses were-taken. Then that son him-to to-say began, 'father,
 Dēvā-chyā kahyā-bāhēr va tum-chyā sāmⁿe myā pāp kēla. Ānī
 God's order-against and you-of before by-me sin was-made. And
 yā-upar tum-tsa pōr'ga mhanⁿyā-chī ma-lā lād^z vāt^{tē}? Pan
 this-after your son being-called-of me-to shame appears? But
 bāpā-na āp^{lyā} kām'dārāi-lā sāngit^{la}, 'tsāng^{la} (tsōkhōt) pāng^hrūn
 the-father-by his-own servants-to it-was-told, 'good (good) cloth
 ānūn tyā-chyā āngū-var ghālā, ānī tyā-chyā hōtāt mudi va
 having-brought him-of body-upon put, and him-of on-finger a-ring and
 pāyāt dzōlā ghālā. Mag āpan khāūn piūn chay^hn karū.
 on-feet a-shoe put. Then we having-eaten having-drunk merriment shall-make.
 "Kā-mhun?" mhanāl tar, hā māhā pōr'gā mēlā vhatā, ta jitā dzhālā;
 "Why?" if-you-say then, this my son dead was, he alive became;
 ān hārap^{lā} vhatā, ta sāpad^{lā}. Tyāvhā tē chaīn karū lāg^{lē}.
 and lost was, he is-found. Then they merriment to-make began.
 Tyā vē^{lī} tyā-tsā mōthā mul^{gā} vav^{rāt} vhatā. Mag tō gharā-dzaval
 That at-time his eldest son in-field was. Then he house-near
 ālyā-var tyā-na vādzantri va nāts aik^{lā}. Tyāvhā kām'dārāt^{lyā}
 having-come-upon him-by music and dance was-heard. Then the-servants-in-from
 ēkā-lā balāvūn tyā-na ichār^{lē} (pus^{lē}), 'hē kāy vhay?' Tyā-na
 one-to having-called him-by it-was-asked (it-was-asked), 'this what is?' Him-by
 tyā-lā sāngit^{la}, 'tuhā bhāū ālā āhē, ān tō tuhyā bāpā-lā khuśāl
 him-to was-told, 'thy brother come is, and he thy father-to safe-and-sound
 bhēt^{lā}, mhūn tyā-na mōthī paṅgat kēlī āhē.' Tyāvhā tō rāg-
 was-met, therefore him-by great a-feast made is. Then he anger-with
 bharūn āt džayē-nā. Mhanūn tyā-tsā bāp bāhēr yēūn tyās
 having-become-filled in would-not-go. Therefore his father out having-come to-him
 sam^dzāū lāg^{lā}. Pan tyā-na bāpā-lā mhaṭ^{la}, 'pāhya, mī it^ki varsā
 to-entreat began. But him-by father-to it-was-said, 'see, I so-many years
 tum-chū tsāk^{ri} kar^{tō}, ān tum-chī marjī myā kaddhi-hī valānd^{li}
 your service am-doing, and your will by-me ever-even was-transgressed
 nāhī. Tari myā āp^{lyā} gadyāi-barōbar majā karāvī mhanūn ma-lā
 not. Yet by-me my-on friends-with mirth should-be-made having-said me-to

kadhi śēli-tsa pilū-hi dēlla nāhī. Āni jyā-na tum-tṣā
 ever she-goat-of a-young-one-even was-given not. And whom-by your
 pay-sā kañoh-ni-barābar kharāb kēlā tō tum-tṣā pōrgā ālā, tēvhā
 money harlots-with waste was-made that your son came, then
 tumhi tyā-ohyāsāthi mōthi paṅgat dēllī. Tēvhā tyā-na tyā-lā
 by-you him-offor great a-feast was-given. Then him-by him-to
 mhat̄la, 'pōrā, tū saḡlā iṭ māhyā-dzaval ahē, ānī māhī saḡlī
 it-was-said, 'son, thou whole time of-me-near art, and my whole
 jin̄gi tuhi-ts ahē. Hā tuhā bhāū mēlā vhatā, ta jitā džhālā; ān
 property thine-alone is. This thy brother dead was, he alive became; and
 hārap̄lā vhatā, ta sāpad̄lā. Mhanūn ānand va chaūn karavī
 lost was, he is-found. Therefore joy and merriment should-be-made
 hē bara vhatā.
 this good was.'

[No. 51.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

VARHADI (BRĀHMANI) DIALECT.

(DISTRICT AKOLA.)

SPECIMEN II.

DEPOSITION OF A WITNESS.

राम-जी वल्लद सोना-जी । जात माळी । उंबर वर्स पंचेचाकीस । वस्ती सोम-ठान । प्रतिज्ञे-वर कळवितो की, आजमास (सुमार) पंधरा दिवस भाले असतील रोज शुक्र-वारी रात्री मी व माही बायको आनी दोन पोर असे घरात निजलो असता दोन प्रहर रात्रीचे सुमारास माझ्या बायकोन मला जाग केल, आन म्हनू लागली की, घरात भांडे वाजत असून मानसाचा चाहाळ येते । तेव्हा उठा । त्या-वरून मी उठलो आनी भीती-कडे पाहिले त मला भोक दिसल । त्या-वरून खास वाटल की, कोनी-तरी घर फोडून आत शिरल आहे । घरात दिवा नव्हता । माझ्या आथरुना-खाले आक-पेटी व्हती, ती लगेच काढून पेटिवली । इतव्यात हाच आरोपी भीतीस पाऊलेल्या भोका-जवळ जाऊँ लागला । त्याच्या-वर माही नजर गेल्या-बराबर म्या त्यास पकडल । आनि त्याचा हात धरून त्यास म्हनालो की, अरे चोरा कोठ जात । त्या-वरून त्याची व माही भोंबाभोंबी बरीच भाली । मी घरातून कलमार्ड भल्ला किला । त्या-वरून घराचे घेजारी लोक सिताराम व इठोवा हे आले । इतव्यात माझ्या बायकोन दिवा लावला आनी घरातली साखळी काषडली । व सदरळ इसम आत आले । मग मला भल्ल जोर आल । सदरळ आरोपी-जवळ घराच्या-जवळ पाहिल त पाच खन निघाले । ते खन तीन रुपये किमतीचे आहेत । ते माझे आहेत । माझ्या बायकोच्या गाठोद्यात व्हते । ते गाठोड जात्या-जवळच्या उतरंडी-जवळ व्हत । या-शिवाय दुसरा माल गेला नाही ॥

आम्ही तिघान त्याचे हात बांधले । आनी लगेच पाटला-कडे घेजन गेलो । आनी भालेली इकीकत पाटलास सांगितली । त्या-वरून पाटलान चवकीदार आनी माझार याहिच्या तात्यात आरोपीला देण । आनी प्रातःकाळी पोलीस ठेसन वारसीटाकळी या-कडे पाठवल । आरोपी कोनत्या गावाचा आहे, त्याच नाव काय, हे मला ठाजक नाही । कारन तो आमच्या गावाचा नाही । दिवा

लावन्या-करता म्या आक-पेटीची काढी वहडली द्रूतव्यात आरोपी भोका-जवळ
दिसला त्या-मुळे माझ्या-कडून दिवा लावता आला नाही। पाडलेल्या भोकातून
मनुस अडचनीन जाऊ येत सकत। कोरंटात असलेला खिळा ज्यान भीतीस
भोक पाडल तो मला भोका-जवळच्या न्हानीत सापडला ॥

[No. 51.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

VARĀDĪ (BRĀHMANĪ) DIALECT.

(DISTRICT AKOLA.)

SPECIMEN II.

DEPOSITION OF A WITNESS.

TRANSLITERATION AND TRANSLATION.

Rām-jī, vallad Sōnā-jī, džat mālī, umbar varsa pañchchālis;
Rām-jī, son-of Sōnā-jī, caste mālī (gardener), age years forty-five;
 vastī Sōm'ṭhān. Pratidnyē-var kaļavitō kī, ādž'mās (sumār)
residence Somthan. Solemn-affirmation-on I-inform that, about (about)
 pandh'rā divas džhālē as'til, rōly Šukkar-vārī rātri mī va māhi
fifteen days become might-have, day on-Friday at-night I and my
 bāy'kō ānī dōn pōra asē gharāt nīdz'lō as'tā dōn prahar
wife and two children these in-the-house sleeping being two quarters
 rātri-chē sumārās māhyā bāy'kō-na ma-lā džiga kēla, ān mhanū
night-of at-about my wife-by me-to awakening was-made, and to-say
 lāg'li kī, 'gharāt bhāṇḍō vādzat asūn mān'sā-tsā tsāhāl
she-began that, 'in-the-house pots sounding having-been man-of noise
 yētē. Tēvhā uṭhā.' Tyā-varūn mī uṭh'lō ānī bhīti-kadē pāhilē,
comes. Therefore get-up.' Thereupon I got-up and the-wall-towards it-was-seen,
 ta ma-lā bhōk dis'la. Tyā-varūn khās vāṭ'la kī kōni-tārī
then me-to a-hole appeared. Thereupon certainly it-appeared that some-one
 ghar phōḍūn āt śir'la āhē. Gharāt divā navh'tā. Māhyā
house having-broken in entered is. In-the-house lamp not-was. My
 āth'runā-khālē āk-pēṭī vhati tī lagē-tsā kāḍhūn pēṭiv'li.
bed-beneath a-match-box was that at-once having-taken-out was-lighted.
 It'kyāt hā-tsā ārōpi bhītis pāḍ'lelyā bhōkā-dzaval džāū
In-the-meantime this-very accused in-the-wall made hole-near to-go
 lāg'la. Tyā-chyā-var māhi nadzār gēlyā-barābar myā tyās pakad'la.
began. Him-of-on my sight went-just-as-soon by-me to-him it-was-caught.
 Ānī tyā-tsā hāt dharūn tyās mhanālō kī, 'arē tsōrā, kōtha
And him-of hand having-held to-him I-said that, 'Ah thief, where
 dzāta?' Tyā-varūn tyā-chi va māhi džhōmbā-džhōmbī bari-tsā džhāli.
do-you-go?' That-upon him-of and my struggling considerable became.
 Mi gharātūn kal'mā-i bhallā kēla. Tyā-varūn gharā-chē
(By-)me house-in-from noise-also great was-made. Thereupon the-house-of

śēdžārī lōk Sitārām va Ithobā hē ālē. It'kyāt
neighbouring people Sitārām and Viθobā these came. In-the-meantime
 māhyā bāy'kō-na divā lāv'lā, ānī gharāt'li sākh'jī kāhād'li.
my wife-by lamp was-lighted, and house-in-from a-chain was-taken-out.
 Va sadar'hū isam āt ālē. Mag ma-lā bhalla dżor āla. Sadar'hū
And the-said persons in came. Then me-to great force came. The-said
 ārōpi-dzaval gharā-chyā-dzaval pāhila ta pāts khan nighālē. Tē
accused-near the-house-of-near it-was-seen then five bodies were-found. Those
 khan tīn rupayē kim'ti-chē ahēt. Tē māhē ahēt. Māhyā bāy'kō-chyā
clothes three rupees worth-of are. Those mine are. My wife-of
 gāthōdyāt vhatē. Tē gāthōda dzātyā-dzaval-chyā ut'rāndi-dzaval vhatā.
in-a-cloth-bundle were. That bundle of-a-grinding-stone-near jar-pile-near was.
 Yā śivāy dus'rā māl gēlā nāhī.
This besides other property went not.

Ānhī tīghā-na tyā-chē hāt bāndh'lē. Ānī lagē-ts Pāt'lā-kadē ghēūn
Us three-by his hands were-tied. And at-once the-Patel-to having-taken
 gēlō. Ānī dzhālēli hakikat Pāt'lās sāngit'li. Tyā-varūn Pāt'lā-na
we-went. And happened account to-the-Patel was-told. There-upon the-Patel-by
 tsav'kīdār ānī māhār yāhi-chyā tābyāt ārōpi-lā dēlla. Ānī
the-Chankidar and a-Mahar these-of in-charge the-accused-to was-given. And
 prātalhākālī pōlis thēsan Bārsi-Takli this-to was-sent. Ārōpi kōn'tyā
in-the-morning police station Barsi-Takli this-to was-sent. The-accused what
 gāvā-tsā ahē, tyā-tsā nāv kāy, hē ma-lā thānūk nāhī. Kāran tō ām-chyā
village-of is, him-of name what, this me-to known is-not. Because he us-of
 gāvā-tsā nāhī. Divā lāv'nyā-kar'tā myā āk-pēt'i-chū kādī vahād'li,
village-of is-not. Lamp to-light-in-order by-me match-box-of a-stick was-rubbed,
 it'kyāt ārōpi bhōkā-dzaval dis'lā, tyā-nuulē māhyā-kaḍūn
in-the-meantime the-accused the-hole-near appeared, that-on-account-of me-by
 divā lāv'tā ālā nāhī. Pād'lēlyā bhōkātūn manusy ad'tsānī-na dżān
lamp to-light came not. Bored the-hole-through a-man difficulty-with to-go
 yaū sak'ta. Kōr'tāt as'lēlā khilā jyā-na bhūtis bhōk pād'lā tō
to-come is-able. In-the-court been the-spike which-by in-the-wall a-hole was-made that
 ma-lā bhōkā-dzaval-chyā nhānīt sāpaḍ'lā.
me-to the-hole-of-near in-the-bath-room was-found.

FREE TRANSLATION OF THE FOREGOING.

(DEPOSITION OF) RĀM-JI, SON OF SŌNĀ-JI, OF THE MĀLĪ CASTE, AGED
 FORTY-FIVE, A RESIDENT OF SOMTHAN.

I solemnly affirm that about a fortnight ago, on a Friday night, I and my wife and two children were sleeping in the house. At midnight my wife roused me and said,

'there is a rattling of pots in the house, and footsteps are heard, therefore get up.' Then I got up and on looking towards the wall I saw a hole in it. I then understood that some one must have broken into the house. There was no light in the house, but there was a match-box beneath my bed. I immediately got hold of it and lighted a match. Then this very accused began to move towards the hole made in the wall. As soon as I saw him, I caught hold of him and holding him by the hand said to him, 'Ah, thief! where do you go?' Whereupon there was a great struggle between him and me, and I cried out loudly from within the house. Thereupon my neighbours, Sitārām and Viṭhōbā, came. In the meantime my wife lighted a lamp and unchained the door from within, and the said neighbours stepped into the house. Then I felt more strength. On the accused being searched five pieces of bodice-cloth were found on him. They are worth three rupees. They are mine and were in the bundle belonging to my wife. The bundle was near the jar-pile by the grinding-mill. Nothing beside this is lost. We three bound the accused by his hands and immediately took him to the Patel and informed him of what had happened. Whereupon the Patel gave the accused in charge of a Chaukidar and a Mahar and in the morning sent him to the police station at Barsi-Takli. I do not know either the village the accused lives in or his name, for he does not belong to our village. I struck a match to light the lamp when I saw the accused at the hole, therefore I could not light the lamp. One can with difficulty go in and out of the hole made in the wall. The iron spike before the Court with which the wall was bored was found by me in the bath-room near the hole.

The dialect of the Kun'bīs is, in all essentials, identical with that illustrated in the preceding specimens. The cerebral / is, however, pronounced as a y ; thus, *kāy*, famine; *yīy*, time. *Ava* usually becomes ō ; thus, *dzōy*, *dzō!*, and *dzarad*, near. The writing of d in the two last forms of this word is probably only an attempt at a correct orthography. The dative ends in lē ; thus, *mān'sā-lē*, to a man. The masculine and neuter genders are sometimes confounded ; thus, *jē hisā*, which part; *duk'ra khāt rhati*, the swine were eating. In all essential points, however, the so-called Kun'bī closely agrees with the usual Marāthī of Berar, as will be seen from a perusal of the beginning of the Parable of the Prodigal Son which follows.

[No. 52.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

VARHĀPĪ (KUN'BĪ) DIALECT.

(DISTRICT AKOLA.)

कोन्या एका मानसाले दोन पोर व्हते । त्यामध्यला एक लाज्जना बापाले म्हने, बावा, जे जिनगीचा हिसा मले घेईल तो दे । मंग त्यान त्याले पैसा वाटून देला । मंग थोड्या दिसान लाज्जना पोर भाडून पैसा जमा करून लाम मुलकान गेला, अन तथी उधयेपनान राह्यन आपला पैसा गमावून देला । मंग त्यान अवघ खरचल्या-वर त्या मुलकात काय पडला । त्या-मुये तो खायाले मोताद भाला । तक्हा तो त्या मुलकातल्या एका मानसा-जोड जाऊन राहेला । त्यान तर त्याले डुकर चायाले आपल्या वावरात धाडल । तक्हा डुकर जे टप्रखात व्हते त्याच्या-वर त्यान आपल पोट भराव अस त्याले वाटल । आनि त्याले कोन काढ देल नाही । मंग तो शुद्धी-वर येजन म्हने । माज्जा बापाच्या किती साल-द्वाराले पोट-भर भाकर भेटते, आनि मी उपासी मरतो । मी उठून माज्जा बापा-कड जाईल आखीन त्याले म्हनील, अरे बावा, म्यादेवाच्या कज्जा वाहीर व तुझ्या सामने पाप केल हाये, या-पुढे तुह पोरग म्हन्याले मले बर लागत नाही । तुझ्या एका सालद्वारा-वानी मले ठिव । मंग तो उठून आपल्या बापा-जीय गेला ॥

[No. 52.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

VARHADI (KUNIBI) DIALECT.

(DISTRICT AKOLA.)

TRANSLITERATION AND TRANSLATION.

Könyā ēkā mān'sā-lē dōn pōr vhatē. Tyā-mandh'lā ēk lāhyānā bāpā-lē
Certain a man-to two sons were. Them-among one younger father-to
 mhanē, 'bāvā, jē jin'gi-tā hisā ma-lē yēil tō dē.' Maṅg tyā-na
said, 'father, which property-of share me-to will-come that give.' Then him-by
 tyā-lē paisā vātūn dēlā. Maṅg thōdyā disā-na lāhyānā pōr
him-to money having-divided was-given. Then a-few days-in the-younger son
 dzhādūn paisā dzamā-karūn lām mul'kā-na gēlā, an tathi udh'yēpanā-na
altogether wealth having-collected far a-country-to went, and there riotousness-with
 rāhūn āp'lā paisā gamāvūn dēlā; maṅg tyā-na av'gha
having-lived his-own wealth having-wasted was-given; then him-by all
 kharats'lyā-var tyā mul'kāt kāy pad'lā; tyā-muyē tō khāyā-lē
having-been-spent-upon that into-country famine fell; therefore he to-eat
 mōtād dzhālā. Tavhā tō tyā mul'kāt'lyā ēkā mān'sā-dzōd dzāūn rāhēlā.
needy became. Then he that country-in-of one man-near having-gone lived.
 Tyā-na tar tyā-lē duk'ra tsāryā-lē āp'lyā vāv'rāt dhād'lā. Tavhā duk'ra
Him-by then him-to swine to-feed his-own into-field it-was-sent. Then swine
 jē tapra khāt vhatē tyā-ohyā-var tyā-na āp'la pōt bharāva asa
what husks eating were of-that-upon him-by his-own belly should-be-filled so
 tyā-lē vāt'lā; āni tyā-lē kōna kāi dēla nāhi. Maṅg
him-to it-appeared; and him-to by-anyone anything was-given not. Then
 tō śudi-var yēūn mhanē, 'māhyā bāpā-chyā kitī sāl'dārā-lē
he senses-on having-come said, 'my father-of how-many servants-to
 pōt-bhar bhākar bhēt'tē, āni mī upāsī mar'tō. Mī uṭhūn māhyā
belly-full bread is-obtained, and I hungry die. I having-arisen my
 bāpā-kadē dzāil ākhin tyā-lē mhanil, "arē bāvā, myā Dēvā-chyā kahyā
father-to will-go and him-to will-say, "O father, by-me God-of word
 bāhir va tuhyā sām'nē pāp kēla hāyē, yā-pudhē tuha pōr'ga mhanyā-lē
against and thee-of before sin done is, hereafter thy son to-be-called
 ma-lē bara lāgat nāhi; tuhyā ēkā sāl'dārā-vāni ma-lē ḫiv." Maṅg tō
me-to well appearing is-not; of-thee one servant-like me-to keep." Then he
 uṭhūn āp'lyā bāpā-dzōy gēlā.
having-risen his-own father-near went.

To the west of Akola lies the district of Buldana. It has already been mentioned that the western part of the district belongs to the Dekhan form of Marāthī. The language of the eastern part, on the other hand, is identical with that spoken in Akola. There is said to be a slight difference between the dialect spoken above the Ghats, called *Ghāṭā var-chi Varhādī*, in the south, and the *Ghāṭā khāl-chi Varhādī*, in the north. No materials are available to illustrate this difference, and it is probably of no importance.

The beginning of the Parable of the Prodigal Son which follows illustrates the language of the Kun'bīs in Melkapur Taluka. The only peculiarity of the dialect is the pronunciation of the cerebral *l* as *y* and the use of the dative suffix *lē*. Thus, *dōyā*, an eye; *bāpā-lē*, to a father. We may, in addition to this, note the tendency to substitute an *ō* for *ava* and *avi*; thus, *dzoy* and *dzavay*, near; *jin'gi udōli*, his property was squandered.

[No. 53.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

VARHĀDĪ (KUN'BĪ) DIALECT.

(DISTRICT BULDANA.)

कोन्या एका मानसाले दोन लेक होते। त्यातुन लाश्चना बापाले म्हणे की, आरे बाबा, माझा हिशाची जीनगानी मले दे। म्हुन बापान आपली जीनगी दोघा मंधी वाटून देली। थोड्या दीसानी लाश्चना पोरगा आपली समदी जीनगी घेजन देशा-वर गेला। व तठी खान चैनी-मंधी समदी जीनगी उडोली। त्याचा समदा पैसा खर्च भाल्या-वर त्या देशा-मंधी मोठा काय पडला। म्हुन त्याले फार अडचन पडली। मंग तो एका गीरस्ताचे घरी जाउन राहिला। त्या गीरस्ताने त्याले त्याचे वावरात डुळर राश्व्याले ठीवल। तठी त्या मानसाने डुकारान खाउन टाकेल कोंड्या-वर खुशीन पोट भरल असत। पन त्याले ते-वी कोन देल नाहीं। या-करता त्याचे डोये उघडले ॥

'Konyā ēkā mān'sā-lē dōna lēka hōtē. Tyātun lāhyānā bāpā-lē
Certain a man-to two sons were. Them-in-from the-younger the-father-to
 mhanē ki, 'ārē bābā, māhyā hiśā-chi jin'gāni ma-lē dē.' Mhun
said that, 'O father, my share-of property me-to give.' Therefore
 bāpā-na āp'li jin'gi dōghā-mandhi vātun dēli. Thōdyā
the-father-by his-own property both-among having-divided was-given. A-few
 disā-ni lāhyānā pōrgā āp'li sam'di jin'gi ghēūn dēsā-var gēlā.
days-after the-younger son his-own all properly having-taken a-country-to went.

Va taṭhi tyā-na chaini-mandhi sam^adi jin^agī udōli. Tyā-tsā sam^adā
And there him-by merry-making-in all property was-squandered. His all
 paisā kharts dzhalyā-var tyā dēsā-mandhi mōṭhā kāy pad^alā. Mhun
money spent having-become-on that country-into great famine fell. Therefore
 tyā-lē phār ad^atsan pad^ali. Maṅg tō ēkā girastā-chē gharī dzāun
him-to great difficulty fell. Then he one householder-of in-house having-gone
 rāhilā. Tyā girastā-nē tyā-lē tyā-chē vāv^arāt dukkar rākhyā-lē thīv^ala.
lived. That householder-by him-to his into-field swine to-keep it-was-placed.
 Taṭhi tyā mān^asā-nē duk^arā-na khāun ṭākēla kōṇḍyā-var khuśi-na
There that man-by the-swine-by having-eaten thrown husks-upon gladness-with
 pōṭ bhar^ala asta. Pan tyā-lē tō bī kōna dēla nāhī.
belly filled would-have-been. But him-to that too by-anyone was-given not.
 Yā-kar^atā tyā-chē dōyē ughad^alē.
This-for his eyes opened.

Proceeding towards the east from Buldana we reach the district of Basim, the main language of which is Marāṭhī. The inhabitants maintain that their dialect is much purer than the so-called Varhādī. An inspection of the beginning of the Parable of the Prodigal Son which follows will, however, show that this is not the case, and that the dialect of Basim must be classed with the usual Marāṭhī of Berar. Compare forms such as *mī āhō*, I am; *mī māhyā bāpā-kāla dzāīl*, I will go to my father and so forth. The suffix of the dative, on the other hand, is *lā* as in the Dekhan.

[No. 54.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀDĪ DIALECT.

(DISTRICT BASIM.)

कोनी एका मानसाला दीन पोर होते। त्यातल लहान पोरग बापाला म्हनाल बाबा, मला जिनगीचा जो हिस्सा यायचा तो दे। मग त्यान त्यास जिनगी वाटून देली। मग थोड्या दिसानी धाकट पोरग सर्व जिनगी जमा करून मुलवावर गेल। तेथ उधळमावंदा करून सर्व खर्ची उडून टाकली। सगळी जमा खर्चिल्या-वर त्या देशाँ-मध्ये मोठा ढुकळ पडला। त्या-मुळ त्याला मोठी तंगी भाली। तेळा तो त्या देशाँतल्या एका मानसा-जवळ चाकरी राहिला। त्यान त्याला डुक्र चारायला वावरांत पाठवल। तेळा डुक जी टरफल खाऊन राहत ती टरफल खाऊन राहव आस त्याला वाटल। आनी त्याला कोन्ही देल नाही। मग डोके उघडल्या-वर त्यान म्हनल कीं, माझ्या बापाच्या घरीं रोजदारास भरपूर भाकर मिकते, मीं तर भुकन मरतों। मीं माझ्या बापा-कड उठून जाईल, आनी म्हनीन कीं बाबा, मीं देवाच्या उलट आनी तुझ्या समोर पाप केल। आताँ-पसून तुह पोरग म्हनायला लायक नाही। मला एका रोजदारा-सारख ठेव॥

[No. 54.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

VARHĀDĪ DIALECT.

(DISTRICT BASIM.)

TRANSLITERATION AND TRANSLATION.

Kōni ēkā mān'sā-lā dōn pōr hōtē. Tyāt'la lahān pōr'ga
Certain one man-to two sons were. Them-among the-younger son
 bāpā-lā mhanāla, 'bābā, ma-lā jin'gī-tsā dzō hissā yāy-tsā tō dē.'
father-to said, 'father, me-to property-of what share to-come that give.'
 Mag tyā-na tyās jin'gī vātūn dēli. Mag thōdyā disā-nī
Then him-by to-him property having-divided was-given. Then a-few in-days
 dhāk'ta pōr'ga sarv jin'gī dzamā karūn mul'khā-var gēla. Tētha
the-younger son all property together having-made a-country-to went. There
 udha!-māvandyā karūn sarv kharchī udūn tāk'li. Sag'li
extravagance having-made all provision having-squandered was-thrown. All
 dzamā kharchilyā-var tyā dēśā-madhē mōthā dukaļ pad'lā. Tyā-muļa tyā-lā
wealth being-spent-on that country-into great famine fell. Therefore him-to
 mōthī taṅgī dzhāli. Tēvhā tō tyā dēśāt'lyā ēkā mān'sā-dzaval tsāk'ri
great difficulty became. Then he that country-in-from one man-near in-service
 rāhilā. Tyā-na tyā-lā dūkra tsārāy-lā vāv'rāt pāṭhav'la. Tēvhā dūkra
lived. Him-by him-to swine to-feed into-field it-was-sent. Then the-swine
 ji tar'phala khāūn rāhat ti tar'phala khāūn rāh'va
which husks having-eaten lived that husks having-eaten it-should-be-lived
 āsa tyā-lā vāt'la. Āni tyā-lā kōnhi kāhī dēla nāhī.
so him-to it-appeared. And him-to by-anybody anything was-given not.
 Mag dōlē ughād'lyā-var tyā-na mhan'la kī, 'māhyā bāpā-chyā
Then eyes having-been-opened-upon him-by it-was-said that 'my father-of
 gharī rōḍu'dārās bhar-pūr bhākar miļ'tē. Mī tar bhuka-na mar'tō. Mī
at-house to-servants sufficient bread is-got. I then hunger-with die. I
 māhyā bāpā-kāda uṭhūn dzāil, āni mhanin kī, "bābā, mī Dēvā-chyā
my father-to having-risen will-go, and will-say that, "father, by-me God-of
 ulat āni tuhyā samōr pāp kēla. Ātā-pasūn tuha pōr'ga mhanāy-lā
against and of-thee before sin is-made. Now-from thy son to-be-called
 lāyak nāhī. Ma-lā ēkā rōḍu'dārā-sar'kha tħēv."
worthy am-not. Me-to one servant-like place."

To the east of Basim lies the district of Wun. The principal language of the district is Varhādi. In the south it meets with Telugu and Gōndī, but these languages do not appear to have influenced the current Marāthī of the district, which closely agrees with the form which that language assumes all over Berar.

I am indebted to Captain W. Haig for an excellent version of the Parable of the Prodigal Son in the dialect of Wun. It is the only Berar specimen which can be referred to a well-known authority, and it has, therefore, been printed in full.

[No. 55.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

VARHĀDI DIALECT.

(DISTRICT WUN.)

(*Capt. W. Haig, 1896.*)

एवा मानसास दोन पोर होते। त्यातल लहान पोरग बापास म्हने, बाबा माझा इश्वाचा माल मला देजन टाक। तेहाँ त्यान आपल्या जिनगीच्या दोघा पोरांत वाटन्या केल्या। पुढ थोड्याच दिवसांत लहान्या पोरान आपली सर्व जिनगी सावडली। मग तो दुसऱ्या मुलखांत फिरन्यास गेला। तेथ त्यान चहूळ बाजॉत आपला सर्व पैसा उडवला। जेहाँ जवळची बाकी सर्व भाली, तेहाँया दंशांत मोठा दुकळ पडला। व त्याला खाया पियाची वान पडली। मग तो त्या मुलखातील एका भल्या मानसाच्या घरीं जाजन त्याच्या जवळ राहिला। तेहाँ त्यान त्यास आपल्या वावरांत डुकर राखन्यास धाडल। त्या येळी डुकर जे भुस खात होते ते भुस खाजन पोट भरन्यास तो राजी भाला। पन ते भुस ही त्यास कोनी देयेना। अस भाल तेहाँ मग त्याचे डोके उघडले। मग त्यान म्हटल कीं माझा बापाच्या घरी वह सालकारी आहेत। त्याहीला पोटा-पेक्षा ज्यास भाकर मिळते, अन मी येथ भुकिन मरतो। तर मी आता उठून बापा-कडे जातो व त्यास म्हनतो। बावा, मी तुझ व देवाचा अपराधी आहे। या उपर मी तुह पोरग व्हय अस म्हनाव हे वरोवर न व्हय। म्हनून तू मला आपला सालकारी कर। अस बोलून तो उठला अन आपल्या बापा-कडे आला। पन तो दूर अंतरा-वर होता तेहाँच बापान त्यास पाढ्याल व त्याला कीव आली। म्हनून तो धावला व पोराच्या गळ्यास मिठी मारून त्यान त्याचा मुका घेतला। मग पोरग म्हने, बाबा, मी देवाचा व तुझ अपराधी आहे। व तुह पोरग म्हनवून घेन्यास मी आता लायक नाही। पन बापान आपल्या गळ्यास सांगितल कीं चांगले पांचुरन आनून यास द्या व याच्या बोटांत मुद्रो घाला अन याच्या पायांत जोडा

घाला । आज आपन खाजन पिजन चंगळ करूँ, वाळुन कीं हे माझ लेकरहूँ मेल क्हत पन ते पुनः जित भाल । ते हरपल होत पन आज फिरन भेटल । मग ते चंगळ करूँ लागले ॥

त्या येळी त्याच मोठ पोरग वावरांत होत । ते-ही घरीं येऊँ लागल, तेहाँ त्यास नाचन व गान ऐकूँ येऊँ लागल । तेहाँ त्यान एका गद्यास हाक मारून पुसल, काँरे, आज हे काय क्हय । तेहाँ त्यान सांगितल कीं, तुहा भाज आला व तो खुशालीन आला म्हनून तुहा बाप त्यास पाळनचार करत्ये । तेहाँ त्याची मर्जी विघडली, मग तो घरांत काढ्यास जाते । म्हनून त्याचा बाप बाहेर येजन त्याची खुशामत करूँ लागला । तेहाँ ते पोरग म्हने, पाह्य वावा द्रुतके साल म्या तुही चाकरी केली तुहा हुक्कूम म्या कधीं मोडला नाहीं । द्रुतक असून माढ्या गद्या बरोबर मजा कर-न्यास तुवा मज बकाशाचे पिलूँ ही कर्हीं देल्ल नाहीं । पन रांडबाजीत तुही सर्व जिनगी बुडवून टाकनारा हा तुहा लेक आला तेहाँ तुवा त्यास पाळनचार किला । तेहाँ त्यान त्यास म्हटल—पोरा तूँ अक्कयी माढ्या जवळ राहत व जे काय माढ्या जवळ आहे, ते सर्व तुह आहे । हा तुहा मेलेला भाज पुनः उठला, भेटायचा नाहीं तो पुनः भेटला, म्हनून आपनास कौतुक क्हाव व आपन आनंद कराव हे बेस आहे ॥

[No. 55.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

VARHADI DIALECT.

(DISTRICT WUN.)

(Capt. W. Haig, 1896.)

TRANSLITERATION AND TRANSLATION.

Ekā mān'sās dōn pōr hōtē. Tyāt'la lahān pōr'ga bāpās
One to-a-man two sons were. Them-among the-younger son to-the-father
 mhanē, 'bābā, māhyā hiśyā-tsā māl ma-lā dēūn tāk.' Tēvhā
said, 'father, my share-of property me-to having-given throw.' Then
 tyā-na āp'lyā jin'gī-chyā dōghā pōrāt vāt'nyā kēlyā. Pudha
him-by his-own the-property-of both between-sons divisions were-made. Then
 thōdyā-ts div'sāt lahānyā pōrā-na āp'li sarv jin'gī sāvad'li.
a-few in-days the-younger son-by his-own all property was-gathered-together.
 Mag tō dus'ryā mul'khāt phir'nyās gēlā. Tētha tyā-na tsahūl-hājīt
Then he another into-country to-journey went. There him-by in-riotous-living
 āp'lā sarv paisā uḍav'lā. Jēvhā dzaval-chi bāki sarv dzhālī,
his-own all money was-squandered. When near-of remainder all became,
 tēvhā tyā dēsāt mōthā dukał pāl'lā; va tyā-lā khāyā piyā-chi
then that into-country mighty famine fell; and him-to eating drinking-of
 vān paḍ'li. Mag tō tyā mul'khātil ēkā bhalyā mān'sā-chyā gharī
want fell. Then he that country-in-being one noble man-of to-house
 dzāūn tyā-chyā-dzaval rāhilā. Tēvhā tyā-na tyās āp'lyā vāv'rāt dukar
having-gone him-of-near lived. Then him-by him his-own into-field the-swine
 rākh'nyās dhād'la. Tyā yēlī dukar jē bhus khāt hōtē tē
to-tend it-was-sent. That at-time the-swine what chaff eating were that
 bhus khāūn pōt bhar'nyās tō rājī dzhālā. Pan tē bhus hī
chaff having-eaten belly to-fill he willing became. But that chaff even
 tyās kōnī dēyē-nā. Asa dzhālā tēvhā mag tyā-chē dōlē ughad'lō.
to-him anybody would-not-give. Such became then after him-of eyes opened.
 Mag tyā-na mhat'la kī, 'māhyā bāpā-chyā ghari bahu sāl-kari
Then him-by it-was-said that, 'my father-of in-house many hired-servants
 ahēt. Tyāhī-lā pōtā-pēkshā jyāst bhākar mil'tē, an mī yētha bhukē-na
are. Them-to belly-than more bread is-got, and I here hunger-with
 mar'tō; tar mī ātā uṭhūn bāpā-kadē dzātō, va tyās
die; then I now having-risen father-to go, and to-him
 mhan'tō, "bābā, mī tuhā va Dēvā-tsā ap'rādhī ahē; yā
I-say, "father, I thy and God-of offender om; this

upar mī tuha pōr^ga vhaya asa mhanāva hē barōbar na
 upon I thy son am so it-should-be-said this proper not
 vhaya. Mhanūn tū ma-lā āp^lā sāl-kari kar." Thus
 is. Therefore you me-to thy-own hired-servant make." Thus
 bōlūn tō uṭh^lā; an āp^lyā bāpā-kaḍē ālā. Pan tō dūr
 having-spoken he arose; and his-own father-to came. But he fur
 ant^rā-var hōtā tēvhā-tsā bāpā-na tyās pāhyala, va tyā-lā
 distance-on was then-even the-father-by to-him it-was-seen, and him-to
 kīv āli. Mhanūn tō dhāv^lā va pōrā-chyā galāyās
 compassion came. Therefore he ran and the-son-of to-the-neck
 miṭhī mārūn tyā-na tyā-tsā mukā għiēt^lā. Mag
 embracing having-struck him-by him-of a-kiss was-taken. Then
 pōr^ga mhanē, 'bābā, mī Dēvā-tsā va tuhā ap^rādhi āhē,
 the-son said, 'father, I God-of and thy offender am,
 va tuha pōr^ga mhan^vūn ghēnyās mī ātā lāyak nāhī.' Pan
 and thy son having-called-myself to-take I now worthy am-not. But
 bāpā-na āp^lyā gadīyās sāngit^lla kī, 'tsāng^lō pāñghurana
 the-father-by his-own to-servants it-was-told that, 'good robes
 ānūn yās dyā, va yā-chyā bōṭāt mudi ghālā, an yā-chyā
 having-brought to-this-one give, and this-of on-a-singer a-ring put, and this-of
 pāyāt dżodā ghālā. Ādz āpan khāūn piūn tsāngal
 on-feet a-shoe put. Today we having-eaten having-drunk merry
 karū; kā-vhun kī, hē māha lēk^rū mēla vhata, pan tē
 shall-make; because that, this my child dead was, but it
 punah jita džħala; tē harap^lla hōta, pan ādz phiran bhēt^lla. Mag
 again alive became; it lost was, but today again was-met. Then
 tē tsāngal karū lāg^lē.
 they merry to-make began.

Tyā yēlī tyā-tsā mōtha pōr^ga vāv^rāt hōta. Tē hi għarī yēū
 That at-time him-of eldest son in-field was. He too to-house to-come
 lāg^lla, tēvhā tyās nātsan va gān aikū yēū lāg^lla. Tēvhā tyā-na
 began, then to-him dancing and singing to-hear to-come began. Then him-by
 ċkā gadīyās hāk mārūn pus^lla, 'kā-rē, ādz
 one to-servant a-call having-struck it-was-asked, 'what-O, today
 hē kāy vhay? Tēvhā tyā-na sāngit^lla kī, 'tuhā bhāu
 this what is? Then him-by it-was-told that, 'thy brother
 ālā, va tō khuśālī-na ālā, mhanūn tuhā bāp tyās
 came, and he safety-with came, therefore thy father to-him
 pāvhan^{ts}ār kart^{ty}e. Tēvhā tyā-chi marjī bighad^lli. Mag tō
 hospitality is-making. Then him-of temper was-spoiled. Then he
 għarāt kābyās dżatē? Mhanūn tyā-tsā bāp bāhēr yēūn
 into-house what-for goes? Therefore him-of father out having-come

tyā-chi khuśāmat karū lāg'lā. Tēvhā tē pōr'ga mhanē,
 him-of flattery to-make began. Then that son said,
 'pāhya, bābā, it'kē sāl myā tuhī tsāk'ri kēli; tuhā
 'see, father, so-many years by-me thy service was-done; thy
 hukūm myā kadhi mōl'lā nāhī; it'ka asūn māhyā gadyā-
 order by-me ever was-broken not; so-much having-been my friends-
 barōbar madzā kar'nyās tuvā madz bak'ryā-chē pilñ hi kahī
 with merriment to-make by-thee to-me a-goat-of young-one even ever
 dēlla nāhī. Pan rānd'bājīt tuhī sarv jin'gī bud'yūn tāk'nārā
 was-given not. But in-wenching thy all property having-drowned thrower
 hā tuhā lēk ālā tēvhā tuvā tyās pāvhan'tsār kēlā.' Tēvhā
 this thy son came then by-thee to-him hospitality was-made.' Then
 tyā-na tyās mhaṭ'la, 'pōrā, tū akshayī māhyā-dzaval rāhat, va
 him-by to-him it-was-suid, 'son, thou always of-me-near art-living, and
 jē-kāy māhyā dzaval āhē tē sarv tuha āhē. Hā tuhā mēlēlā bhāū
 whatever of-me near is that all thine is. This thy dead brother
 punah uṭh'lā; bhētāy-tsā nāhī, tō punah bhēt'lā, mhanūn āp'nās kautuk
 again arose; to-be-met not, he again was-met, therefore to-us delight
 vhabāva va āpan ānand karāva, hē bēs āhē.'
 should-be and by-us joy should-be-made, this good is.'

Marāthi is also the principal language of Amraoti. No specimens have been forwarded, but the dialect is certainly identical with that spoken in the neighbouring districts.

The district of Ellichpur is situated to the north of Amraoti and Akola. Varhādi is spoken all over the district. Two smaller dialects, Dzhārpi and Kōshṭi will be separately dealt with below, though they do not materially differ from the principal language of the district. This latter form of speech is the same as that current elsewhere in Berar. The beginning of the Parable of the Prodigal Son which follows represents the language of the higher classes. Note the use of the dative suffix *lā* in *ma-lā*, to me, etc.

[No. 56.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

VARHĀDI DIALECT.

(DISTRICT ELLICHPUR.)

एका मानसास दोन पोर होते। त्यातल लहान पोरग बापास म्हणे, बाबा, माझ्या हिश्याचा मालं मला देऊन टाक। तेहाँ त्यान आपल्या जिनगीच्या दोघा पोरांत वाटन्या किल्या। पुढ योड्याच दिवसांत लहान्या पोरान आपली सर्व जिनगी सावडली। मग तो दुसऱ्या मुलखांत फिरन्यास गेला। तेथ त्यान चहूलबाजीत आपला सर्व पैसा उडवला। जेहाँ जवळची बाकी सर्व भाली तेहाँ त्या देशांत मोठा ढुकळ पडला। व त्याला खाया-पियाची वान पडली। मग तो त्या मुलखातील एका भल्या मानसाच्या घरी जाऊन त्याच्या-जवळ राहिला। तेहाँ त्यान त्यास आपल्या वावरांत डुकर राखन्यास धाडल। त्या-येळी डुकर जे भुस खात होते ते भुस खाऊन पोट भरन्यास तो राजी भाला। पन ते भुस ही त्यास कोनी दियेना। अस भाल तेहाँ मग त्याचे डोके उघडले। मग त्यान म्हटल कीं, माझ्या बापाच्या घरी बहु सालकरी आहेत, त्याहिला पोटा-पेक्काँ जास्त भाकर मिक्रते, अन मो येथ भुकेन मरतो ॥

[No. 56.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

VARHĀPI DIALECT.

(DISTRICT ELLICHPUR.)

TRANSLITERATION AND TRANSLATION.

Ekā mān'sās dōn pōr hōtē. Tyāt'la lahān pōr'ga
A-certain to-man two sons were. Them-in-from the-younger son
 bāpās mhanē, 'bābā, māhyā hiṣyā-tsā māl ma-lā dēūn
to-father said, 'father, my share-of property me-to having-given
 tāk.' Tēvhā̄ tyā-na āp'lyā jin'gi-chyā dōghā pōrāt vāt'nyā
make-over.' Then him-by his-own property-of two among-sons divisions
 kēlyā. Puḍha thōḍyā-tsā div'sāt lahānyā pōrā-na āp'li sarv jin'gi
were-made. Then a-few-only in-days the-younger son-by his-own all property
 sāvaḍ'li. Mag tō dus'ryā mul'khāt phir'nyās gēlā. Tētha tyā-na
was-collected. Then he another into-country to-journey went. There him-by
 tsahūl-bājīt āp'lā sarv paisā uḍav'la. Jēvhā̄ dzaval-chi
in-riotous-living his-own all money was-squandered. When near-being
 bākī sarv dzhalī tēvhā̄ tyā dēsāt mōṭhā dukal pad'lā; va
remainder all was-over then that into-country great famine sell; and
 tyā-lā khāyā-piyā-chi vān pad'lā. Mag tō tyā mul'khāt il
him-to eating-and-drinking-of difficulty sell. Then he that country-in-from
 ekā bhalyā mān'sā-chyā ghari dzālī tyā-chyā-dzaval rāhila. Tēvhā̄
one well-to-do man-of to-house having-gone him-of-near lived. Then
 tyā-na tyās āp'lyā vāv'rāt dukar rākh'nyās dhād'la. Tyā-yēlī dukar
him-by to-him his-own into-field swine to-keep it-was-sent. At-that-time scine
 jō bhus khāt hōtē tē bhus khāūn pōt bhar'nyās tō rājī dzhalā.
what chaff eating were that chaff having-eaten belly to-fill he ready became.
 Pan tē bhus-hī tyās kōni dēyō-nā. Asa dzhalā tēvhā̄ nāg
But that chaff-even to-him anyone would-not-give. Such became then after
 tyā-chē dōlē ughād'lē. Mag tyā-na mhat'la kī, 'māhyā bāpā-chyā ghari
him-of eyes opened. Then him-by it-was-said that, 'my father-of in-house
 bahu sāl-kari āhēt, tyāhi-lā pōtā-pēkshā̄ jāst bhākar miṭtē, an mī yētha
many servants are, them-to belly-than more bread is-got, and I here
 bhukē-na mar'tō.
hunger-with die.'

Varhāḍī has also been returned as spoken in the southern part of Betul. The beginning of the Parable of the Prodigal Son which follows will show that it is the same form of speech as that illustrated in the preceding pages. We may only note the forms *nabhatē*, for *navhatē*, was not ; *mhat^ala*, for *mhat^ala*, it was said ; and *tithas*, there.

[No. 57.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

VARHĀḌI DIALECT.

(DISTRICT BETUL.)

एका मानसाले दोन पोर होते। त्यातल्या लाइन्या पोरान बापाले झतल कीं, दादा माभा हिस्सा करून दे। तेहाँ त्यान दोघा पोराड्याले बरोबर हिस्सा देला। थोड्याखाच दिवसा लाहन पोरग आपला हिस्सा घेऊन दुसऱ्या मुलुकाँत गेला। तीशी जाजन त्या पोरान बदफैली करून आपल सार धन बुडवल। जेहाँ त्यान सार धन उडवल, तेहाँ त्या मुलुकाँत मोठा कार पडला। तेहाँ तो मोठा गरीब भाला। मग तो जाजन तीथस येका किरसानाचे घरी राहिला। त्यान त्याले आपल्या वावराँत डुकर चारायले धाडल। तेहाँ त्यान त्याच सेंगान आपल पोट भरल, ज्याले कि डुकर खात होते। आणखिन त्याले कोन्ही काही भी देत नमते॥

[No. 57.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

VARHADI DIALECT.

(DISTRICT BETUL.)

TRANSLITERATION AND TRANSLATION.

Ekā mān'sā-lē dōn pōr hōtē. Tyāt'lyā lāh'nyā pōrā-na bāpā-lē
One man-to two sons were. Them-in-from the-younger son-by father-to
 mhat'lā kī, 'dādā, mādzhā hissā karūn dē.' Tavhā tyā-na dōghā
it-was-said that, 'father, my share having-made give.' Then him-by both
 pōrāi-lē barōbar hissā dellā. Thōdyāsyā-ts div'sā lāh'na pōr'ga āp'la hissā
sons-to equal share was-given. A-few-only in-days the-younger son his-own share
 ghēūn dus'ryā mulukāt gēlā. Tithi džāūn tyā pōrā-na bad-phaili
having-taken another into-country went. There having-gone that son-by debauchery
 karūn āp'la sāra dhan budav'lā. Jēvhā tyā-na sāra dhan
having-made his-own all wealth was-caused-to-be-drowned. When him-by all wealth
 uḍav'lā, tēvhā tyā mulukāt mōthā kār pad'la; tēvhā tō mōthā
was-squandered, then that into-country mighty famine fell; then he very
 garib dzhālā. Mag tō džāūn tithas yēkā kir'sānā-chē gharī rābilā. Tyā-na
poor became. Then he having-gone there one cultivator-of in-the-house lived. Him-by
 tyā-lē āp'lyā vāv'rāt ḍukar tsārāy-lē dhād'lā. Tavhā tyā-na tyā-ts
him-to his-own into-field the-swine to-feed it-was-sent. Then him-by that-very
 sēngā-na āp'la pōt bhar'lā, jyā-lē ki ḍukar khāt hōtē; āṇ'khin tyā-le
husks-with his-own belly was-filled, which that the-swine eating were; and him-to
 kōnhī kāhī bhī dēt nabhatē.
anybody anything even giving was-not.

The Marāthi spoken in the rest of the Central Provinces is usually called Nāgpuri, from the head-quarter of the Marāthā kingdom of Berar and the Central Provinces. It has already been stated that this form of speech is identical with the dialect of Berar.

The district of Nagpur is situated in the very heart of the Nāgpuri country, and 540,050 speakers have been returned. The numbers have been stated to include speakers of the following dialects, (1) Varhādi; (2) Dakh'ni; (3) Kōnkanī; (4) Dhan'gari; (5) Kēwaṭi; (6) Kōshṭi; (7) Kumbhāri, and (8) Māhāri; but in each case the number is reported to be extremely small, and not worth counting. Dakh'ni is probably the Dekhan form of Marāthi; Kōnkanī may mean any dialect spoken by settlers from the Konkan; Kēwaṭi is a mixed form of speech, based on Baghēli mixed with Marāthi. The other dialects mentioned above are also reported from other parts of Berar and the Central Provinces. It will be shown later on that none of them are proper dialects, but only local forms of the Marāthi current in the district in which they happen to be spoken.

Of the two Nagpur specimens which follow the first is a version of the Parable of the Prodigal Son, and the second the statement of an accused person. They will be found in all essential points to agree with the so-called Varhādi illustrated in the preceding pages. Note the frequency with which long vowels are shortened; thus, *is*, her; *ghari*, in the house; *mi*, I. The dative is always formed in *s* in the specimens; thus, *bāpās*, to the father. There is, however, no reason for distinguishing the dialect of the specimens from that current in Berar.

[No. 58.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

NĀGPURI DIALECT.

(DISTRICT NAGPUR.)

SPECIMEN I.

कोन्या एका मानसास दीन पोर होते। त्या-पैकी लहान बापास म्हनाला कि, बाबा जमेत माझा जो हिस्ता असल तो मज दे। त्याने धन वाटुन देल्ल। थोड्या दिवसान लहान पोचा सर्व घेजन दूर देशी गेला। आनि तेथ उधळपटी करून आपल धन उडवल। त्याने सर्व खर्चल्या-वर त्या देशात मोठा टुकाळ पडला। त्या-मुळे त्यास अडचन पडली। तेहा तो तेथच्या एका यहस्या-जवळ जाऊन राहिला। त्यान त्यास डुकर चारायास आपल्या वावरात पाठवल। तेहा डुकर जो भुसा खातेत त्या-वर आपल पोट भराव अस मनात आनल। कोनी काढी त्यास देल्ल नाही। मग तो सुझी-वर एजन म्हनाला, माझा बापाच्या घरी चाकरास

पोट-भर खायास मिळते, आनि मी भुकेन मरतो। आता मी आपल्या बापा-कडे जातो व त्यास म्हनतो की, देवाच्या दूळेच्या विरुद्ध व तुऱ्हा सामने पाप केल आहे। म्हनुन मी तुऱ्हा लेक राहिलो नाही। मज आता चाकरा-सारख ठेव। मग तो आपल्या बापा-कडे गेला। त्यास दुरुन पाहुन बाप गहिवरला। आनि धाजन-सन्या त्याच्या गव्यास मिठी मारली, व त्याचा मुका घेतला। मग लेक त्यास म्हनाला, बाबा, देवाच्या विरुद्ध व तुऱ्हा सामने पाप केल, तर आता तुऱ्हा लेक राहिलो नाही। पर बापान मानसास सांगितल कि, यास उत्तम आंगरखा आनुन घाल, आनि याच्या हातात मुढी व पायात जोडा घाल। मग आपन खाजन पिजन आनंद करु। कारन की, हा माहा लेक मेला होता तो पुन्हा जिता भाला व दवडला होता तो सापडला। अस म्हनुन आनंद करायास लागले॥

त्या येळेस त्याचा वडिल लेक वावरात होता। तो घरा-जवळ एजन पोहो-चल्या-वर त्यान गान बजावन ऐकिल। चाकरा-पैकी एकास हाक मारुन पुसल कि, हे काय चालू आहे। त्यान सांगितल कि, तुऱ्हा भाऊ आला आहे व तो खुशाल तुऱ्हा बापास मिळाला म्हनुन त्याने मोठी मेजवानी दिली आहे। तेहा त्यास राग एजन आत जायेना। म्हनुन त्याचा बाप बाहेर एजन त्यास समजाउ लागला। परंतु त्याने बापास जवाब देल्ला कि, मि दूतकी वरस तुऱ्ही चाकरी करतो, आनि तुऱ्ही आज्ञा कही मोडली नाही। अस असुन म्या आपल्या मिच्चा-बरोबर चैन कराय-साठी त्या मला कोकरु देखील देल्ल नाही। आनि ज्यान तुऱ्हा पैसा रांडाही-बरोबर उडवला तो तुऱ्हा लेक आला म्हनुन त्या त्याच्यासाठी मोठी मेजवानी देल्ली। तेहा बाप म्हनाला, मुला तु सारा येक माहां-बरोबर आहेस, आनि माही सारी जिनगी तुऱ्हीच आहे। पर आनंद करावा हे जरुर होत। कारन की, तुऱ्हा भाऊ मेला होता तो पुन्हा जिता भाला व दवडला होता तो सापडला आहे॥

[No. 58.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

NAGPURI DIALECT.

(DISTRICT NAGPUR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Könyā ēkā mān'sās dōn pōr hōtē. Tyā-paikī lahān
Certain a to-man two sons were. Them-from-among the-younger
 bāpās mhanālā ki, 'bābā dzamēt māhā dzō hissā asal
to-the-father said that, 'father in-the-estate my what share will-be
 tō madz dō.' Tyā-nē dhan vātun dēlla. Thōdylā
that to-me give.' Him-by the-wealth having-divided was-given. A-few
 div'sā-na lahān pōryā sarv ghēūn dūr dēsī gēlā.
days-after the-younger son all having-taken far-off into-a-country went.
 Āni tētha udhal^apatjī karun āp^ala dhan udav^ala.
And there debauchery having-made his-own wealth was-squandered.
 Tyā-nē sarv khartsalyā-var tyā dēsāt mōthā dukāl pad^alā.
Him-by all had-been-spent-after that in-country great famine fell.
 Tyā-mulē tyās ad^atsan pad^ali. Tēvhā tō tēth^achyā ēkā grahasthā.
Therefore to-him difficulty fell. Then he there-of one householder-
 dzaval dzaūn rāhilā. Tyā-na tyās dukar tsārāyās āp^alyā vāv^arāt
near having-gone lived. Him-by to-him swine to-feed his-own in-a-field
 pāthav^ala. Tēvhā dukar dzō bhusā khātēt tyā-var āp^ala pōt
it-was-sent. Then the-swine what husks eat that-upon his-own belly
 bharāva asa manāt ān^ala. Kōni kālī tyās
should-be-filled so in-the-mind it-was-brought. Anyone(-by) anything to-him
 dēlla nāhi. Mag tō suddhi-var ēūn mhanālā, 'māhyā bāpā-chyā
was-given not. Then he senses-on having-come said, 'my father-of
 ghāri tsāk^arās pōt-bhar khāyās mil^atē, āni mī bhukē-na mar^atō.
in-house to-servants belly-full to-cat is-got, and I hunger-with die.
 Ātā mī āp^alyā bāpā-kadē dzatō va tyās mhan^atō kī, "Dēvā-chyā
Now I my-own father-to go and to-him (I)-say that, "God-of
 ichhē-chyā viruddh va tuhyā sām^anē pāp kēla āhē, mhanun mī tuhā
the-will-of against and of-thee before sin made is, therefore I thy
 lēk rāhilō nāhi; madz ātā tsāk^arā-sār'kha thēv.''" Mag tō āp^alyā
son remained not; me now a-servant-like place.'" Then he his-own

bāpā-kađē gēlā. Tyās durun pāhun bāp
father-to went. To-him from-a-distance having-seen the-father
 gahivar'lā. Āni dhāūn-sanyā tyā-chyā galāyās mīthi
was-overcome-by-affection. And having-run. him-of to-the-neck an-embracing
 mār'li, va tyā-tsā mukā ghēt'lā. Mag lēk tyās mhanālā,
was-struck, and him-of kiss was-taken. Then the-son to-him said,
 'bābā, Dēvā-chyā viruddh va tuhyā sām'nō pāp kēla, tar ātū
'father, God-of against and of-thee before sin was-made, therefore now
 tuhā lēk rāhilō nāhī.' Par bāpā-na mān'sās sāngit'lā ki,
thy son (I-)remained not.' But the-father-by to-the-men it-was-told that,
 'yās uttam āngar'khā ānun ghāl, āni yā-chyā hātāt
'to-this-one best coat having-brought put, and this-one-of on-the-hand
 mudi va pāyāt dzōlā ghāl; mag āpan khāūn piūn
a-ring and on-the-feet shoes put; then we having-eaten having-drunk
 ānand karu. Kāran kī, hā māhā lēk mēlā hōtā, tō punhā
joy shall-make. Because that, this my son dead was, he again
 jitā dzhalā; va davad'lā hōtā, tō sāpađ'lā.' Asa mhanun ānand karāyās
alive became; and lost was, he is-found.' So having-said joy to-make
 lāg'lē.
(they)-began.

Tyā-yēlēs tyā-tsā vadil lēk vāv'rāt hōtā. Tō gharā-dzaval
At-that-time him-of the-eldest son in-the-field was. He house-near
 ēūn pōhōts'lyā-var tyā-na gāna bajāv'na aikila.
having-come arriving-after him-by singing dancing was-heard.
 Tsāk'rā-paiki ēkās hāk-mārun pus'lā ki, 'hē kāy tsālla
The-servants-from-among to-one having-called it-was-asked that, 'this what going-on
 āhē?' Tyā-na sāngit'lā ki, 'tuhā bhāū ālā āhē, va tō khusāl tuhyā
is?' Him-by it-was-told that, 'thy brother come is, and he safe of-thee
 bāpās milālā mhanun tyā-nē mōthi mēj'vānī dili āhē.' Tēvhā tyās
to-father was-got therefore him-by great a-feast given is.' Then to-him
 rāg ēūn āt dzayē-nā. Mhanun tyā-tsā bāp bāhēr ēūn
anger having-come inside would-not-go. Therefore him-of father out having-come
 tyās sam'dzāu lāg'lā. Parantu tyā-nē bāpās dzavāb dēllā ki,
to-him to-entreat began. But him-by to-the-father an-answer was-given that,
 'mi it'kō varas tuhi tsāk'rī kar'tō, āni tuhi ādnyā kahī mōđ'li nāhī.
'I so-many years thy service do, and thy order ever was-broken not.
 Asa asun myā āp'lyā mitrā-barōbar chain karāy'sāthi tvā
Such being by-me my-own friends-with merriment making-for by-thee
 ma-lā kōk'ru dēkhil dēllā nāhī. Āni jyā-na tuhā paisā rāndāhi-barōbar
me-to a-kid even was-given not. And whom-by thy money harlots-with
 udāv'lā tō tuhā lēk ālā mhanun tvā tyā-chyāsāthi mōthi mēj'vānī
was-squandered that thy son came therefore by-thee him-of-for great feast

delli.' Tēvhā bāp mhanāla, 'mulā, tu sārā-yēl māhyā-barōbar āhēs,
was-given.' Then the-father said, 'son, thou all-time of-me-with art,
āni māhi sārī jin^gi tuhī-ts āhē. Par ānand karāvā hē dzarur
and my all estate thine-only is. But joy should-be-made this necessary
hōta. Kāran kī tuhā bhāū mēlā hōtā, tō punhā jitā dzhālā; va
was. Because that thy brother dead was,] he again alive became; and
davaḍ^lā hōtā, tō sāpaḍ^lā āhē.'
lost was, he found is.'

[No. 59.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

NAGPURI DIALECT.

(DISTRICT NAGPUR.)

SPECIMEN II.

STATEMENT OF AN ACCUSED PERSON.

सवाल—पटगोवारीचा चिंधु लोधी याच्या-कडे तु चाकरी होतास का ।

जबाब—होतो । सात आठ महिने चाकरी केली । गेल्या चैताचं मधात चाकरी सोडली ।

सवाल—चाकरी-वर होता तेहा कोठ राहत होता ।

जबाब—माहि ठेवलेली बायको दूस घेऊन मि चिंधुचे घरात राहत होतो । माझ्या-कडे किरसानकीच काम होत । आनखिन मालकान जे काम सांगितल ते कराव । जेहा सारपिक जमा भाल व वावरात खळ केल तहि मि खळ्यात राचंदिवस रखवालिस राहत होतो । व माहि बायको घरि राहे ।

सवाल—चिंधु कही-तरी खळ्यात राहेला होता ।

जबाब—तो कधी कधी खळ्यात निजे । एक कडग्याच्या पेंड्याचि लहानसी भोपडी केली होती । त्यात मि निजो ।

सवाल—तारिख १२ माहे मार्च सन १८६८ रोजी, म्हणजे सनवरी चिंधु खळ्यात निजला होता ।

जबाब—हो निजला होता । त्या गोष्टीस दिड महिना भाला । त्या रात्रि मि भोपडी-मधे होतो व माहि बायको वस्तीत घरि होती । वावरी नक्ती ।

सवाल—चिंधु त्या दिवसी खळ्या-वर निजला होता, तर त्याच्या आंगा-वर डागिने होते ।

जबाब—चिंधु दिवस-भर खळ्या-वर होता । जेवायास घरि गेला नाहि । संध्या-काळी त्याचि सासु वलाउ आलि पर गेला नाहि । भुक नाहि, म्हुन मांगितले । त्या रात्रि खळ्या-वर निजला । त्याच्या आंगा-वर मोन्याच कड, चांदिच कड, सोन्याच्या ४ चंद्रकड्या चांदिचा करदोडा आनि मोन्याचा कळा इतक होत ।

सवाल—आज कोट्ठात पेश कीलेले डागिने कोनाचे आहेत ।

जवाब—चिंधुचे आहेत । तो निजला होता तेहा ते खाच्या आंगा-वरच होते ।

सवाल—हे डागिने तुझ्या कावजात कसे आले ।

जवाब—त्या सनवारि दीन वाजता चेता भालो । तेहा चिंधु मेला दिसला । त्यास कोन मारल होत माहित नाहि । मग त्याच्या आंगा-वरचे सारे डागिने काहाडुन निघालो । चिंधुचे दीम्ही पाय मान पहिल्यानेच रस्याने कोन बांधले होते । त्याच्या डोसक्यातुन रक्त चाल्ल होत । हा गोटा त्याच्या-जवळ पडला होता । चंद्रकड्या कान तोडुन काहाडल्या नाहि । लास विहिरित फेकुन मि बायको-कडे गेलो, आनि छकड्या-वर तिस घेऊन गावी गेलो ।

सवाल—हा गोना चिंधुचे खक्यातुन तु काहाडुन देला का ।

जवाब—कडब्या-खालि स्या लपवुन ठेवला होता । तो काहाडुन देला । हे धोत्र माझ आहे । माहिबायको नेसली होती । तिचा हात बनत नक्हता, म्हनुन रक्ताचे डाग पडले । दोरास जे रक्ताचे डाग आहे ते बैलाच्या रक्ताचे आहे । खुन केल्याच माझ्या-वर नाव एर्द्दल म्हुन लास अंडात टाकली, आनि म्हुनच डागिने हि लपवुन ठेविले । आनि नाव न याव म्हुन पक्कुन हि गेलो ॥

[No. 59.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

NAGPURI DIALECT.

(DISTRICT NAGPUR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Savāl.— Pat^govāri-tsā Chindhu Lōdhī yā-chyā-kadē tu
 Question.— Pat^govāri (village)-of Chindhu Lōdhī him-of-near thou

tsāk'ri hōtās kā ?
 in-service wast what ?

Dzabāb.— Hōtō. Sāt āth mahinē tsāk'ri kēlī. Gelyā Chaiti-chē

Answer.—(I-)was. Seven eight months service was-done. Past the-Chait-of
 madhāt tsāk'ri sōq'li.
 in-the-middle service was-left.

Savāl.— Tsāk'ri-var hōtā tēvhā kōtha rāhat hōtā ?

Question.— Service-on were then where living were ?

Dzabāb.— Māhi thēv'lēli bāy'kō is ghēūn mi Chindhu-chē

Answer.— My kept woman her having-taken I . Chin-lhu-of
 gharāt rāhat hōtō. Māhyā-kadē kir'sin'ki-tsā kām hōta. Ān'khin

in-house living was. Of-me-near cultivation-of work w.is. And
 māl'kā-na jē kām sāngit'la tē karāva. Jēvhā sāra pik

the-master-by what work was-told that would-be-done. When all ripe-produce
 jamā dzhāla, va vāv'rāt khaļa kēla, tahi mi

gathered became, and in-field threshing-floor was-made, then I
 khalyāt rātran-divas rakh'vālis rāhut hōtō, va

in-the-threshing-floor night-and-day for-taking-care-of living was, and
 māhi bāy'kō ghari rāhē.

my wife at-home used-to-live.

Savāl.— Chindhu kahi-tari khalyāt rāhēla hōta :

Question.— Chindhu at-any-time in-the-threshing-floor living was ?

Dzabāb.— Tō kadhi-kadhi khalyāt nijē. Ek kāl'bhyā-chyā

Answer.— He sometimes in-the-threshing-floor slept. One kāl'bī-grass-of
 pēndyā-chi lahan'si jhōp'di kēli hōti; tyāt mi nīzo.
 bundles-of small hut made was ; in-that I slept.

Savāl.— Tārikh bārā, māhō Mār̄ch, san 1898, rōji, m̄han'jē,

Question.— Date twelve, month March, year 1898, on-day, that-is,

San'vāri Chindhu khalyāt nīz'la hōtā ?
 on-Saturday Chindhu in-the-threshing-floor sleeping was ?

Dzabāb.— Hō, nidz'lā hōtā. Tyā gōshṭis did mahinā

Answer.—Yes, sleeping was. That to-story one-and-a-half month dzhälā. Tyā rātri mi jhōp'li-madhē hōtō, va māhi bāy'kō vastit became. That on-night I the-hut-in was, and my wife in-village ghari hōtī, vāv'ri navhati. in-house was, in-the-field was-not.

Savāl.— Chindhu tyā div'si khalyā-var nidz'lā hōtā tar

Question.—Chindhu that on-day the-threshing-floor-on sleeping was then tyā-chyā āngā-var dāginē hōtē? him-of person-on ornaments were?

Dzabāb.— Chindhu divas-bhar khalyā-var hōtā. Jēvāyās ghari

Answer.—Chindhu the-whole-day the-threshing-floor-on was. To-dine to-house gēlā nāhi. Sandhyā-kāli tyā-chi sāsu balāu āli, par gēlā went not. In-the-evening his mother-in-law to-call came, but (he-)went nāhi. Bhuk nāhi, mhun sāngit'lē. Tyā rātri khalyā-var not. Hunger not, so it-was-told. That on-night the-threshing-floor-on nidz'lā. Tyā-chyā āngā-var sōnyā-tsa kaḍa, tsāndi-tsa kaḍa, slept. Him-of person-on gold-of bracelet, silver-of bracelet, sōnyā-chyā chār chandra-kaḍyā, tsāndi-tsā kar'dōdā, āni sōnyā-tsā chhallā, gold-of four chandra-kaḍis, silver-of waist-string, and gold-of a-ring, it'ka hōtā.

this-much was.

Savāl.— Ādz kōrtāt pēś kēlēlē dāginē kōnā-chē āhē?

Question.—To-day in-the-court produced made ornaments whom-of are?

Dzabāb.— Chindhu-chē āhē. Tō nidz'lā hōtā tēvā tē tyā-chyā

Answer.—Chindhu-of are. He asleep was then they him-of āngū-vara-ts hōtē.

Savāl.— Hē dāginē tuhyā kab'jāt kasē ālē?

Question.—These ornaments of-thee in-possession how came?

Dzabāb.— Tyā San'vāri dōn vād'z'tā chētā dzhälō. Tēvā

Answer.—That on-Saturday two striking conscious I-became. At-that-time Chindhu mēlā dis'lā. Tyās kōna mār'la hōta māhit nāhi. Mag Chindhu dead appeared. Him by-whom killed was known not. Then tyā-chyā āngā-var-chē sārē dāginē kāhādun nighālō. Chindhu-chē him-of the-person-on-of all ornaments having-taken-off I-started. Chindhu-of dōnhī pāy, mān pahilyā-nē-ts rassyā-nē kōna bāndh'lē hōtē. Tyā-chyā both feet, neck at-first-even a-rope-with by-somebody tied were. Him-of dōs'kyātun rakt tsälla hōtā. Hā gōtā tyā-chyā-dzaval pad'lā hōtā. the-head-from blood passing was. This stone him-of-near fallen was.

Chandra-kaḍyā kān tōdun kāhādlyā nāhi. Lās vihirit The-chandra-kaḍis ears having-cut were-taken-off not. The-corpse into-a-well

phēkun mi bāy^akō-kađē gēlō, āni tshak^adyā-var tis ghēūn
having-thrown I wife-near went, and a-cart-on her having-taken
 gāvī gēlō.
to-the-village went.

Savāl.— Hā gōnā Chindhu-chē khalyātun tu
Question.—This cloth Chindhu-of the-threshing-floor-from (by-)thee
 kāhāđun dēllā kā ?
having-taken-out was-given what?

Dzabāb.— Kad^abyā-khāli myā lap^avun thēv^alā hōtā. Tō
Answer.—The-kađbā-grass-under by-me having-concealed kept was. That
 kāhāđun dēllā. Hē dhōtra mādžha āhe; māhi bāy^akō nēs^alī-hōtī.
having-taken-out was-given. This cloth mine is; my wife worn-had.
 Ti-tsā hāt banat navhatā, mhanun raktā-chē dāg pađlē. Dōrās jē
Her hand good was-not, therefore blood-of stains fell. To-the-rope which
 raktā-chē dāg āhē tē bailā-chyā raktā-chē āhē. Khun kēlyā-tsā
blood-of stains are those an-o.x-of blood-of are. Murder committing-of
 māhyā-var nāv ēil, mhun lās adāt tāk^alī,
of-me-on name (suspicion) will-come, therefore corpse into-a-well was-thrown,
 āni mhuna-ts dāginē hi lap^avun thēvilē; āni nāv
and therefore-even the-ornaments also having-concealed were-kept; and name
 na yāva mhun paļun hi gēlō.
not should-come therefore having-run also I-went.

FREE TRANSLATION OF THE FOREGOING.

Question.—Were you in the service of Chindhu Lodhi in Patgowari?

Answer.—Yes, for seven or eight months. I left the service in the middle of last Chait (March-April).

Question.—Where did you live when you were in his service?

Answer.—I used to take my wife with me and live in Chindhu's house. My business was to do the tillage and whatever else the master might ask me to do. When all the crops had been collected and the threshing had begun in the field, then I used to stay day and night on the threshing-floor in order to keep an eye on it, and my wife stayed in the house.

Question.—Did Chindhu sometimes also stay on the threshing-floor?

Answer.—From time to time he used to sleep there. A small hut had been built of bundles of Kad^abā grass, in which I was wont to sleep.

Question.—Did Chindhu sleep on the threshing-ground on the 12th March 1898?

Answer.—Yes, he did. It was two and a half months ago. On that night I was in the hut, and my wife was in the village, in the house, and not in the field.

Question.—Did Chindhu wear any ornaments on that day when he slept on the threshing-floor?

Answer.—Chindhu stayed the whole day on the threshing-floor and did not go home for dinner. His mother-in-law came in the evening to call him, but he did not go. He said he was not hungry. He slept that night on the threshing-floor. He wore on his body a gold bracelet and a silver bracelet, and a moon-shaped ear-ring of gold, a waist-string of silver, and a gold ring.

Question.—To whom do these ornaments which have to-day been produced in Court belong?

Answer.—To Chindhu. He had them on his body when he slept.

Question.—How did these ornaments come in your possession?

Answer.—It was a Saturday. I awoke at two o'clock. Chindhu then seemed to be dead. I do not know who killed him. I then took all the ornaments from his body and went away. Somebody had bound Chindhu's feet and neck with a rope, and blood was flowing from his head. This stone was lying near him. I did not cut his ears in order to get his ear-rings. I threw the body in a well and went to my wife. Then I procured a cart and brought her to the village.

Question.—Did you take this cloth from Chindhu's threshing-ground?

Answer.—I had put it under the threshing-floor, and thence I fetched it. This cloth is mine, and my wife had worn it. Her hand was not good (she was in her menses); and therefore there are blood stains. The blood stains on the rope are from the ox. I threw the corpse into the well because I was afraid of being called a murderer. That was also the reason why I hid the ornaments. And I also ran away in order to avoid suspicion.

Between Nagpur and Berar lies the district of Wardha. The principal language is Marāṭhi, closely agreeing with the form which that language assumes in the neighbouring districts.

The specimen which follows has been printed in full because it is the only specimen which has been received in the Mōḍī character. Note that the dative ends in *lā* or *s*, and the case of the agent usually in *nī*; thus, *ma-lā*, to me; *mān'sās*, to a man; *ārōpi-nī*, by the accused. The latter suffix is, of course, originally a plural suffix.

[No. 60.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURĪ DIALECT.

(DISTRICT WARDHA.)

STATEMENT OF AN ACCUSED PERSON.

अप्पे - खारकी वाने अप्पे नाना
 खारकी वाने गवर मेत्र आज, उत्तम
 घास १५० ग्रामी ३५० रु. १५/१०
 घास आज ५०
 घास - नोग लियावा लावाई
 पाकवा खारकी वाने ग्रामी ५५०
 नोग लियावा लावाई
 खारकी वाने ग्रामी ५५०
 रुपु खाच टेक विश्वास इनाहा
 दाद्या तुटे प्रमाणे घासेवा स झांसा
 सुक्कर गेले तरुपु खाच उपार्या में छावा
 पक्कुते तोमे झारे देणे एवणात रामण

ମୋଟ ଦ୍ୱାରା ଏ ବାବାର କିମ୍ବା କିମ୍ବା ମୋଟ ଦ୍ୱାରା ଏ
କ୍ଷେତ୍ରମ ପାଣି ବୀଜାର କିମ୍ବା କିମ୍ବା ଏହି ଶୈଖଗୋଟିଏ
ଛନ୍ଦାଳ କିମ୍ବା କିମ୍ବା ସମର କିମ୍ବା କିମ୍ବା
କୁଟୀରେ ଶୈଖଗୋଟିଏ କିମ୍ବା କିମ୍ବା ଏହି କିମ୍ବା
କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା
ଏହି କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା
ଏହି କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା
କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

[No. 60.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

NĀGPURĪ DIALECT.

(DISTRICT WARDHA.)

TRANSLITERATION AND TRANSLATION.

Savāl.— Phiryādī-chē tsāv^odhīt dzāūn phiryādī-var

Question.— *The-complainant-of in-the-shop having-gone the-complainant-on*
gardī kēli, yā-tsā ārōp kalam 147 pramāṇē tuḍz-var ālā, tar
riot was-made, this-of charge section 147 according-to thee-on came, then
dzabāb kāy āhē?
reply what is?

Dzabāb.— Rōdz Budh^ovār divālī-chē pād^ovā Kārtik māsāt

Answer.— *Day Wednesday the-Divālī-of Pādavā Kārtik in-the-month*
sakāl-chē prah^orī mī tōṇḍ dhūt hōtō, tar Māhādēv ālā. Tyā-nī
the-morning-of time-at I mouth washing was, then Māhādēv came. Him-by
sāngit^olē kī, 'tuḍzhā bhāū Raghunāth sōnār Pāṇḍuraṅg
it-was-told that, 'thy brother Raghunāth goldsmith Pāṇḍuraṅg
sōnārā-chē dāthya-pudhē pad^olā āhē.' Mhanōn mī va Māhādēv
goldsmith-of the-door-in-front fallen is.' Therefore I and Māhādēv
mīlūn gēlō, tar Raghunāth rastyāt pad^olā hōtā, va tyā-chē
together went, then Raghunāth in-the-street fallen was, and him-of
dōkē phut^olē hōtē, va hātās rakat lāg^olē hōtē, va hātās
head broken was, and to-the-hand blood stuck was, and to-the-hand
hī gar^osād lāg^olē hōtē, va tyāḍz-lā pāṇī pād^ozūn
also scratches inflicted were, and him-to water having-made (him)-drink

huśār kēlē, va Siv Gōvind kāniṣṭhabal yāḍz-lā balāūn
conscious was-made, and Siv Gōvind a-constable him-to having-called

āṇ^olē. Tyāḍz-lā dākhavilē, va Siv Gōvind mhanālā kī,
it-was-brought. Him-to it-was-showed, and Siv Gōvind said that,

'Dēv^olis nākyā-var ghēūn dzā.' Tēvhā Māhādēvā-chē khāsar
'to-Devli-(village) the-outpost-on having-taken go.' Then Māhādēv-of cart

māgūn Dev^olis ghēūn ālō va nākyā-var nēlē;

having-begged to-Devli having-taken came and the-outpost-on it-was-carried;

va yā kōṛṭāt phiryādī Raghunāth-nī phiryādī va
and this in-court the-complainant Raghunāth-by the-complainant and

phiryādī-chē dōghē lēk va Siv Ratan va-gērē yāḍz-var phiryād
the-complainant-of two sons and Siv Ratan et-cetera them-on a-complaint

kēli hōtī ; parantu mī phiryādī-chē tsāv'ḍhit dzaūn
made was ; but by-me the-complainant-of in-the-shop having-gone
 phiryādī-var gardī kēli nāhī, va kāḍī mār'nyās utsallī nāhī, va
the-complainant-on riot was-made not, and a-stick to-beat was-raised not, and
 Siv Ratan-lā lī mār'lē nāhī.

Siv Ratan-to also it-was-beaten not.

Kōrtā-chē praśnā-chē uttar. Siv Gōvind kāniṣṭhabal tē vēlēs
The-court-of question-of reply. Siv Gōvind a-constable that at-time
 va ārōpi nambar 1, 2, 3, 5, 6, 7 hē kōthē hōtē ma-lā māhit
and the-accused numbers 1, 2, 3, 5, 6, 7 these where were me-to known
 nāhī.
not.

lli džabāñi ām-chē samakshē va āmhi āy'kat āstānā ghēt'li āhē, va
This statement our in-presence and we hearing being taken is, and
 ārōpi-nī džo madz'kūr sāngit'lā tō kharyā rīti-nē hita lihilā
the-accused-by what account was-told that true manner-with here written
 āhē.
is.

FREE TRANSLATION OF THE FOREGOING.

Question.—You have been charged under section 147 with having entered the shop of the complainant and having made a disturbance there. What do you answer to the charge ?

Answer.—On a Wednesday morning, the first day of the Divālī, in the month of Kārtik, I was washing my face, when Māhādēv came and told me that my brother the goldsmith Raghunāth was lying outside the door of the goldsmith Pāṇḍuraṅg. I and Māhādēv therefore went together and saw that Raghunāth had fallen in the street. His head was broken and there was blood on his hand, and there were also scratches on his hand. We made him drink some water, and brought him to himself. Then we fetched the constable Siv Gōvind, and showed him to him. He ordered us to take him (Raghunāth) to the customs' station in Devli. I borrowed a cart from Māhādēv and took him to the station in Devli. Raghunāth has made a complaint in this court against the complainant, and his two sons, and Siv Ratan and others. It is not true that I entered the shop of the complainant and made a disturbance, and I did not raise a stick in order to strike him, nor did I strike Siv Ratan. This is my answer to the question of the court. I do not know where the constable Siv Gōvind and the accused numbers 1, 2, 3, 5, 6, and 7 were at that time.

This statement has been taken down in our presence and hearing, and the statement made by the accused has here been properly written.

Marāthī is also the principal language of the north-western part of Chanda. The local dialect is, in some places, called Jhāṛī, i.e. jungle-language. *Jhāṛī*, or forest-country, is the name used to denote the north of Bhandara, Balaghat, and the Chhattisgarh

country. Four thousand five hundred and fifty settlers from Berar have further been reported to speak Varhāḍī. It may safely be assumed that all these names denote one and the same form of speech.

The dialect of Chanda does not share all the characteristics of the neighbouring districts. Thus, we do not find forms such as *dēlō*, given; *māhā*, my; *tyāhīs*, to them. On the whole, however, the short specimen which follows will show that there can be no doubt about its classification as a form of the usual Marāṭhī of the Central Provinces.

[No. 61.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURĪ DIALECT.

(DISTRICT CHANDA.)

एका पुरुषास दोन लहान मुल होती, एक मुलगा आनि एक मुलगी। मुलगा होता तो रुपान फार सुंदर होता, मुलगी साधारन होती। एके दिवशी ती उभयता मुल आरशा-पाशी खेळत असता मुलगा मुलीस म्हनतो। अग, ज्ञा आरशात आपन पाहु बर, सुंदर कोन दिसते। ते मुलीस वाईट वाटल। तिला समजल की, ज्ञान हे आपल्याला हिनवायासाठी म्हटल। मग तिन बापा जवळ जाऊन भावाच गाझान सांगितल। ती म्हनाली, बाबा, आरशात रुप पाहून समाधान पावाव, हे वायकाच काम, त्यात पुरुषान मन घालु नये। बापान दोघास पोटाशी धरून त्याचे समाधान केल। तो म्हनाला, मुलानो, तुम्ही भांडु नका। आज-पासून तुम्ही दोघ ही निय आरशात पाहत जा॥

मुलगी म्हनाली, बाबा, सोमा गवळी दुध घेऊन आला आहे। तो म्हनतो किती दुध देऊ। बाप म्हनतो, मुली, त्याला सांग की, आज शेर भर दुध पुरे। उद्या दोन शेर घेऊन ये। मुलगी म्हनते, बाबा, गवळी दुध कोठुन आनतो। बाप म्हनतो, तुला ठाऊक नाहि काय। त्याच्या घरी गाई आहेत, म्हणि आहेत। त्याचे दुध काढून तो आनतो। मुलगी म्हनते, बाबा, गाय किती दुध देते, आनि म्हैस किती दुध देते। बाप म्हनतो, येक येक गाय दोन दोन शेर दुध देते, आनि म्हैस चार चार शेर देते॥

[No. 61.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

NAGPURI DIALECT.

(DISTRICT CHANDA.)

TRANSLITERATION AND TRANSLATION.

Ekā purushās dōn lahān mula hōti, ēk mul^gā āni ēk mul^gi. Mul^gā
One to-person two small children were, one son and one daughter. The-son
 hōtā, tō rupā-na phār sundar hōtā. Mul^gi sādhāran hōti. Ekē
was, he appearance-by very beautiful was. The-daughter common was. One
 div^si tī ubhay^tā mula ār^sā-pāśi khēlat as^tā mul^gā mulis
on-day they both children the-mirror-near playing while-were the-son to-the-girl
 mhan^tō, ‘aga, hyā ār^sāt āpan pāhu bara, sundar kōn dis^te.’ Tē
says. ‘Oh, this in-the-mirror we may-see well, beautiful who appears.’ That
 mulis vāit vāt^{la}. Ti-lā samad^zla kī, hyā-na hē āp^{lyā}-lā
to-the-girl bad appeared. Her-to it-was-understood that, this-one-by this me
 hin^vāyāsāthī mhaṭ^{la}. Mag ti-na bāpā dzaval^l dzāūn bhāvā-tsa
humiliating-for was-said. Then her-by father near having-gone brother-of
 gārhāna sāngit^{la}. Ti mhanālī, ‘bābā, ār^sāt rup pāhūn
complaint was-told. She said, ‘father, in-the-mirror face having-seen
 samādhān pāvāva hē bāy^kā-tsa kām, tyāt purushā-na man
satisfaction should-be-felt this women-of business, in-that a-man-by mind
 ghālu na-yē.’ Bāpā-na dōghās pōtā-si dharūn tyā-chē samādhān
to-put is-not-meet.’ The-father-by both the-breast-to having-held them-of consolation
 kēla. Tō mhanālā, ‘mulānō, tumhī bhāṇdu na-kā. Ādz-pāsūn tumhī^l
was-made. He said, ‘children, you quarrel do-not. To-day-from you
 dōgha hī nitya ār^sāt pāhat dzā.’
both also always in-the-mirror looking go.’

Mul^gi mhanālī, ‘bābā, Sōmā gav^li dudh ghēūn ālā āhē.
The-girl said, ‘father, Soma the-milkman milk having-taken come is.
 Tō mhan^tō, “kiti dudh dēū?” Bāp mhan^tō, ‘muli, tyā-lā
He says, “how-much milk shall-(I-)give?”’ The-father says, ‘girl, him-to
 sāng kī, “ādz sēr-bhar dudh purē, udyā dōn sēr ghēūn yē.”
till that, “to-day a-seer-full milk is-enough, to-morrow two seers having-taken come.”’
 Mul^gi mhan^tē, ‘bābā, gav^li dudh kōthun ān^tō?’ Bāp
The-girl says, ‘father, the-milkman milk where-from brings?’ The-father
 mhan^tō, ‘tu-lā thāuk nāhi kāy? Tyā-chyā ghari gāi āhet, mhaśi
says, ‘you-to known not what? Him-of in-house cows are, she-buffaloes

āhēt, tyā-chē dudh kādhūn tō ān'tō.' Mul'gi mhan'tē, 'bābā, gāy
are, them-of milk having-drawn he brings.' The-girl says, 'father, a-cow
 kitī dudh dētē, āni mhais kitī dudh dētē?' Bāp
how-much milk gives, and a-she-buffalo how-much milk gives?' The-father
 mhan'tō, 'yēk yēk gāy dōn dōn sēr dudh dētē, āni mhais chār
says, one one cow two two seers milk gives, and a-she-buffalo four
chār sēr dētē.'
four seers gives.'

FREE TRANSLATION OF THE FOREGOING.

A man had two small children, a boy and a girl. The boy was very pretty, the girl had an ordinary kind of face. One day both children were playing near a looking glass, and the boy said to the girl, 'come let us look at ourselves in the glass, to see which is the prettier.' The girl thought this to be malicious, and that her brother proposed to do so in order to humiliate her. She went to her father and complained of her brother, and said, 'father, to be fond of looking at one's face in the glass is the business of women, and men should not put their mind to such things.' The father embraced both and satisfied them. He said, 'children, don't quarrel. Both look in the glass in the future.'

The girl said, 'father, Sōmā, the milkman, has brought the milk, and he asks how much we want.' The father said, 'my daughter, tell him that one seer will do to-day and ask him to bring two seers to-morrow.' The daughter said, 'father, where does the milkman get the milk from?' The father answered, 'Don't you know that? He has got cows and buffaloes in his house, and he milks them, and so gets the milk.' Says the daughter, 'father, how much milk does a cow give?' Answers the father, 'each cow gives two seers milk, and each she-buffalo four.'

In Bhandara, Nāgpurī is the principal language. A considerable proportion of the population, however, also speak Rājasthānī, Bundēlī, Gōndī, and other aboriginal dialects.

The Marāthī of Bhandara is essentially the same as that current in Nagpur, as will be seen from a perusal of the beginning of the Parable of the Prodigal Son which follows.

[No. 62.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

NÄGPURI DIALECT.

(DISTRICT BIANDARA.)

एका मानसास दोन पोर होते । त्या-पैकी लहान बापास म्हणाला, बाबा, माझ्या हिश्चाची जमा मला दे । त्यान आपली जमा त्याहास वाटून देण्यी । मग त्यान काहीक दिवसान आपली सर्व जमा घेऊन दुसऱ्या दूरच्या गावी गेला । तेथे जाऊन त्यान आपली पैशाची धुळधानी केली । त्याचा सर्व पैसा सरल्या-वर त्या गावी मोठा दुकाक पडला व त्याज तंगी भाली । मग तो त्या गावच्या एका मानसास जवळ जाऊन राहिला । त्यान त्यास आपल्या वावरात डुकर चारन्यास पाठवल ॥

TRANSLITERATION AND TRANSLATION.

Ekā mān'sās dōn pōr hōtē. Tyā-paikī lahan
A-certain to-man two sons were. Them-from-among the-younger
 bāpās mhanālā, 'bābā, mājhya hiśā-chī dzamā ma-lā dē.'
bāpās his-own 'father, of-me share-of property me-to give.'
 Tyā-na āp'li dzamā tyāhās vāṭūn delli. Mag tyā-na
Him-by his-own property to-them having-divided was-given. Then him-by
 kāhīk div'sā-na āp'li sarv dzamā ghēūn dus'ryā dūr'chya
some days-after his-own all property having-taken another distant
 gāvī gēlā. Tētha dzāūn tyā-na āp'li paisā-chī dhu'l'dhānī
to-villages (he-)went. There having-gone him-by his-own wealth-of waste
 kēli. Tyā-tsā sarv paisā sar'lyā-var tyā gāvī mōthā
was-made. Him-of all wealth expended-after that in-village mighty
 dukāl pad'lā, va tyādū taṅgī dzhālī. Mag tō tyā gāv'chya
famine fell, and to-him difficulty became. Then he that of-the-village
 ēkā mān'sā-dzaval dzāūn rāhilā. Tyā-na tyās āp'lyā vāv'rāt
a-certain man-near having-gone lived. Him-by to-him his-own into-field
 duk'ra tsār'nyās pāṭhav'la.
the-swine to-feed it-was-sent.

In Balaghat Marāṭhī is spoken all over the southern part of the district, mostly side by side with Eastern Hindi, Marāṭī, and Gōndī.

The lower classes use a mixed form of speech, locally known as Marhēṭī. This dialect will be separately dealt with below. See pp. 304 and ff.

The language of the upper classes, on the other hand, is pure Nāgpuri. We are not in a position to decide how many speakers are to be assigned to it. The local returns give the language of both as Marāṭhī.

The beginning of the Parable of the Prodigal Son will be sufficient to illustrate the language of the upper classes. It has been forwarded as representing the dialect of the women. It will, however, be seen that it is nothing else than ordinary Nāgpuri.

[No. 63.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHIL.

NĀGPURĪ DIALECT.

(DISTRICT BALAGHAT.)

कोन्या एका मानसास दोन लेक होते। त्यातला लहान लेक बापास म्हनाला, बाबा जो धनाचा हिस्सा मज येईल तो दे। मग त्यान आपल धन त्यास वाटून देल्ल। मग लहान लेक थोड्या दिवसान सगळ धन घेऊन पर-मुलकात गेला। मग तेथ वाटल तसा पैसा उडवला। मग सगळा त्याचा पैसा सरल्या-वर त्या मुलकात मोठा काळ पडला। तेहाँ त्यास मोठी तंगी होऊ लागली। तो त्या गावातल्या एका मोठ्या मानसा-पासी राहेला। त्यान आपले डुकर चारायासाठी आपल्या वावरात पाठवल ॥

Konyā ēkā mān'sās dōn lēk hōtē. Tyāt'lā lahān lēk bāpās mhanālā, 'bābā, dzō dhanā-tsā hissā madz yēil to-the-father said, 'father, what the-wealth-of share me-to will-come to dē.' Mag tyā-na āp'la dhan tyās vātūn that give.' Then him-by his-own wealth to-him having-divided dēlla. Mag lahān lēk thōḍyā div'sā-na sag'la dhan was-given. Then the-younger son a-few days-after all the-wealth ghēūn par-mul'kāt gēlā. Mag tōtha vāt'lā tasā having-taken into-another-country went. Then there it-pleased(-him) so paisā udav'lā. Mag sag'la tyā-tsū paisā sat'lyā-var the-money was-squandered. Then all him-of the-money was-spent-after tyā mul'kāt mōṭhā kāl pad'lā. Tēvhāñ tyās mōṭhī taṅgi that in-country mighty famine fell. Then to-him great difficulty hōū lāg'li. Tō tyā gāvāt'lyā ēkā mōṭhyā man'sā-pāsī rāhēlā. to-be began. He that village-in-of one great man-near lived. Tyā-na āp'lē duk'ra tsārāyāsāṭhī āp'lyā vāv'rāt pāthav'lā. Him-by his-own swine to-feed-for his-own into-field it-was-sent.

Marāthi is also spoken in the southern part of Seoni and Chhindwara, below the hills. It is the usual Nāgpuri form of the language, and it is not necessary to give any specimens.

In Raipur, Marāthi is spoken in villages to the south of Nandgaon. The dialect is essentially identical with Nāgpuri, though there are some traces of the influence of the neighbouring Chhattisgarhi. Compare *khāy-chī man^oshā*, desire to eat; *khēt*, field. The neuter gender is on the point of disappearing. Compare *dōn lēk^orā* (neuter) *hōtē* (masc.), two sons were. The occasional writing of a cerebral *n* is only a learned orthography, and does not represent a different pronunciation.

The beginning of the Parable of the Prodigal Son will be sufficient to illustrate this form of speech.

[No. 64.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

NĀGPURI DIALECT.

(DISTRICT RAIPUR.)

एका मनुष्याला दोन लेकारै होते। लहान्या पोरान म्हनल की, बाबा जिनगी-मधी माझा जो वाटा आहे तो मला द्या। मग त्यान आपली संपत्ति उडून दिली। लहान लेकरान सारी जायदाद एका ठिकाणी करून आपण परदेशात चालला गेला। तेथ काही दिवस राहून-सन्या जे काही त्याज-जवळ होत ते त्यान उडवून दिल। जमा उडवून दिली अन तेर्थं दुकाळ पडला अन तो अनाथ होउन गेला। जेहाँ तो उपाशी मरू लागला तेहाँ तो कोन्या गृहस्थाच्या घरी गेला। अन त्यान आपल्या खेता-मधी डूकर चारायस सांगितल। डूकर जो भूसा खातात तो खायची त्याची मनषा भाली, आणीक कोणी त्याला देत नक्हता। मग त्याला सुद भाली आणीक त्यान म्हनटल की, माझ्या बापाच्या येथं कही माणसाला पुश्कळ खायास मिळते अन मी उपाशी राहूतो। मी उठून आता आपल्या बापा-पाशी जार्दीन आणीक मी त्याला म्हनीन की, हे बाबा, म्या देवाच्या विरुद्ध व तुझ्या समोर पाप केल। मी आपला लेक म्हनायच्या योग्य नाही। व मला आपल्या मजुरा-प्रमाणे समजा। मग उठून आपल्या बापा-पाशी जाऊ लागला ॥

[No. 64.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

NAGPURI DIALECT.

(DISTRICT RAIPUR.)

TRANSLITERATION AND TRANSLATION.

Ekā manushyā-lā dōn lēk'rā hōtē. Lahānyā pōrā-na mhan'la
A-certain man-to two sons were. The-younger son-by it-was-said
 kī, 'bābā, jin'gi-madhē mādzhā dzō vāṭā āhē tō ma-lā dyā.'
that, 'further, the-property-in my what share is that me-to give.'
 Mag tyā-na āp'li sampatti vāṭūn dili. Lahān
Then him-by his-own property having-divided was-given. The-younger
 lēk'rā-na sārī jāy'dād ēkā-ṭhikāṇī karūn āpaṇ par-dēśāt
son-by all property together having-made himself into-another-country
 tsāl'lā gēlā. Tētha kāhī divas rāhūn-sanyā jē kāhī tyādz-dzaval
moved went. There some days having-lived what anything of-him-near
 hōta tē tyā-na uḍ'vūn dila. Dzamā
was that him-by having-squandered was-given. The-property
 uḍ'vūn dili, an tēthā dukā! pad'lā, an tō anāth
having-squandered was-given, and there famine sell, and he destitute
 hōūn gēlā. Jēvhā tō upāśi marū lāg'lā, tevhā tō
having-become went. When he starvation-with to-die began, then he
 kōnyā gṛihasthā-chyā ghari gēlā. An tyā-na āp'lyā khētā-madhē
a-certain householder-of to-the-house went. And him-by his-own field-into
 dūk'rā tsārāy's sāngit'la. Dūk'rā dzō bhūsā khātāt tō khāy-chī
the-swine to-feed it-was-told. The-swine which husks eat that eating-of
 tyā-chī man'shā dzhālī, āṇik kōṇi tyā-lā dēt navh'tā. Mag tyā-lā
him-of desire became, and anybody him-to giving was-not. Then him-to
 sud dzhālī, āṇik tyā-na mhan'la kī, 'mājhyā bāpā-chyā yēthā
sense became, and him-by it-was-said that, 'my father-of here
 kabī mān'sā-lā puška! khāyās mi!tē; an mi upāśi rāhy'tō. Mi
how-many men-to much to-eat is-got; and I hungry live. I
 utħūn ātā āp'lyā bāpā-pāśi dzāin, āṇik mi tyā-lā mhanīn
having-arisen now my-own father-near shall-go, and I him-to shall-say
 ki, "hē bābā, myā Dēvā-chyā viruddha va tuhyā samōr pāp kēla.
that, "O father, by-me God-of against and of-thee before sin is-made.
 Mi āp'lā lēk mhanāy-chyā yūgya nāhi. Va ma-lā āp'lyā
I your-own son of-being-called worthy am-not. And me-to your-own

majurā-pramānō sam^adzā.''' Mag uṭhūn āp^alyā bāpā-pāśi dzāū
 servant-like consider.''' Then having-arisen his-own father-near to-go
 lāg^alā.
he-began.

DHAN^AGARTI.

One thousand eight hundred individuals in Chhindwara have been reported as speaking Dhan^agari, i.e. 'shepherds' language.' The specimens which follow will, however, show that this dialect is nothing but the usual form of Marāthī current in the Central Provinces. The Dative takes the suffix *lē* as in Betul; thus, *mān^asā-lē*, to a man.

The only peculiarity of the so-called Dhan^agari is a tendency to drop the final *a* which corresponds to *e* in Standard Marāthī. Thus, we find *tyān*, by him; *sugal dhan*, all property, and so on. This tendency is, however, also found among the Dhan^agars of the Bombay Presidency; see above, p. 97.

Note also the polite forms of the imperative *yē-dzō*, please come; *pāhē-dzō*, please look; the imperfect *bas^alēt*, were sitting; the third person plural of the present tense, *khātē*, they eat; *dzātēt*, they go, etc.

On the whole, however, the Dhan^agari agrees with the Marāthī of the Central Provinces, just as the Dhangars of the Konkan speak the language of their own neighbours. Compare pp. 97 and ff.

[No. 65.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

DHAN^AGARI DIALECT.

(DISTRICT CHHINDWARA.)

SPECIMEN I.

कोन्या मानसाले दोन लेक होते । त्यातून लहान बापाले म्हनाला, बाबा आमच्या जो काही हिस्या आहे तो वाटून दे । मंग त्यान त्याहिले धन वाटून दिल । मग थोड्या दिवसांत लहान लेक सगळ धन जमा करून कोनी कडे दूर गाँवी चालला गेला, आनि त्या देशांत जाऊन तो भिकारी भाला । धन उडून देण्ऱु तक्हा त्या देशांत मोठा काळ पडला । मग त्याले मोठी गरीबी आली । तक्हा तो त्या गावातल्या एका मानसा जवळ जाऊन राहला । त्यान त्याले डुकर चारासाठी आपल्या वावरांत धाडल । मग त्यान म्हटल का, डुकर जे साल खाते ते खाऊन आपन पोट भराव । आनीक त्याले कोन काही देण्ऱु नाही ॥

[No. 65.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

DHANGARI DIALECT.

(DISTRICT CHHINDWARA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Konyā mān'sā-lē dōn lēk hōtē. Tyātūn lahān bāpā-lē
A-certain man-to two sons were. Them-in-from the-younger father-to
 mhanālā, 'bābā, ām-chyā dzō-kāhī hissā āhē tō vātūn dē.'
said, 'father, us-of whatever share is that having-divided give.'
 Maṅg tyān tyāhi-lē dhan vātūn dila. Mag thōdlyā
Then him-by them-to wealth having-divided was-given. Then a-few
 div'sāt lahān lēk sagal dhan dzamā karūn kōni-kadē
in-days the-younger son all wealth together haring-made elsewhere-to
 dūr gāvī tsāl'lā-gēlā, āni tyā dēśāt dzāūn tō bhikāri
far to-a-village went-away, and that in-country haring-gone he a-berggar
 dzhālā; dhan uḍūn dēll, tāvhā tyā dēśāt mōthā
became; wealth having-squandered was-given, then that in-country mighty
 kāl pad'lā. Mag tyā-lē mōthā garibī ālī. Tāvhā tō tyā gāvāt'lyā
famine fell. Then him-to great poverty came. Then he that of-village
 ēkā mān'sā-dzaval dzāūn rāh'lā. Tyān tyā-lē dukar tsārisāthī
one man-near having-gone lived. Him-by him-to the-swine to-feed-for
 āp'lyā vāv'rāt dhād'lā. Mag tyān mhaṭal kā, dukar
his-own into-field it-was-sent. Then him-by it-was-said that, the-swine
 jē sūl khātē tō khāūn apan pōṭ bharāv. Ānik
what husks eat that having-eaten by-me belly should-be-filled. And
 tyā-lē kōn kāhī dēll nāhī.
him-to by-anybody anything was-given not.

[No. 66.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

DHAN^AGARI DIALECT.

(DISTRICT CHHINDWARA.)

SPECIMEN II.

A POPULAR TALE.

एक धनगर होता। तो बकरे चारायले गेला। त्यान आपल्या सुनेले सांगी-तल, माही भाकर घेऊन येजो। बारा वाजाचीयेका भाली, तिले त्या भाकरीची याद राहली नाही। एका वावरा-मंधी एक कुनबी आजत वाहत होता। तो धनगर त्याच्या-पाशी गेला, त्या कुनब्याले म्हनते की, माहे बकरे आंब्या खाले बसलेत। माहे बकरे पाहेजो। मी जेऊन येतो। तो जेवासाठी गेला। जेऊन पुनः आला, बकरे बसलेच होत्या। पुनः त्यान आपल्या बकर्या घेऊन गेला चारायले ॥

TRANSLITERATION AND TRANSLATION.

Ek dhan^agar hōtā. Tō bak^arē tsārāy-le gēlā. Tyān āp^alyā
A shepherd there-was. He sheep to-graze went. Him-by his-own
 sunē-lē sāngit^ala, 'māhī bhākar ghēūn yē-dzō.' Bārā
daughter-in-law-to it-was-told, 'my bread having-taken come-please.' Twelve
 vādā-chī yēlā dzhāli, ti-lē tyā bhāk^ari-chī yād rāh^ali nāhī.
striking-of time became, her-to that bread-of recollection remained not.
 Ekā vāv^arā-mandhī ēk kun^abī āūt vāhat hōtā. Tō dhan^agar
One field-in one cultivator plough driving was. That shepherd
 tyā-chyā-pāśī gēlā, tyā kun^ahyā-lē mhan^atē ki, 'māhē bak^arē āmbiyā-
him-of-near went, that cultivator-to says that, 'my sheep a-mango-tree-
 khālē bas^alēt. Māhē bak^arē pāhē-dzō. Mi jēūn yētō.
under are-seated. My sheep look-after-please. I having-dined come.'
 Tō jēvāsāthī gēlā. Jēūn punah ālā, bak^arē bas^alē-ts
He dinner-for went. Having-dined again came, the-sheep seated-even
 hōtyā. Punah tyān āp^alyā bak^aryā ghēūn gēlā tsārāy-lē.
were. Again him-by his-own sheep having-taken he-went to-graze.

FREE TRANSLATION OF THE FOREGOING.

A shepherd once went to graze his sheep, and he said to his daughter-in-law, 'come out and bring me bread.' At noon she had quite forgotten all about the bread. Now a peasant was driving his plough in a field (close by). The shepherd went to him and said, 'my sheep are lying under that mango-tree. Please keep an eye on them while I go home to eat.' He then went away to get something to eat, and when he came back his sheep were still on the same spot. He then took them out to graze.

DZHĀRPĪ DIALECT.

This dialect has been returned as spoken by 5,000 people in Ellichpur. It is essentially identical with the ordinary Marāthī of the district. A peculiarity of the dialect is the substitution of a cerebral *l̄* for a cerebral *l̄* when preceded by a vowel. Thus, *ghōlā*, a horse ; *vāhalē*, Standard *vālhē*, he served. Occasionally, however, we find forms such as *dhād̄lan*, it was sent. The genuine cerebral *l̄* is commonly pronounced as *r* ; thus, *kār*, famine ; *ir*, time, and the *l̄*, which is substituted for *l̄*, is probably pronounced in a similar way. Thus, the name of the dialect is often given as *Jhādpī*.

In other respects the dialect calls for few remarks. Note forms such as *rākhāvālē*, in order to tend ; *dhād̄lan*, it was sent.

Two specimens have been received. The first, a version of the Parable of the Prodigal Son, has not been printed in full. The second, a local form of the famous tale of Gōpichandra, contains poetical forms such as *bārā*, to my child ; *ghēūnī*, having taken, and also some Eastern Hindi forms, such as *bāl*, hair; *Gōpichandan*, oblique form of *Gōpichanda*, etc. On the whole, however, it closely agrees with the dialect of the first specimen.

[No. 67.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

DZHĀRPĪ DIALECT.

(DISTRICT ELLICHPUR.)

SPECIMEN I.

एका मानसाले दोन पोर होते । त्यातला लाहान पोरगा बापास म्हने,
बाबा माच्छा हिशाचा माल मले देऊन टाक । त्या वक्ती त्यान आपली जिनगी दोघा
पोराले वाटून देली । मंग थोळ्याच दिवसा-मंधी लाहान्या पोरान आपली सारी
जिनगी सावळली । मंग तो दुसर्या मुलखा-मंधी फिरावाले गेला । तथी त्यान चहूळ-
बाजीत आपला सारा पैसा उळवला । जव्हा जवळचा सारा पैसा सरला, त्या
वखतीच त्या मुलकाँत कार पळला ; अन त्याले खावा पिवाची मोठी अळचन
भाली । मंग तो त्या मुलका-मंधच्या एका भल्या मानसाच्या घरी जाऊन त्याच्या-
पाशीं राहिला । तव्हा त्यान त्याले आपल्या वावरात डुकर राखावाले धाडलन ॥

TRANSLITERATION AND TRANSLATION.

Ekā	mān'sā-lē	dōn	pōr	hōtē.	Tyāt'lā	lāhān	pōr'gā
One	man-to	two	sons	were.	Them-in-from	younger	son
bāpās	mhanē,	'bābā,	māhyā	hiśā-tsā	māl	ma-lē	dēūn
to-father	said,	'father,	my	share-of	property	me-to	tāk.'

Tyā-vaktī tyā-na āp^ali jin^agi dōghā pōrā-lē vātūn
At-that-time him-by his-own property both sons-to having-divided

dēli. Maṅg thōlyā-ts div^asā-mandhi lāhānyā pōrā-na āp^ali
was-given. Then a-few-only days-in the-younger son-by his-own

sāri jin^agi sāval^ali. Maṅg tō dus^aryā mul^akhā-mandhi
all property was-collected. Then he another country-into

phirāvā-lē gclā. Tathī tyā-na tsahūl-bājīt āp^alā sārā
journeying-to went. There him-by in-wantonness his-own all

paisā uļav^alā. Dzavhā dzaval-tsā sārā paisā sar^alā, tyā
money was-squandered. When near-of all money was-spent, that

vakh^ati-ts tyā mul^akāt kār pal^alā, an tyā-lē khāvā-pivā-chi
time-very that in-country famine fell, and him-to eating-and-drinking-of

mōthī al^atsan dzhālī. Maṅg tō tyā mul^akā-mandh^achyā ēkā bhalyā
great difficulty became. Then he that country-in-of one well-to-do

mān^asā-chyā ghari dzaūn tyā-chyā-pāśī rāhilā. Tavhā tyā-na
man-of to-house having-gone him-of-near lived. Then him-by

tyā-lē āp^alyā vāv^arāt dukar rākhāvā-lē dhād^alan.
him-to his-own in-field swine to-tend it-was-sent.

[No. 68.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

DHARPI DIALECT.

(DISTRICT ELLICHPUR.)

SPECIMEN II.

A POPULAR SONG.

गोपिचंद राजियाचे सोनियाचे बाल ।
 विजल्या घोळि-वर सार भाला ॥
 आंगी लेला भगावागा कानी कुंडल लिकलेला ।
 चेला गोसायाचा भाला ॥

माता बोलली मैनावंती जोगदंड नोको चेऊ ।
 राज कोनाले देऊ भोवर बंगल्याचा ॥
 गोपिचंद जाते वना रयत रक्ते डुरडुर ।
 नाहीं नेतराले जल मैनावंतिच्या ॥

गोपिचंद जाते वना रयत मनी गयवरली ।
 मनी खुशाल भाली मैनावंती ॥
 बारा गोपिचंदा जोगदंड देईन ।
 पुळ चालवून घेईन भोवर बंगल्याच राज ॥

लळू नोको भुरू नोको चंफावंती बहेनी ।
 आला जोग घेऊनी गोपिचंद राजा ॥
 गोपिचंदन भाया पोरा आला सन ।
 बैला जेवू वाहके कोन बहीन बोलली चंफावन ॥

गोपिचंदन भाया आसीन आला सन ।
 पाटी बसवल कोन माह्या काशीच्या वरजुन ॥
 गोपिचंदन माह्या भाया दिवारी आला सन ।
 बोरवन करल कोन सजना वाचुन ॥

बारा वरस भाले गोपिचंदाच्या ज्यानीले ।
 मुंदुरका येनीले बहीनी चंफावंतीच्या ॥
 भाया माझ्या गोपिचंदा बारा वरसाची तुही जानी ।
 कोन देईल पानी तुझ्या आंघोरीले ॥
 गोपिचंद बोलला बारा वरसाची माही जानी ।
 अळचा वरसाची माही रानी देईल मले पानी आंघोरीले ॥
 भाया माझ्या गोपिचंदा कोवरी तुही जानी ।
 तुझ्या आंघोरीले कोया घागरीचा पानी ॥

[No. 68.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

DHARPI DIALECT.

(DISTRICT ELLICHPUR.)

SPECIMEN II.

A POPULAR SONG.

TRANSLITERATION AND TRANSLATION.

Gopichanda rājīyā-chē sōniyā-chē bāla,
Gopichanda king-of gold-of hair,
 Bijalyā ghōli-vara sāra dzhālā.
(Swift-as-) lightning marc-on mounted became.

Aṅgī lēlā dzhagā-bāgā kānī kundala likalēlā;
On-the-body was-taken robe-etcetera in-the-ear earring was-put;

Chēlā gōsāyā-tsā dzhālā.
Disciple ascetic-of he-became.

Mātā bōlā Maināvanti, ‘džōga-danda nō-kō ghēū.
The-mother said Maināvanti, ‘world-renunciation not-should take.

Rādza kōnā-lē dēū bhōvara Bangalyā-tsā ?’
Kingdom whom-to shall-I-give large Bengal-of ?’

Gopichanda džatē vanā; rayat rālatē dura-dura.
Gopichanda goes into-forest; subjects cry bitterly.

Nāhī nētarā-lē džala Maināvanti-chyā.
Not eyes-to water Maināvanti-of.

Gopichanda džatē vanā; rayat manī gayavarali.
Gopichanda goes into-forest; subjects in-mind grieve.

Manī khuśala dzhāli Maināvanti.
In-mind happy became Maināvanti.

‘Bārā Gopichandā džōga-danda dēina;
 ‘To-my-child to-Gopichandā renunciation I-shall-give;

Pula tsālavāna ghēina bhōvara Bangalyā-tsā rādza.’
Hereafter having-conducted I-shall-take wide Bengal-of kingdom.’

‘ Lalū nōkō, džurū nōkō Champhāvanti bahēni.
 ‘ Cry do-not, pine do-not Champhāvanti sister.

Ālā džoga ghēūni Gōpichanda rādza.’
 Come meditation having-taken Gōpichanda king.’

‘ Gōpichandana bhāyā, Pōrā ālā sana.
 ‘ Gōpichanda brother, Pōrā has-come festival.

Bailā jēvū vāhalē kōna ?’ bahīna bōlali Champhāvana.
 Bullock to-eat will-serve who ?’ sister said Champhāvana.

‘ Gōpichandana bhāyā, Āsīna ālā sana ;
 ‘ Gōpichanda brother, of-Āśvin came festival ;

Pātī basavala kōna māhyā Kāśi-chyā varadzuna ?
 On-sent will-place who my Kāśi-of except ?

‘ Gōpichandana māhyā bhāyā, Divārī ālā sana.
 ‘ Gōpichanda my brother, Divālī came festival.

Bōravana karala kōna sadzanā vātsuna ?’
 Giving-away will-make who good-person except ?’

Bārā varasa džhālē Gōpichandā-chyā jyāni-lē.
 Twelve years became Gōpichanda-of youth-to.

Mundurakā yēni-lē babīnī Champhāvanti-chyā.
 Ornaments braid-to sister Champhāvanti-of.

‘ Bhāyā māhyā Gōpichandā, bārā varasā-chi tuhī jāni.
 ‘ O-brother mine O-Gōpichanda, twelve years-of thy youth.

Kōna dēila pānī tuhyā āṅghōrī-lē ?’
 Who will-give water thy bath-for ?’

Gōpichanda bōlalā, ‘ bārā varasā-chi māhī jāni,
 Gōpichanda said, ‘ twelve years-of my youth,

Ālatsā varasā-chi māhī rāni, dēila ma-lē pānī āṅghōrī-lē.’
 Two-and-a-half years-of my queen, will-give me-to water bath-for.’

‘ Bhāyā māhyā Gōpichandā, kōvarī tuhī jāni ;
 ‘ O-brother mine O-Gōpichanda, delicate thy youth ;

Tuhī āṅghōrī-lē kōryā ghāgari-tsā pānī.’
 Thy bathing-for new jar-of water ?’

FREE TRANSLATION OF THE FOREGOING.

The golden haired king Gōpichanda mounted his horse, which was swift like the lightning. He put on a robe and earrings in his ears. He went and became the disciple

of an ascetic. Said Maināvanti, his mother, ' Do not renounce the world. To whom shall I then give the kingdom over wide Bengal ? '

Gōpichanda went into the forest. His subjects cried bitterly, but no tears came in Maināvanti's eyes. Gōpichanda went into the forest. His subjects felt grief in their minds, but Maināvanti became happy at heart. ' I will let my child Gōpichanda renounce the world,' she thought, ' and then I will myself wield the sceptre of wide Bengal.'

' Do not weep, do not pine, sister Champhāvantī. King Gōpichanda has renounced the world.'

Said his sister Champhāvan, ' O my brother Gōpichanda, the Pōlā¹ festival has come. Who will serve food to the bullocks ? '

' O my brother Gōpichanda, the festival of the Āśvin month has come. Who will place me on my seat except my Kāśi ? '

' O Gōpichanda, my brother ; the Dīvālī festival has come. Who will send me to the husband's house, except the good friend ? '

Twelve years of Gōpichanda's youth passed. Rings were put into the braided hair of his sister Champhāvantī.

' O my brother Gōpichanda, you are now twelve years of age. Who will give you water for your bathing ? '

Said Gōpichanda, ' my age is twelve years ; my queen is two and a half, and she will give me water for my bathing.'

' O my brother Gōpichanda, your youth is delicate, and you get water for your bathing from a new jar.'

GŌVĀRI.

The Gōvārs or cowherds are often stated to speak a separate dialect, called Gōvāri. In reality, however, no such form of speech exists. The Gōvārs of Hoshangabad speak Bundēli, in Chhindwara and Chanda they speak the usual Marāṭhī of the Central Provinces, and in Bhandara some of them speak Bundēli and others Marāṭhī. The estimated number of Marāṭhi-speaking Gōvārs is as follows :--

Chhindwara	.	.	.	.	.	.	.	.	.	.	.	.	2,000
Chanda	:	:	:	:	:	:	:	:	:	:	:	:	500
Bhandara	.	.	.	.	.	.	.	.	.	.	.	.	150
													TOTAL 2,650

No specimens have been received from Chanda. There cannot, however, be any doubt that the Gōvārs speak the ordinary Marāṭhī current in the district.

The so-called Gōvāri of Chhindwara is the usual Marāṭhī of the Central Provinces, with very few peculiarities.

The final *a* in strong neuter bases, in the case of the agent, and in verbal forms, corresponding to *ē* in Standard Marāṭhī, is often dropped ; thus *tyān*, by him, *pōṭ bharāv*, the belly should be filled ; *bhukan*, with hunger. Similarly also *sāman*, Standard *sām"uē*, before.

¹ The Pōlā is a festival in honour of cattle, celebrated on the day of the new moon of Śrāvana or Bhādrapadha. Bullocks are exempted from labour, variously daubed and decorated, and paraded about in worship.

E is sometimes substituted for *i*, and *ō* for *u*; thus, *dēl* and *dila*, given; *tōhā*, thy. In *it'kē vars dzhälē*, so many years have past, *vars* has become masculine, the influence of the neighbouring Bundeli having occasioned the disappearance of the neuter gender. In *tyān tē sarv dhan vātūn dēlli*, him-by that all property having-divided was given, the verb is put in the feminine though the qualified noun is neuter. A similar confusion seems to occur in *hyā pōryā*, this son, where *hyā* apparently is the neuter form *hē*; compare *pāhē*, see.

A corresponds to Standard Marathi *ē* in forms such as *bhukan*, with hunger; *tyā vēlas*, at that time; *rāh'tas*, thou livest.

The cerebral *v* is very irregularly used; thus, *mhan'la* and *mhan'la*, it was said. It is probably always pronounced as a dental *n*.

The cerebral *l* is regularly used. The only exception is *kāl*, famine, which seems to be a Hindi loan-word.

Characteristic words occurring in the specimen are *tut*, thou; *tutyā*, i.e., *tuchyā*, thy (oblique); *tē khātē*, they eat.

The Gōvārs in the Bundeli-speaking tract of Chhindwara speak Bundeli, and some of the irregularities mentioned above are perhaps due to intercourse with them. On the whole, however, the specimen which follows will be seen to agree with the usual Marathi of the Central Provinces.

[No. 69.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

GÖVÄRÎ DIALECT.

(DISTRICT CHHINDWARA.)

कोन मानसाले दोन पोर होते । त्यातल्या लाइन्यान बापाले म्हणल बापा माझा
जो हिस्था येईल तो मले दे । त्यान ते सर्व धन त्याहीले वाटून देण्ही । लहान भावान
सगळ धन जमा करून दुसऱ्या गाँवात चाला गेला । तेथ त्यान बढमासीत सर्व पैसा
उडून देण्हा । मग त्या गावात काळ पडला । मग तो मोठा मीकारी भाला ।
तक्हा तो एका मानसा जवळ चाकर राहला । त्यान त्याले डुकर चारासाठी
बावरात धाडल । मंग त्यान म्हटल की डुकर जे खाते ते खाउन आपण पोट
भराव । आन त्याले कोन काही देण्ह नाही । मग त्यान म्हणल की, माझा बापा-
च्या घरी कीतीक लोकाले चांगली भाकर मिळते । आन मी भुकन मरतो । मी
आता आपल्या बापा पासी जातो, आन त्याले म्हणीन की, मी मोठ पाप केल
आता मी तुझा पोरा नोहे । मी तुझा घरचा चाकर आहो । मंग तो तेयून
आपल्या बापा पासी गेला । मग त्याच्या बापान त्यालि पाहल । तक्हा तो त्याच्या
जवळ धावत आला, आन त्याच्या गळ्याले बिलगून गेला, आनिक त्याचा मुका
घेतला । मंग त्याचा पोरान त्याले म्हटल, बाबा म्या तुल्या सामन मोठ पाप केल ।
आता तू मले आपला पोर्या मानू नको । पन बापान आपल्या चाकराले सांगतल की
चांगल आंगरख आन, आन द्याले घालून दे, आनिक त्याच्या बोटांत मुंदी घाल,
आनिक पायांत जोडा घाल, मंग आपन अन खाऊ । काहून की द्या माझा
पोर्या दूतके दिवस मेला होता आता तो जीता भाला, आनिक हरपला होता तो
सापडला मून त्याले मोठी खुसी भाली ॥

त्या विक्ष स त्याचा वडील पोरग बावरात होत । मंग तक्हा तो घरी आला तक्हा
त्यान नाच पाहेला । तक्हा त्यान एका चाकराले बलावल आनिक म्हनल की हे
काय होय, तक्हा त्यान सांगतल की तुझा भाऊ आता आला आन तो आपल्या
बापा पासी गेला म्हून त्यान मोठ जेवन देण्ह । तक्हा तो मंधी जात नक्हता ।
तक्हा त्याचा बाप बाहीर आला आन त्याले समजोल । पन त्यान बापाले म्हणल की
पाहे दूतके वर्स भाले मी तुझी चाकारी करतो आन म्या तुह बोलन कधी ही तोडल

नाही । तरी तून मी आपल्या दोस्ता बरोबर खेलाव म्हणून मले बकरीच पीलू देल्ल नाहीस । आनिक ज्यान तुह सर्व धन किसवीनी बराबर उडून देल्ल तो तुहा पोचा आला मून तून सर्वाले मोठ जेवन देल्ल । तक्हा त्यान त्याले म्हनल की पोरा तुत माहा बराबर सदाई राहतस आन माहा सर्व धन तोहच आहे । पन खुसी कराव हे बराबर आहे काहून का ह्या तुहा भाऊ मेला होता तो आता जीता भाला आन हरपला होता तो आता सापडला ॥

[No. 69.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

GÖVĀRĪ DIALECT.

(DISTRICT CHHINDWARA.)

TRANSLITERATION AND TRANSLATION.

Kōn mān'sā-lē dōn pōr hōtē. Tyāt^alyā lāh^anyān
A-certain man-to two sons were. Them-in-from the-younger-by
 bāpā-lē mhaṇ^ala, 'bāpā, māhā dzō hissā yēil tō ma-lē dē.'
the-father-to it-was-said, 'father, my what share will-come that me-to give.'
 Tyān tē sarv dhan tyāhi-lē vāṭūn dēlli. Lahān
Him-by that all wealth them-to having-divided was-given. The-younger
 bhāvān sagal dhan jamā karūn dus^aryā gāvāt tsāllā
brother-by all wealth together having-made another into-village moved
 gēlā. Tētha tyān bad^amāsīt sarv paisā udūn
went. There him-by in-debauchery all money having-squandered
 dēllā. Mag tyā gāvāt kāl pad^alā. Mag tō mōthā bhikārī
was-given. Then that into-village famine fell. Then he great a-beggar
 dzhālā. Tavhā tō ēkā mān'sā-dzava] tsākar rāh^ala. Tyān tyā-lē dukar
became. Then he one man-near a-servant lived. Him-by him-to the-swine
 tsārāsāthi vāv^arāt dhād^ala. Maṅg tyān mhaṭal ki, dukar
feeding-for into-the-field it-was-sent. Then him-by it-was-said that, the-swine
 jē khātē tē khāūn āpaṇ pōṭ bharāv. Ān tyā-lē
what eat that having-eaten by-himself the-belly should-be-filled. And him-to
 kōn kāhī dēll nāhī. Mag tyān mhaṇ^ala ki, 'māhyā
by-anybody anything was-given not. Then him-by it-was-said that, 'my
 bāpā-chyā gharī kitik lōkā-lē tsāng^ali bhākar mil^atē, ān mī
father-of in-house how-many people-to good bread is-got, and I
 bhukan mar^atō. Mī ātā āp^alyā bāpā-pāsī dzātō, ān tyā-lē mhaṇīn
hunger-with die. I now my-own father-near go, and him-to will-say
 ki, "mī mōth pāp kēl. Ātā mī tuhā pōrā nōhē. Mī
that, "by-me great a-sin was-made. Now I your son not-am. I
 tuliyā ghar^atsā tsākar āhō." Maṅg tō tēthūn āp^alyā bāpā-pāsī
your house-staying servant am." Then he there-from his-own father-near
 gēlā. Mag tyā-chyā bāpān tyā-lē pāhal, tavhā tō tyā-chyā-dzava]
went. Then him-of father-by him-to it-was-seen, then he him-of-near
 dhāvat ālā, ān tyā-chyā gal^ayā-lē bil^agūn gēlā, ānik tyā-tsā
running came, and him-of the-neck-to having-clung went, and him-of

mukā ghētlā. Maṅg tyā-chyā pōrān tyā-lē mhaṭal, 'bābā, myā a-kiss was-taken. Then him-of the-son-by him-to it-was-said, 'father, by-me tutyā sāman mōṭh pāp kēl. Ātā tū ma-lē āp'lā pōryā mānū thee-of before great a-sin is-made. Now thou me-to thy-own son consider na-kō.' Pan bāpān āp'lyā tsāk'rā-lē sāngatal ki, 'tsāng'la should-not.' But the-father-by his-own servant-to it-was-told that, 'good āngar'kha ān, ān hyā-lē ghālūn dē, ānik tyā-chyā bōṭāt a-coat bring, and this-to having-put-on give, and him-of on-the-finger mundi ghāl, ānik pāyāt dzōdā ghāl, maṅg āpan an khāū. a-ring put, and on-feet a-shoe put, then we food shall-eat. Kāhūn ki, hyā māhā pōryā it'kē divas mēlā hōtā, ātā tō jitā Because that, this my son so-many days dead was, now he alive dzhālā; ānik harap'lā hōtā, tō sāpad'lā.' Mūn tyā-lē mōṭhi khusī became; and lost was, he is-found.' Therefore them-to great joy dzhāli. became.

Tyā vēlas tyā-tsā vadil pōrag vāv'rāt hōt. Maṅg dzavhā tō That at-time him-of eldest son in-the-field was. Then when he ghāri ālā, tavhā tyān nāts pāhēlā. Tavhā tyān ēkā to-the-house came, then him-by a-dance was-seen. Then him-by one tsāk'rā-lē balāval, ānik mhan'la ki, 'hē kāy hōy?' Tavhā servant-to it-was-called, and it-was-said that, 'this what is?' Then tyān sāngatal ki, 'tuhā bhāū ātā ālā, ān tō āp'lyā him-by it-was-told that, 'thy brother now came, and he your-own bāpā-pāsi gēlā, mħūn tyān mōṭh jēv'n dēll.' Tavhā tō father-near went, therefore him-by great a-feast was-given.' Then he mandhi dzāt navhatā. Tavhā tyā-tsā bāp bāhir ālā, ān tyā-lē into going was-not. Then him-of father out came, and him-to sam'dzōl; pan tyān bāpā-lē mhan'la ki, 'pāhē, it'kē vars entreated; but him-by the-father-to it-was-said that, 'see, so-many years dzhālē, mi tuhi tsāk'rī kar'tō, ān myā tuh bōlan kadhi hī tōdal became, I thy service do, and by-me thy speech ever even was-transgressed nāhi; tari tūn, mi āp'lyā dōstā-barōbar khēlāv, mhanūn not; still by-thee, by-me my-own friends-with it-should-be-played, having-said ma-lē bak'rī-ts pilū dēll nāhis; ānik jyān tuh sarv me-to a-goat-of a-young-one was-given not; and whom-by thy all dhan kis'bini-barābar udūn dēll, tō tuhā pōryā ālā, wealth harlots-with having-squandered gave, that thy son came, mūn tūn sarvā-lē mōṭh jēv'n dēll.' Tavhā tyān tyā-lē therefore by-thee all-to great a-feast was-given.' Then him-by him-to mhan'la ki, 'pōrā, tut māhā barābar sadāi rāh'tas; ān māhā sarv it-was-said that, 'son, thou of-me with always livest; and my all

dhan tōha-ts āhē ; pan khusi karāv hē barābar āhē, kāhūn)
wealth thine-alone is; but joy should-be-made this proper is, because
 kā, hyā tuhā bhāū mēlā bōtā, tō ātā jītā dzhālā ; ān harap'lā hōtā,
that, this thy brother dead was, he now alive became; and lost - was,
 tō ātā sāpad'lā.
he now is-found.

It has already been remarked that some of the Gōvārs of Bhandara speak Bundēli and others Marāthi. During the preliminary operations of this Survey, 150 of them were reported to speak a separate dialect. The specimen printed below will show that this dialect is in reality the usual Marāthi of the district. It is, however, not an unmixed form of speech, but has been influenced by the various broken dialects of the neighbourhood.

The Anunāsika is usually dropped; thus, *ātā*, now; *tavhā*, then. Sometimes, however, it is preserved or changed to *n*; thus, *ātā*, now; *kariūn*, we shall make.

The cerebral *t* has always been written as *th*; thus, *pōth*, belly; *vāthā*, share.

The cerebral *n* is very irregularly used; thus, *mān'sā-lē*, to a man; *pānī*, water.

The cerebral *l* is always distinguished from the corresponding dental sound. It is pronounced as everywhere in the Central Provinces; thus, *dzaval* and *dzavar*, near; *mir'lā*, he was found.

The neuter gender is constantly confounded with the masculine; thus, *hā kā āhē*, what is this? *it'lē varsā dzhalē*, so many years passed; *āp'lā kāma-ts*, our business.

The dative takes the suffix *lē*; thus, *bāpā-lē*, to a father. 'To him' is *tyā-lā* and *tyā-lē*; 'their' *tyāhi-tsā*. The suffix of the agent-instrumental is *nē* or *na*; thus, *bhukē-nē*, with hunger; *bāpā-na*, by the father.

The verb substantive is *āhā* and *āhō*, I am; *āhē* and *āhēs*, thou art; *āhē* and *āhēt*, they are, etc.

The present tense of finite verbs is usually formed as in the common Marāthi of the district; thus, *mī mar'tō*, I die; *tē mār'tē(t)*, they strike. Irregular forms are *mī dzātū*, I go; *mī mār'tā*, I strike; *āmhi dzāhun*, we go. The final *n* of the latter form is probably for the Anunāsika.

The past tense of intransitive verbs is regular. *Mī alun*, I have come, stands for *mī ālō*. *Mī gēlā*, I went, is apparently a perfect.

The past tense of transitive verbs is sometimes regularly formed; thus, *tyā-nē vāthā karūn dēlā*, him-by division having-made was given. The first person singular, however, ends in *tō*, the third person singular often in *lan*, and the first person plural in *lū*; thus, *mī pāp kēlō*, I did sin; *tyā-na tyā-lē dhād'lan*, him-by him it-was-sent; *āmhi mār'lū*, we struck; *āp'lī sampat khōūn dēllan*, he squandered his property. It will be seen that the construction is sometimes active, and there is a distinct tendency to disregard the difference between the two conjugations. Thus we also find *lō gēlan*, he went.

Forms such as *mī asūn*, I shall be, I may be; *mī mārūn*, I should strike, which are reported to exist, do not occur in the specimen.

In other respects the dialect will be seen to agree with the usual Marāthi of the district.

[No. 70.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

GŌVĀRĪ DIALECT.

(DISTRICT BHANDARA.)

एका माणसाले दोघ लेक होते। दोघा पोरा-मधील लङ्हान पोचा बापालि बोलला। बाबा जो पैसा आहे खाचा वाठा माझा माले दे। मंग खाने पैसाचा

वाठा करून देला । मग थोड्या दिवसानै लहान पोरगा समदा पैसा घेऊन दूर गाँवाले चालला गेला । तेथे जाऊन-सन्या बेजाहा खर्च करून आपली संपत खोऊन देल्लन । सर्व पैसा खर्चून-सनी मंग त्या गाँवांत मोठा फाका पडला । माहाग पडला तर त्याले अडचन भाली । तो त्या गाँवच्या भाल्या माणसाजवळ जाऊन राहिला । त्यान आपल्या वावरात त्याले डुकर चारावाले धाडलन । तक्हा डुकर जे फोल खात होते ते खाऊन आपला पोठ भरावा अस त्याले वाठला । त्याला कोणी काँहीं नाही देलन । मंग तो अकालेत आला आणि म्हणलन, माभया बाबाच्या घरी चाकर माणसाले बहु भाकर खायाले आहे । आता मी भुकीने मरतो । मी उठून आपल्या बापा जवळ जाईन, अन त्याला म्हणीन, बाबा मी देवा-जवळ अन तुभया सामने पाप केलो असीन, आज-पासून तुभया लेकापरमाण नाही राहलो । चाकरा-परमाण आता मले ठेव । मंग आपल्या बाबाजवळ गेला । तक्हा दुरनच पाहून-सनी बापाले दया आली । तेथून उठून गेलन लेकाच्या गळ्याले झोंबून-सनी चुमा घेतला । मंग पोरान म्हणलन । मी देवा-जवळ आणिक तुभया सामने पाप केलो । आज-पासून तुभा लेक म्हणवाचा योगत काँहीं राहलो नाहीं । मंग बापान आपल्या चाकराले सांगलन चांगला आंगडा याले घालावाले द्या । याच्या बोठात आंगुठी(मुदी) ठाकावाले द्या, जोडा बी पायांत ठाकावाले द्या । खाऊन आताँ आम्ही खुशी करून । हा लेक मेला होता, जिता होऊन-सनी आला । दवडला होता तो आला । तक्हा तं अनन्द करू लागले ॥

या वेळेस त्याचा मोठा लेक वावरात होता । मंग यान घरा-जवळ येऊन उभा राहून आवाज एकलन । तक्हा एका माणसाले बोलावून-सनी खवर घेतली, हा का आहे । त्यान सांगलन, हा तुभा भाऊ आला आहे, तुभया बापाले हा सुखरीत मिरला । मंग मोठा पाहुणचार केलन । तक्हा त्याले मोठा राग आला । तर घरांत नाहीं गेला । त्याचा बाप बाहेर आला, अन त्याले समजवु लागला । मंग त्यान बापाले उत्तार देलन, इतले वरसा भाले मी तुझी चाकरी करतो । अगा मी तुभा हुकूम काँही मोडलो नाहीं । मी संग्याची खुशी करावाले काँहीं बकरा देल्या नाहीं । अन यान समदा पैसा किजबीण-बराबर उडवून-सन्या आणखीन बापा-जवळ आला, त्याच्यासाठी मोठा जंवण केलन । मंग तक्हा बापान म्हणलन, पोरा तु हमेशा माभया-बरोबर आहेस । हा आताँ जितली धन-दौलत घरांत आहे ती तुझीच आहे । आताँ खुशी करावाचा आपला कामच हो । हा तुभा भाऊ मेला होता आताँ जिता भाला, दवडला होता तो साँपडला आहे ॥

[No. 70.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

GÖVÄRÎ DIALECT.

(DISTRICT BHANDARA.)

TRANSLITERATION AND TRANSLATION.

Ekā māṇ^asā-lē dōgha lēk hōtē. Dōghā pōrā-mandhil lahān
A-certain man-to two sons were. Both sons-from-among the-younger
 pōryā bāpā-lē bōl^alā, ‘bābā, dzō paisā āhē tyā-tsā vāthā mādzhā mā-lē
son the-father-to spoke, 'father, what money is that-of share my me-to
 dē.’ Maṅg tyā-nē paisā-tsā vāthā karūn dēlā. Maṅg thōdyā
give? Then him-by the-money-of share having-made was-given. Then a-few
 div^asā-nā lahān pōrgā sam^adā paisā ghēūn dūr gāvā-lē tsāl^alā
days-in the-younger son all money having-taken far a-village-to moved
 gēlā. Tētha dzāūn-sanyā bē-jāhā kharts karūn āp^alī sampat
went. There having-gone misplaced expense having-made his-own property
 khōūn dēllan. Sarv paisā khartsūn-sanī maṅg tyā gāvāt mōthā
having-squandered gave. All money having-spent then that in-village great
 phākā pad^alā. Māhāg pad^alā, tar tyā-lē ad^atsan dzhāli. Tō tyā
famine fell. Dearness fell, then him-to a-difficulty became. He that
 gāv^achyā bhalyā māṇ^a-dzaval dzāūn rāhīlā. Tyā-na āp^alyā
village-inhabiting well-to-do man-near having-gone lived. Him-by his-own
 vāv^arāt tyā-lē dukar tsārāvā-lē dhād^alan. Tavhā dukar jē phōl khāt
in-a-field him-to the-swine feed-to it-was-sent. Then the-swine what husks eating
 hōtē tē khāūn āp^alā pōth bharāvā asa tyā-lē vāth^alā.
were that having-eaten his-own belly should-be-filled so him-to it-appeared.
 Tyā-lā kōnī kāhī nāhī dēlan. Maṅg tō ak^alēt alā, āṇi
Him-to by-anybody anything not was-given. Then he in-senses came, and
 mhaṇ^alan, ‘mājhyā bābā-chyā ghari tsākar māṇ^asā-lē bahu bhākar khāyā-lē
it-was-said, 'my father-of in-house servants men-to much bread to-eat
 āhē. Ātā mi bhukē-nē mar^atō. Mi uṭhūn āp^alyā bāpā-dzaval
is. Now I hunger-with die. I having-arisen my-own father-near
 dzāīn an tyā-lā mhaṇīn, “bābā, mi Dēvā-dzaval an
will-go and him-to will-say, "father, by-me God-near and
 tujhyā sām^anē pāp kēlō asīn, adz-pāsūn tujhyā lēkā-par^amāṇ nāhī
of-thee before a-sin done will-be, to-day-from thy son-like not
 rāh^alō, tsāk^arā-par^amāṇ ātā ma-lē ṭhēv.”’ Maṅg āp^alyā bābā-dzaval
I-remained, a-servant-like now me place.”’ Then his-own father-near

gēlā. Tavhā dur'na-ts pāhūn-sani bāpā-lē dāyā ālī.
he-went. Then from-a-distance-even having-seen the-father-to compassion came.

Tēthūn uthūn gēlan, lōkā-chyā galā-lē dzhōmbūn-sani
There-from having-arisen he-went, the-son-of the-neck-to having-embraced

tsumā gēt'lā. Maṅg pōrā-na mhaṇ'lan, 'mī Dēvā-dzaval āṇik tujhyā
a-kiss was-taken. Then the-son-by it-was-said, 'by-me God-near and of-thee

sām'nē pāp kēlō. Ādz-pāsūn tudzhā lēk mhaṇ'vā-tsā yōgat kāhī
before sin was-done. To-day-from thy son being-called-of fit at-all

rāh'lō nāhī.' Maṅg bāpā-na āp'lyā tsāk'rā-lē sāng'lan, 'tsāng'lā
I-lived not.' Then the-father-by his-own servant-to it-was-told, 'good

āng'dā yā-lē ghālāvā-lē dyā. Yā-chyā bōlhāt ānguṭhī (mundi)
coat this-one-to to-put-on give. This-of on-a-finger a-ring (a-ring)

thākāvā-lē dyā, dzōdā bī pāyāt thākāvā-lē dyā. Khāūn
to-put-on give, a-shoe also on-fret to-put-on give. Having-eaten

ātā āmhi khuśi karūn. Hā lēk mēlā hōtā, jītā hōūn-sani
now we rejoicing shall-make. This son dead was, alive having-become

ālā; davaḍ'lā hōtā, tō ālā.' Tavhā tē anand karu lāg'lē.
came; lost was, he came.' Then they joy to-make began.

Yā vēlēs tyā-tsā mōṭhā lēk vāv'rāt hōtā. Maṅg yā-na
This at-time him-of the-elder son in-the-field was. Then this-one-by

gharā-dzaval yēūn ubhā rāhūn āvādz ēk'lan. Tavhā ēkā
the-house-near having-come standing having-remained music was-heard. Then one

māṇ'sā-lē bōlāvūn-sani khabar ghēṭ'lī, 'hā kā āhē?' Tyā-na sāng'lan,
man-to having-called news was-taken, 'this what is?' Him-by it-was-told,

'hā tudzhā bhāū ālā āhē. Tujhyā bāpā-lē hā sukhi-rīt mir'la. Maṅg
'this thy brother come is. Thy father-to this safe was-met. Then

mōṭhā pāhūn-tsār kēlan.' Tavhā tyā-lē mōṭhā rag alā.
great hospitable-reception was-made.' Then him-to great anger came.

Tar gharāt nāhī gēlā. Tyā-tsā bāp bāhēr ālā, an tyā-lē
And into-house not he-went. Him-of father out came, and him-to

sam'ḍzavu lāg'lā. Maṅg tyā-na bāpā-lē uttar dēlan, 'it'lē
to-entreat began. Then him-by the-father-to reply was-given, 'so-many

varṣā dzhālē, mī tujhī tsāk'rī karṭō. Agā, mī tudzhā hukūm kāhī
years became, I thy service do. O, by-me thy order ever

mōḍ'lō nāhī. Mī sangyā-chī khuśi karāvā-lē kāhī bak'rā delyā
was-broken not. I the-friends-of pleasure make-to ever a-goat was-given

nāhī. An yā-na sam'dā paisā kidz'bīn-barābar uḍ'vān-sanya āṇ'khīn
not. And this-one-by all money harlot-with having-squandered again

bāpā-dzaval ālā, tyā-chyāsāthī mōṭhā jēvaṇ kēlan.' Maṅg
the-father-near came, him-of-for great a-feast is-made.' Then

tavhā bāpā-na m̄haṇ^lan, 'pōrā, tu hamēsā mājhyā-barōbar
at-that-time the-father-by it-was-said, 'son, thou always of-me-with
 āhēs. Hā ātā jit'li dhan-daulāt gharāt āhē tī tujhi-ts āhē.
art. This now as-much wealth in-house is that thine-alone is.
 Ātā khuśi karāvā-tsā āp'lā kāma-ts hō. Hā tudzhā bhāū mēlā
Now merriment to-make our duty-verily is. This thy brother dead
 hōtā, ātā jitā dzhālā; davad'lā hōtā, tō sāpad'lā āhē.'
was, now alive became; lost was, he found is.'

KOSHTI DIALECT.

This is the dialect of the Kōshṭis or weavers of Berar. It has been reported as a separate dialect from Akola, Ellichpur and Buldana. The following are the revised figures returned for the purposes of this Survey :—

Akola	300
Ellichpur	500
Buldana	2,100
TOTAL . . .	<u>2,900</u>

No specimens have been received from Buldana, but there is no reason to suppose that the dialect of the weavers in that district differs from that of the rest of the population.

The dialect of the Kōshṭis of Akola is merely the ordinary Marāṭhi of the district, as will be seen from a perusal of the beginning of the Parable of the Prodigal Son which follows :—

[No. 71.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

KOSHTI DIALECT.

(DISTRICT AKOLA.)

एका मनुष्याला दोघ पोर होते। त्या-पैकी लहान पोरान आपल्या बापाला म्हटल, वा, जो माझ्या वाब्याला जिनगीचा हिस्सा थेंडल तो मला दे। बापान आपली जिनगी पोराला वाटून दिली। लर्डू रोज भाल नाहीत तोच लहान पोरान सर्व जिनगी एका ठिकानी केली, आनिक दूर देशाला चालला गेला। आनिक तेथे उधळेनानि वागून सर्व जिनगी नास केली। आनिक ज्या वक्ती सर्व पैसा त्यान खर्च केला, त्या वक्ती त्या देशांत मोठा काय पडला, व त्याला गरज पडू लागली। आनिक तो गेला, आनिक त्या देशांतील रहवाशाच्या घरी नौकर राहिला, व त्यान आपल्या वावरा-मंदी त्याला डूळर चारायाला धाडल। आनिक जो कोंडा डुकरायन खाल्ला त्याच कोंड्याने त्यान आपल पोट आनंदान भरल असत। आनिक एकाहि मनुष्यान त्याले काही दिल नाही। आनिक ज्या वक्ती त्यान अक्कल धरली त्या वक्ती तो म्हनाला, माझ्या बापाच्या किती घरी ठेवलेल्या नोकराना भाकर खाउनीश्यानी उरन्या-इतकी मिळत असेल, व मी तर उपाश्ची मरतो ॥

[No. 71.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KOSHTI DIALECT.

(DISTRICT AKOLA.)

TRANSLITERATION AND TRANSLATION.

Ekā manushyā-lā dōgha pōr hōtē. Tyā-paikī lahān pōrā-na
One man-to two sons were. Them-from-among the-younger son-by
 āp^{lyā} bāpā-lā mhaṭlā, 'bā, dzō mājhyā vātyā-lā jin^{gī}-tsā
his-own father-to it-was-said, 'father, what my share-to the-property-of
 hissā yēl tō ma-lā dē.' Bāpā-na āp^{li} jin^{gī} pōrā-lā
share will-come that me-to give. The-father-by his-own property the-sons-to
 vātūn dili. Lai rōdz dzhāla nāhīt, tō-ts lahān
having-divided was-given. Many days became not, then-just the-younger
 pōrā-na sarv jin^{gī} ēkā thikānī kēli ānik dūr dēsā-lā
son-by all property one in-place was-made and far country-to
 tsāl^{lā} gēlā; ānik tēthō udhalē-pānā-nē vāgūn sarv jin^{gī} nās
moved went; and there riotousness-with having-behaved all property waste
 kēli. Ānik jyā vakti sarv paisā tyā-na kharts-kēlā
was-made. And which at-time all money him-by was-spent
 tyā vakti tyā dēsāt mōthā kāy pad^{lā}, va tyā-lā garadz
that at-time tha! in-country mighty famine fell, and him-to want
 paylū lāg^{li}. Ānik tō gēlā, ānik tyā dēsātil rah^{vāsā}-chyā
to-fall began. And he went, and that country-in-from an-inhabitant-of
 ghari naukar rāhy^{lā}, va tyā-na āp^{lyā} vāv^{rā}-mandi tyā-lā dūkkar
in-house a-servant lived, and him-by his-own field-into him swine
 tsārāyā-lā dhād^{lā}. Ānik dzō kōṇḍā dūk^{rāy}-na khāllā tyā-ts
to-feed it-was-sent. And what husk swine-by was-eaten those-even
 kōṇḍyā-nē tyā-na āp^{la} pōt ānandā-na bharla asta; ānik
husks-with him-by his-own belly gladness-with filled might-hare-been; and
 ēkā-hi manushyā-na tyā-lē kāhī dila nāhī. Ānik jyā vakti
one-even man-by him-to anything was-given not. And which at-time
 tyā-na akkal dhar^{lī} tyā vakti tō mhanālā, 'mājhyā bāpā-chyā kitī
him-by sense was-held that at-time he said, 'my father-of how-many
 għari ḥōv^{lēlyā} nōk^{rā}-nā bhākar khāuni-śyāni ur^{nyā}-it^{kī} milat
in-house kept servants-to bread having-eaten to-spare-so-much obtained
 asēl, va mī tar upāsī mar^{tō}.
night-be, and I then hungry die.'

In Ellichpur the so-called Kōshṭī is identical with the so-called Raṅgārī, the dialect of the Raṅgāris or dyers. Each has been reported to be spoken by 250 individuals. Neither of them is a separate dialect, but only the ordinary Marāthī spoken by the lower classes in the district. As in the so-called Dzhāṛpi, a cerebral *q* between vowels is pronounced as *l*; thus, *ghōlā*, a horse. The cerebral *l* has been transliterated as *l*, *y*, and *q*; thus, *dōlā* and *dōyā*, an eye; *dzōl* and *dzōq*, near. It must be inferred that the pronunciation of *q* does not materially differ from that of *l*. Occasionally we also find forms such as *padalā*, he fell, where the *q* has been preserved. *Ara* and *ari* are pronounced as *ō*, as is also the case in the so-called Kun̄bi of Buldana and other vulgar forms of speech. Thus, *dzōl*, near; *samda dhan uḍola*, all his property was wasted.

The beginning of the Parable of the Prodigal Son which follows will, however, be sufficient to show that the so-called Kōshṭī of Ellichpur is not different from the ordinary Marāthī of the district.

[No. 72.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

Kōshṭī DIALECT.

(DISTRICT ELLICHPUR.)

TRANSLITERATION AND TRANSLATION.

एका मानसाले दोन पोर कृते। त्यातील लाहेना बापाले म्हनते बाबा जो जिनगीचा हिस्सा फिरल तो मले दं। मंग त्यान त्या दोघाले राशद वाटून देल्ली। मंग काहीका दिसान लाहेना पोरग अवघ धन गोया करून बु दूर घेला। अन तथी समद धन उडोल। अवघ सरल्या-वर तथी टुकय पडला। तवा त्याले मोठ कोड पडल। मंग तो तथी एका गिरस्ता-जोड राहिला। त्यान त्याले डुकर चाराले आपल्या वावरा-मंधी पाठोल। तवा डुकर जे फोतर खात कृते ते खाऊन-शेन्या राष्ट्राव अस त्याले कयल। अन त्याले कोन काही खायाले बी देल नाही। मंग-सन्या तो सुढी-वर आला अन म्हनाला, माझ्या बापाच्या इर्थीं किती भन पोट-भर खात असतील अन मी अथी भुक्केन मरतो। मी उठून-सन्या बापा-जोड जाईन, अन त्याले म्हनील, अरे बाबा, म्या देवा-सामने व तुळ्या सामने मोठ पाप केल। अथून-सन्या तुळ्या पोरग म्हन्या लायक मी नाही। मले तुळ्या नवकरा-परमान ठिव॥

[No. 72.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

Kōshītī DIALECT.

(DISTRICT ELLICHPUR.)

TRANSLITERATION AND TRANSLATION.

Ekā mān'sā-lē dōn pōr vhatē. Tyātil lāhēnā bāpā-lē mhan'tē, 'bāvā,
One man-to two sons were. Of-them younger father-to says, 'father,
 dzō jin'gī-tsā hissā phiral tō ma-lē dē.' Maṅg tyā-na tyā dōghā-lē rāśad
which estate-of share will-fall that me-to give.' Then him-by those both-to estate
 vāṭūn dēlli. Maṅg kāhikā disā-na lāhēnā pōr'ga av'gha dhan
having-divided was-given. Then some days-after younger son whole wealth
 gōyā-karūn bu dūr gyēlā. An tathi sam'da dhan uḍōla. Av'gha
having-collected very far went. And there all property was-wasted. All
 sar'lyā-var tathi dukay pad'lā. Tavā tyā-lē mōṭha kōda pad'lā. Maṅg
being-spent-on there famine fell. Then him-to great difficulty fell. Then
 tō tathi ēkā girastā-dzod rāhilā. Tyā-na tyā-lē dukar tsārā-lē ap'lyā
he there one householder-near lived. Him-by him swine to-feed his-own
 vāv'rā-mandhī pāṭhōla. Tavā dukar jē phōṭra khāt vhatē tē
field-in it-was-sent. Then swine what husks eating were those
 khāūn-sēnyā rāhāva asa tyā-lē kay'la. An tyā-lē kōna
having-eaten it-should-be-lived so him-to it-appeared. And him-to by-anyone
 kāhī khāyā-lē bī dēla nāhī. Maṅg-sanyā tō sudi-var alā an
anything to-cut also was-given not. Afterwards he senses-on came and
 mhanālā, 'mājhyā bāpā-chyā-ithī kitī džhan pōṭ-bhar khāt as'til. An
said, 'my father's-in how-many persons belly-full eating may-be. And
 mī athī bhukē-na mar'a-tō. Mī uthūn-sanyā bāpā-dzod dzāin, an tyā-lē
I here hunger-by die. I having-arisen father-near will-go, and him-to
 mhanīl, "arē bāvā, myā Dēvā-sām'nē an tuhyā-sām'nē mōṭha pāp kēla.
will-say, "O father, by-me God-before and of-thee-before great sin was-made.
 Athūn-sanyā tuhyā pōr'ga mhanyā lāyak mī nāhī; ma-lē tuhyā nav'k'rā-par'māna
Henceforth thy son to-be-called fit I am-not; me thy servant-like
 thiv."'
keep."

KUMBHĀRĪ.

The potters of Berar and the Central Provinces have been reported to speak a separate dialect called Kumbhārī, *i.e.* potters' language. The following are the revised figures :—

Akola	:	:	:	:	:	:	:	:	:	:	:	4,500
Buldana	:	:	:	:	:	:	:	:	:	:	:	580
Chhindwara	:	:	:	:	:	:	:	:	:	:	:	4,400
Chanda	:	:	:	:	:	:	:	:	:	:	:	1,000
Bhandara	:	:	:	:	:	:	:	:	:	:	:	30
												TOTAL
												10,510

The specimens forwarded from the districts show that the Kumbhārī dialect is a mere fiction. The Kumbhārs of Akola speak the ordinary Marāthī of Berar, while those of Buldāna use a form of Bundēli. In Chhindwara some of them speak Bundēli and others the usual Marāthī dialect of the Central Provinces. The potters of Chanda are now reported to speak Kōmānū, a broken dialect of Telugu, and the Kumbhārī of Bhandara is a broken form of Baghēli.

In this place we have only to deal with the Marāthī speaking Kumbhārs of Akola and Chhindwara. The dialects of the others will be described in their proper places.

The Kumbhārī of Akola is identical with the form of Marāthī spoken by the Kun̄bis and others in the district, as will be seen from the first few lines of the Parable of the Prodigal Son which follows.

[No. 73.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

KUMBHĀRĪ DIALECT.

(DISTRICT AKOLA.)

कोन्या एका मानसाले दोन पोर होते। त्यातला एक लहान बापाले म्हने,
वा, जो जिनगीचा हिस्सा मले येईल तो हे। मंग त्यान त्याले पैसा वाटून दिला।
मंग थोड्या दिसान लहान पोरान पैसा जमा किला आन दूर मुलका-वर गेला। मंग
तथी उधळ्यापनान राहला, आन आपला सारा पैसा गमावला। मंग त्यान
सारा पैसा गमावल्या-वर, त्या मुलकांत महागी पडली। त्या-मुये त्याले विचार
पडला। तक्हा तो त्या मुलकातल्या एका मानसा-जोळ जाऊन राहला। त्यान
त्याले डुक्कर चाचाले आपल्या वावरात धाडल ॥

[No. 73.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

KUMBHĀRĪ DIALECT.

(DISTRICT AKOLA.)

Kōnyā ēkā mān'sā-lē dōn pōr hōtē. Tyāt'lā ēk lahān bāpā-lē
Certain one man-to two sons were. Them-in-from one younger father-to
 mhanē, 'bā, dzō jin'gī-tsā hissā ma-le yēl tō dē.' Maṅg tyā-na
said, 'father, what property-of share me-to will-come that give.' Then him-by
 tyā-lē paisā vātūn dilā. Maṅg thōdyā disā-na lahān pōrā-na
him-to money having-divided was-given. Then a-few days-in the-younger son-by
 paisā dzamā kēlā, ān dūr mul'kā-var gēlā. Maṅg tathī udh'lyā-panā-na
money together was-made, and far country-into went. Then there riotousness-with
 rāh'lā, ān ap'lā sārā paisā gamāv'lā. Maṅg tyā-na sārā paisā
lived, and his-own all money was-squandered. Then him-by all money
 gamāv'lyā-var tyā mul'kāt mahāgī pad'lī, tyā-muyē tyā-lē vitsār
was-squandered-after that in-country dearness fell, therefore him-to consideration
 pad'lā. Tavhā tō tyā mul'kāt'lyā ēkā mān'sā-dzōl dzāñūn rāh'lā. Tyā-na
fell. Then he that country-in-of one man-near having-gone lived. Him-by
tyā-lē dukkar tsāryā-lē ap'lyā vāv'rāt dhād'lā.

The Kumbhārs of Chhindwara speak, some Bundēli, and some Marāthi. It is not possible to decide how many of the 4,400 speakers should be assigned to each language, and the whole total has, therefore, been put down as belonging to Bundēli. See Vol. IX, Part I.

The Marāthi dialect of Kumbhārī in Chhindwara is identical with other Marāthi dialects of the neighbourhood, such as Dhan'gari, Gōvārī, etc., and the first lines of the Parable of the Prodigal Son which follow will show that it is in reality only a form of Nāgpuri.

[No. 74.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

KUMBHĀRĪ DIALECT.

(DISTRICT CHHINDWARA.)

एका मानसाले दोन पोर होते। त्यातून लहान बापास म्हानाला, बाबा
 जो आमचा हिस्सा आहे तो आम्हाले दे। त्यानंते सगळी संपत दोघा पोराले

वाटून देल्ही। लहान भाऊ सगङ धन जमा करून दूसरा देशात निघून गेला। तेथ जाऊन बाधवार्ड पैसा खर्च करून उडवून देला। तेथ खान ते सगङ खर्चून टाकल्या-वर खान देशात मोठा ढुकाळ पडला। मग खाले अडचन पडू लागली। तक्हा तो एका भल्या मानसा-पासी जाऊन राहला। खान आपल्या वावरात डुकर चाराले लावले। तक्हा डुकर जे साल खात होते तेच खाऊन आपन आपल पोट भराव अस खास वाटल, अन कोन काही खाले देल नाही॥

TRANSLITERATION AND TRANSLATION.

Ekā mān'sā-lē dōn pōr hōtē. Tyātūn lahān bāpās
One man-to two sons were. Them-in-from the-younger to-the-father
 mhanāla, 'bābā, dzo ām-tsā hissā āhē, tō āmhā-lē dō.'
said, 'father, what of-us share is, that us-to give.'
 Tyā-na tē sagāli sampat dōghā pōrā-lē vātūn dēlli.
Him-by that all property both sons-to having-divided was-given.
 Lahān bhāu sagal dhan džamā karūn dūs'ryā
The-younger brother all wealth together having-made another
 dēsāt nighūn gēlā. Tēth džāūn bādh'vāi paisā
into-country having-gone went. There having-gone riotously the-money
 kharts karūn ud'vūn dēllā. Tēth tyā-na tē
expense having-made having-squandered was-given. There him-by that
 sagal khartsūn tāk'lyā-var tyā dēsāt möthā dukāl
all having-spent being-thrown-after that in-country mighty famine
 pad'la. Mag tyā-lē ad'tsan padū lāg'li. Tavhā tō ekā bhalyā
fell. Then him-to difficulty to-fall began. Then he one well-to-do
 mān'sā-pāsi džāūn rāh'la. Tyā-na āp'lyā vāv'rāt dukar
man-near having-gone lived. Him-by his-own into-field swine
 tsārā-lē lāv'lē. Tavhā dukar jē sāl khāt hōtē, tō-ts
feed-to it-was-sent. Then the-swine what husks eating were, that-very
 khāūn āpan āp'la pōt bharāv asa tyās vāt'la,
having-eaten by-himself his-own belly should-be-filled so to-him it-appeared,
 an kōn kāhī tyā-lē dēll nāhī.
and by-anybody anything him-to was-given not.

KUN^BÄU.

The Kun^hbis or husbandmen of Chanda are sometimes said to speak a separate dialect called *Kun^hbāù*. It is stated to be identical with *Kōhlī*, the dialect of a well-known rice-growing and tank-making class of cultivators.

The estimated figures are as follows :—

The beginning of the Parable of the Prodigal Son which follows will show that this dialect does not differ from the ordinary Marāthī of the district. The only thing to be noted is a marked tendency to drop the neuter gender and replace it by the masculine. Thus, *dōgha lēk^{ra}* (neuter) *hōtē* (masculine), two children were; *lēk^{ru} gēlā*, the son went. Here *lēk^{ru}*, which is originally a neuter word meaning 'child,' is used as a masculine noun meaning 'son.' Note also the masculine form *hyā*, this.

[No. 75.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KUN'BAU DIALECT.

(DISTRICT CHANDA.)

कोनि एका मानसाले दोघ लेकर होते । त्या पैकी लहान बापाले म्हनते, बापा माझा मालमत्तेचा हिस्सा मले येवाचा तो दे । मंग त्यान लेकाले धन वाटून देल्ला । मंग थोड्या रोजान लहान लेकर सार जमा करून दूरच्या मुलखात गेला । आनिक त्या ठिकानी उधक्केपना करून आपली जमा बरबात केली । मंग त्याची सारी जिनगी बरबात भाल्या-वर त्या मुलखात मोठा माझाय पडला । त्या-करिता त्याले नुपर पडली । तक्हा तो त्या मुलूखच्या एका मोठ्या मानसाच्या-जवर जाऊन राहेला । मंग त्यान त्याले डुकर चाराले आपल्या वावरात पाठवला । तक्हा डुकर टोकर खात होते, त्या-वर त्यान आपल पोट भराव अस त्याले वाटल, म्हनून कोनीच त्याले काही देल्ल नाही । मंग तो सुदी-वर येऊन म्हनाला, माझ्या बापाच्या घरी कितीकाच चाकराले पोटभर भाकर मिळते, व मी भुकेन मरतो । मी येथून आपल्या बापा-कड जाऊन त्याले म्हनील की, ये बापा मी देवाच्या विस्त्र व तुझ्या सामने पाप केल आहे । आज-पासून तुझा लेक म्हनाले मी योग्य नाही । तू आपल्या येका चाकरा-वानी मले ठेव । मंग तो उठून आपल्या बापा-कड गेला ॥

[No. 75.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KUN'BĀŪ DIALECT.

(DISTRICT CHANDA.)

TRANSLITERATION AND TRANSLATION.

Kōni ēkā mān'sā-lē dōgha lēk'ra hōtē. Tyā-paikī lahān
A-certain one man-to two sons were. Them-from-among the-younger
 bāpā-lē mhan'tē, 'bāpā, māhā māl'mattō-tsā hissā ma-lē yēvā-tsā tō
father-to says, 'father, my the-property-of the-share me-to to-come that
 dē.' Maṅg tyā-na lēkā-lē dhan vātūn dēllā. Maṅg thōḍyā
give.' Then him-by sons-to wealth having-divided was-given. Then a-sco
 rōḍyā-na lahān lēk'ru sāra jamā karūn dūr'chyā mul'khāt
days-in the-younger son all together having-made far-off into-country
 gēlā. Ānik tyā thikānī udh'jē-panā karūn āp'li jamā
went. And that at-place spendthriftiness with his-own property
 bar'bāt kēlī. Maṅg tyā-chī sārī jin'gī bar'bāt dzhālyā-var
squandered was-made. Then him-of all property squandered becoming-on
 tyā mul'khāt mōthā māhāgr pad'lā Tyā-karitā tyā-lē nupar pad'li.
that in-country mighty dearness fell. That-for him-to difficulty fell.
 Tavhā tō tyā mulukh'chyā ēkā mōthyā mān'sā-chyā-dzavar dzāūn
Then he that country-inhabiting one great man-of-near having-gone
 rāhēlā. Maṅg tyā-na tyā-lē ḍukar tsārā-lē āp'lyā vāv'rāt pāthav'lā. Tavhā
lived. Then him-by him-to pigs to-graze his-own into-field was-sent. Then
 ḍukar tōkar khāt hōtē, tyā-var tyā-na āp'lā pōt bharāva asa
pigs husks eating were, that-on him-by his-own belly should-be-filled so
 tyā-lē vāt'lā; mhanūn kōnī-ts tyā-lē kāhī dēlla nāhī.
him-to it-appeared; therefore (by-)any body-even him-to anything was-given not.
 Maṅg tō sudi-var yēn mhanālā, 'mājhya bāpā-chyā ghari kitikā-ts
Then he senses-on having-come said, 'my father-of at-house several
 tsāk'rā-lē pōt-bhar bhākar mil'tē; va mī bhukē-na mar'tō. Mī yēthūn
servants-to belly-full bread is-got; and I hunger-with die. I here-from
 āp'lyā bāpā-kaḍa dzāūn tyā-lē mhanil kī, "yē, bāpā, mī¹
my-own father-to having-gone him-to will-say that, "oh father, (by-) me
 Dēvā-chyā virudh va tujhya sām'nē pāp kēla āhē. Ādū-pāsūn tudzhā
God-of against and of-thee before sin made is. To-day-from thy
 lēk mhanā-lē mī yōgy nāhī. Tū āp'lyā yēkā tsāk'rā-vānī ma-lē thēv."²
son say-to I worthy am-not. Thou thy-own one servant-like me place."
 Maṅg tō uthūn āp'lyā bāpā-kaḍa gēlā.
Then he having-arisen his-own father-to went.

MĀHĀRĪ.

The Mahārs are a low caste employed mostly as village-watchmen, gate-keepers, messengers, guides, porters, etc. They are often also called Parvāris and Dhēds, and their dialect has been returned as Māhāri or Dhēdi. In reality, however, the Mahārs everywhere speak the dialect of their neighbourhood. The Mahārs of Thana thus use the current Marāthi of the Konkan, and the dialect of the Mahārs of Bastar is the common Hal'bi of the district. See pp. 157 and ff., and 351 and ff.

Māhāri has been returned from Chhindwara and Chanda. The revised figures are as follows :—

Chhindwara	9,000
Chanda	10,000
TOTAL	19,000

The Māhāri of Chhindwara is, in all essential points, identical with the usual Marāthi dialects of the district. Compare forms such as *istū*, fire; *is*, twenty; *dōrē*, eyes, *pāni*, water; *mī asal*, I shall be; *tō mārin*, he will strike. The cerebral *d* between vowels is pronounced as a cerebral *r*; thus, *par'lā*, he fell. Note forms such as *mār'tan*, they kill; *mān'scī-na tyā-lē tēv'lan*, the man kept him; *uṭh'lōn*, he arose. Transitive verbs sometimes use the active construction in the past tense; thus, *mī tuhi tsāk'ri kēlō*, I did thy service.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show that such peculiarities are not of sufficient importance to change the general character of the Māhāri of Chhindwara.

[No. 76.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

MĀHĀRĪ DIALECT.

(DISTRICT CHHINDWARA.)

येका मानसाले दोघे पोर होते। त्यात लहान पोरग बापाले म्हनते की, बापा, आमचा हिस्सा आमाले दे। तक्हा त्यान आपल्या मालाचा हिस्सा दोघा पोराले करून देला। मग लाहव्या पोरान आपला हिस्सा घेतला, मग तो दुसऱ्या मुलखा-मंधी फीराले गेला। तेथी त्यान आपला हिस्सा स्थाल तमाशात उडून देला। जक्हा जवरचा समदा पैसा सरला, तक्हा त्या मुलखांत मोठा कार पडूला। तक्हा त्याले खावा पीयाले मोठी बीपत गेली। मग तो त्या मुलखांत भल्या मानसाची चाकरी कराले लागला। मग त्या भल्या मानसान त्याले आपल्या वावराचे डुकर राखाले टेवलन। त्यां खेपी डुकर जो भुसा खात होते तेच भुस तो खावाले राजी भाला। तेमी भुस कोनी खावाले न दे। मग त्याचे डोरे उघडूले। मग त्यान मृतले की, माझा बापाचे येथी लागेत चाकर आइत;

त्यादूले पोटा-पक्सा जास्त खावाले भेटते, व मी येथे भुकेन मरतो । तव्हा मी आता बापाचे येथी जातो, अन त्याले म्हनतो की, मी तुझा देवाचा चोर आहे । या-वर मी तुह पोरग होय अस म्हनतलन तर वर नाही । तु मले आपल्या येथी चाकर ठेव । अस बोलून उठलोन अन बापा जवर आलो ॥

TRANSLITERATION AND TRANSLATION.

Yēkā mān^sa-lē dōghē pōra hōtē. Tyāt lahān pōr^{ga} bāpā-lē
Certain a-man-to two sons were. In-their the-younger son father-to
 mhan^te kī, 'bāpā, ām-tsā hissā āmā-lē dē.' Tavhā tyā-na āp^{lyā}
says that, 'father, our share us-to give.' Then him-by his-own
 mālā-tsā hissā dōghā pōrā-lē karūn dēlā. Mag lāh^{nyā} pōrā-na
property-of a-share two sons-to having-made was-given. Then the-younger son-by
 āp^{la} hissā ghētlā; mag tō dus^ryā mul^khā-mandhi phirā-lē gēlā. Tēthi
his-own share was-taken; then he another country-into journey-to went. There
 tyā-na āp^{la} hissā khyāl-tamāsāt udūn dēllā. Dzavhā dzavar^{tsā}
him-by his-own share in-play-and-pleasure having-wasted was-given. When near-being
 sam^da paisā sar^lā, tavhā tyā mul^khāt mōthā kār par^lā.
all money was-finished, then that in-country mighty famine fell.
 Tavhā tyā-lē khāvā-piyā-lē mōthī bipat gēlī. Mag tō
Then him-to eat-drink-to great difficulty went. Then he
 tyā mul^khāt bhalyā mān^sa-chī tsāk^ri karā-le lāg^lā. Mag tyā
that in-country well-to-do a-man-of service make-to began. Then that
 bhalyā mān^sa-na tyā-lē āp^{lyā} vāv^rā-chē dukar rākhā-lē tēv^{lan}. Tyā-
well-to-do man-by him-to his-own field-of swine keep-to it-was-set. At-that-
 khēpī dukar dzō bhusā khāt hōtē tē-ts bhus tō khāvā-lē rājī
time the-swine what chaff eating were that-very chaff he eat-to ready
 dzhalā. Tē-bhī bhus kōnī khāvā-lē na-dē. Mag tyā-chē dōrē
became. That-even chaff anybody eat-to not-gave. Then him-of eyes
 ughā^lē. Mag tyā-na mhat^lē kī, 'māhā bāpā-chē yēthī lāgēt tsākar
opened. Then him-by it-was-said that, 'my father-of here how-many servants
 āhat; tyā-lē pōtā-pak^sā jāst khāvā-lē bhēt^tē, va mī yētha bhukē-na
are; them-to belly-than more eat-to meets, and I here hunger-with
 mar^tō. Tavhā mī ātā bāpā-chē yēthī dzātō, an tyā-lē mhan^tō kī, "mī^l
die. Therefore I now father-of here go, and him-to I-say that, "I
 tudzhā Dēvā-tsā tsōr āhē. Yā-var mī tuh pōr^{ga} hōy asa mhanat^lan
thy God-of thief (offender) am. This-upon I thy son am so it-was-said
 tar bara nāhī. Tu ma-lē āp^{lyā} yēthī tsākar thēv." Asa bōlūn
then proper not. Thou me thy-own at-place servant keep." Thus having-said
 ut^hlōn an bāpā dzavar ālō.
he-arose and father near came.

The dialect of the Mahārs of Chanda is still more closely connected with the current Marāthī of the district. There is the same tendency as in Natakāni to confound the genders; thus, *sampaṭ dēlhā*, property was given; *dōgghē lek'ra hōtē*, two sons (*lit.* children) wore. Note also forms such as *mōllā*, for *mōḍlā*, broken, in *tudhā hukam kadhū mōllā nāhī*, thy command was never broken.

The beginning of the Parable of the Prodigal Son will be sufficient to show the general character of this dialect.

[No. 77.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

MĀHĀRĪ DIALECT.

(DISTRICT CHANDA.)

कोना येक्या माणसाले दोग्धे लेकर होते। त्यातला धाकटा बापाले म्हणाला, बापा जो मालमत्तेचा वाटा माले येवाचा असल तो दे। मंग त्यान त्याले संपत वाटून देल्हा। मंग थोड्या दिवसान धाकटा लेक सगरी जमा करून दूर देसास गेला। मंग तेशी उढरपनान राहून आपली जमा उडवली। मंग त्यान अवघ खरचल्या-वर त्या देसात मोठा दुकार पडला। त्यासकून त्याले अडचन पडु लागली। तक्हा तो त्या देसातील येक्या भले मानसा-जवर जाऊन राहला। त्यान तर त्याले डुकर चारास आपल्या वावरात पाठवल। तक्हा डुकर टोकर खात होते, त्या-वर त्यान पोट भराव अस त्याले वाटल। मंग कोन त्याले काँही देल नाही॥

TRANSLITERATION AND TRANSLATION.

Kōnā yēkyā māṇ^asā-lē dōgghē lēk'ra hōtē. Tyāt^alā dhāk^aṭā
A-certain one man-to two sons were. Them-in-from the-younger
 bāpā-lē mhanālā, 'bāpā, dzō māl-mattē-tsā vāṭā mā-lē yēvā-tsā
the-father-to said, 'father, what the-property-of share me-to coming
 asal tō dē.' Maṅg tyā-na tyā-lē sampat vāṭūn dēlhā.
might-be that give.' Then him-by him-to property having-divided was-given.
 Maṅg thōḍyā div^asū-na dhāk^aṭā lēk sag^ari dzamā karūn dūr
Then a-few days-in the-younger son all together having-made distant
 dēsās gēlā. Maṅg tēthī uḍhar^apanā-na rāhūn āp^ali dzamā
to-a-country went. Then there spendthriftiness-with having-lived his-own property
 uḍav^ali. Maṅg tyā-na av^agha kharats^alyā-var tyā dēsāt mōlhā
was-squandered. Then him-by whole being-spent-upon that in-country mighty

dukār paq^alā. Tyās^akūn tyā-lē ad^atsan padu lāg^alī. Tavhā tō tyā
famine fell. Therefore him-to difficulty to-fall began. Then he that
 dēsātil yēkyā bhalē mān^asā-dzavar džāūn rāh^alā. Tyā-na
country-in-from one well-to-do man-near having-gone lived. Him-by
 tar tyā-lē dukar tsārās āp^alyā vāv^arāt pāthav^ala. Tavhā dukar
then him-to swine to-feed his-own into-field it-was-sent. Then the-swine
 tōkar khāt hōtē tyā-var tyā-na pōt bharāva asa tyā-lē vāt^ala.
chaff eating were that-upon him-by belly should-be-filled, so him-to it-appeared.
 Maing kōna tyā-lē kāhī dēlla nāhī.
Then by-anybody him-to anything was-given not.

MARHETI.

Marāthi is spoken in the southern part of Balaghat. The number of speakers has been estimated at 98,700.

The higher classes speak the same dialect as that current in Nagpur,—see p. 267 above. The lower classes, on the other hand, use a mixed form of speech, which is locally known as Marhēti, where the neighbouring dialects of Eastern Hindi have, to some extent, influenced the language.

The pronunciation apparently mainly agrees with the dialects of Berar and Nagpur. Thus, the cerebral *l* is always distinguished from the dental one, and it sounds like an *r*; thus, *yēr*, time; *yēr*, a trinket; *javar*, near. *N* becomes *n*; thus, *man^alā*, he said. *V* is dropped before *i*, *ī*, and *ē*; thus, *irudh*, against; *yēr*, Marāthi *vēl*, a kind of ornament worn on the elbow, and so on.

In some respects, however, the pronunciation of Marhēti differs. The pronunciation of the palatals is the same as in Hindi; thus, *chākar*, a servant; *javar*, near. The cerebral *d* after vowels is given as *r* in the second specimen; thus, *jhāṛ*, a tree. In the Parable we find *d*; thus, *paḍ^alā*, he fell. The pronunciation of aspirated letters does not seem to be very marked. Compare *man^alā*, he said; *dōl^anī*, a pool, Standard Marāthi *dōbhān*.

The neuter gender is constantly confounded with the masculine. Thus, *chāṅg^alā pāṅgh^arūn*, a good cloth; *jō kāhī mājhā āhē tō tujhā āhē*, whatever is mine that is thine; *āp^alā pōt bharāvā*, his belly should be filled. In *dōn lēk^arā hōtē*, two sons were, *lēk^arā* is the neuter plural, Standard Marāthi *lēk^arē*, but it is treated as a masculine, and *hōtē* is the third person plural masculine. The confusion between the two genders is especially apparent in the demonstrative pronouns. Thus, we find *hē bhāu*, this brother; *hā kā hōy*, what is this? There are, however, some traces of the ordinary Marāthi neuter; thus, *dhan dilē*, property was given; (*dōs^akā*) *uph^alē nakō*, (the head) should not float up.

The case suffixes are the same as in Nagpur. In the dative we find both *lā* and *lē*; thus, *pōryā-lā* and *pōrā-lē*, to the son. Note also *jhāḍā-var-nā*, from on the tree; *dōhī hātū-nā*, with both hands; *tyāsni* and *tyā-sīn*, to him, etc.

The inflection of verbs is, on the whole, regular. In the past tense of transitive verbs, however, the verb usually agrees with the subject, though the subject is often put in the agent. Thus, *mī pāp kēlō*, I did sin; *bāpā-nē dayā kēlā*, the father made compassion; *mī tyā-lē khāl^atā pāllō* (i.e. *pāḍ^alō*), I knocked him down. The regular passive construction, however, apparently also occurs; thus, *tumhī pāṭh^arū bhī nāhī dilā*, by-thee a-kid even not was-given; *tyā-nī dhan dilē*, he gave his property; (*mī*) *garā mur^adūn dēlā*, I wrung his neck.

The future *manīn*, I will say, also occurs in Nagpur; *jāhīn*, I will go, is probably written for *jāīn*.

To the influence of Eastern Hindi are due forms such as *bhukā*, hungry; *chālā*, gone; *pāṅgh^arāv*, put on, etc.

Note also the form *mānāvī*, i.e. *mānāvē* in *mā-lā āp^alē maj^adurā-sār^akhē mānā-vī*, consider me as your servant.

The two specimens which follow will, when the preceding remarks are borne in mind, present no difficulty to the student.

[No. 78.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

MARATHI DIALECT.

(DISTRICT BALAGHAT.)

SPECIMEN I.

कोन्ही मानसाचे दोन लेकरा होते। त्याच मधुन नाहन्याने बापास मनला, हे बाप, धना-मधुन जो माझा हीखा आहे तो माले दे। तक्हा त्यानी त्याले आपला धन वाटून दिले। बहुत दिवस नाही भाले कि नाहन लेकरू समदा काही जमा करून परदेशात नीघुन गेला आनी तेथी छीचोरी-बाजी-मधी दीवस गुमाउन-सन्या आपला पैसा खोउन देला। जक्हा त्याने सर्वा काही खोउन वसला तक्हा त्या देशा-मधी मोठा कंताल पडला अनीख तो कंगाल भाला। अनीख तो जाउन-सनि त्या मुलकाचे येकाचे घरी राहु लागला। त्याने त्यास आपले वावरात डुकर चारावास पाठवला। अनीख तो त्या फुलकास डुकर खात होते आपला पोट भरावा चाहात होता। त्याले कोन्ही काही खाउ नाही देत होते। तक्हा त्याले चेत भाला अनीख त्याने मनला, माझे बापाचे येथी कीतीक मजुरा-करता जेवन्या-सीन अधीक सैपाक होतित अनीख मी भुखा मरतो। मी उठुन-सनी आपले बापा-पासी जाहीन, अनीख त्याचे-सीन मनीन की, हे बाप मी ईश्वराचे द्रूष्ट अनीख आपले समोर पाप केलु। मी आता आपला लेक मनन्या सारखा नाही, माला आपले मजदुरा सारखे मानावी। तक्हा तो उठुन-स्थानी आपले बापाचे-पासी चालला। तेक्हा दुरच होता की त्याचा बापाने त्यास पाहुन-स्थानी दया केला, जक्हा धाउन-सनी ग्यास पीतरानी चुमा घेतला। लेकाना त्यासनि मनला, हे बाप मी ईश्वराचे द्रूष्ट अनीख आपले समोर पाप केलो। मी आता आपला लेक मनना सारखा नाही। मग बापाने आपले चाकरास सांगीतला, समध्याहुन चांगला पांघरून काढून-सन्या त्याला पांघराव। अनीख त्याचे हाता-मधी मुदी अनीख प्रायात प्रायतन टाका। अनीख आम्ही खाउ आनी आनंद करू। काहुन का हा आमचा पुत्र मेला होता आता जीवत भाला, खोउन गेला होता आता मीरला आहे। तेक्हा ते आनंद करू लागले॥

त्याचा मोठा लेकरु वावरात होता। जेहा तो येत होता अनीख घराचे जवर पोहचला तेहा वाच्याचा वो नाचाचा आवाज आर्द्धकला। तो त्याने आपले चाकरा-मधुन येक चाकरास आपले जवर बुलाउन-सनी पुसला, हा का होय। त्याने त्यासीन सांगीतला की, तुमचा भाऊ आला आहे। तर तुमचे बापाने चांगला भोजन किला आहे। काहुन की त्याले चांगला पावला। मग तो गुसा भाला। तेहा तो आत-मधी नाही गेला। याचे-लार्द्दक त्याचा बाप बाहर येउन-सानी त्यास मनाउ लागला। त्याने बापास जबाब देला की, पहा मी इतले वर्स भाला आपली सेवा करतो अनीख मी तुमचे कोळ्ही बात नाही टारलो। अनीख तुम्ही मला येक सरीचा पाठ्रु भी नाही दीला की मी आपले मीताचे-संगा खुसी करतो। आपला हे लेकरु जो खराव रांडार्द्दचे-संगा तुमचा धन खाउन वसला, जेहा आला तेहा तुमी त्याचा करीता चांगला भोजन किले। बापाने त्यास मनला, हे बेटा, तु सदा माझे-संगा आहेस। जो काही माझा आहे तो तुझा आहे। आनंद करावा वो खुशी करावा जरूरत होता। काहुन की, हे तुझा भाऊ मिला होता, आता जीवत भाला, खोउन गेला होता, आता मीरला आहे ॥

[No. 78.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

MARATHI DIALECT.

(DISTRICT BALAGHAT.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōnhī mān^{sā}-chē dōn lēk^{rā} hōtē. Tyā-ch-madhun nāh^{nyā}-nē
A-certain man-of two sons were. Them-in-from the-younger-by
 bāpās man^{lā}, 'hē bāp, dhanā-madhun jō mājhā hissā āhē tō
to-the-father was-said, 'O father, the-money-from what my share is that
 mā-lē dē.' Tavhā tyā-ni tyā-lē āp^{lā} dhan vātūn dilē.
me-to give.' Then him-by them-to his-own money having-divided was-given.
 Bahut divas nāhī jhālē ki nāhan lēk^{rū} sam^{dā} kāhī jamā
Many days not became that the-younger son all whatever together
 karun par-dēsāt nīghūn gēlā, ānī tēthi chhīchōrī-bājī-
having-made into-other-country having-gone went, and there frivilousness-
 madhī divas gumāun-sanyā āp^{lā} paisā khōun dēllā. Javhā
in days having-passed his-own money having-lost was-given. When
 tyā-nē sarvā kāhī khōun vas^{lā}, tavhā tyā dēsā-madhī mōthā kantāl
him-by all whatever having-wasted lived, then that country-in mighty famine
 pad^{lā}, anīkh tō kaṅgāl jhālā. Anīkh tō jāun-sani tyā mul^{kā}-chē yēkā-chē
fell, and he a-beggar became. And he having-gone that country-of one-of
 ghari rāhu lāg^{lā}. Tyā-nē tyās āp^{lē} vāv^{rāt} dukar chārāvās
in-the-house to-lire began. Him-by to-him his-own into-the-field the-swine to-feed
 pāthav^{lā}. Anīkh tō tyā phul^{kās} dukar khāt hōtē āp^{lā} pōt
was-sent. And he that husks the-swine eating were his-own belly
 bharāvā chāhāt hōtā; tyā-lē kōnhī kāhī khāu nāhī dēt hōtē.
should-be-filled wishing was; him-to anybody anything to-eat not giring were.
 Tavhā tyā-lē chēt jhālā, anīkh tyā-nē man^{lā}, 'mājhē bāpā-chō
Then him-to consciousness became, and him-by it-was-said, 'my father-of
 yēthi kitik majurā-kar^{tā} jōv^{nyā}-sīn adhik saipāk hōtēt, anīkh
at-place how-many servants-for eating-thon more cookings become, and
 mī bhukhā mar^{tō}; mī uṭhun-sanī āp^{lē} bāpā-pāsī jāhīn, anīkh tyā-chē-sīn
I hungry die; I having-arisen my-own father-near will-go, and him-of-to
 manīn ki, "hē bāp, mī Isv^{rā}-chē irūdh anīkh āp^{lē} samōr pāp
will-say that, "O father, I the-Lord-of against and your-own before a-sin
 kēlu, mī ātā āp^{lā} lēk man^{nyā} sār^{khā} nāhī. Mā-lā ap^{lē}
made, I now you-own son to-be-called like am-not. Me-to your-own

majdurā-sār'khē mānāvi." Tavhā tō uṭhun-syāni āp'lē bāpa-chē-servant-like should-be-considered." Then he having-arisen his-own father-of-pāsi chālā. Tēvhā dura-ch hōtā kī tyā-chā bāpā-nē tyās pāhun-near went. Then at-a-distance (he-)was that him-of father-by to-him having-syāni dayā kēlā, javhā dhāun-sani garyās pit'rā-ni chumā ghēt'lā. seen pity made, then having-run to-the-neck the-father-by kiss was-taken.

Lēkā-nā tyās-ni man'lā, 'hō bāp, mī Isv'rā-chē irūdh anikh āp'lē samōr The-son-by to-him it-was-said, 'O father, I the-Lord-of against and your-own before pāp kēlō. Mī atā āp'lā lēk man'nā sār'khā nāhi.' Mag bāpā-nē sin made. I now your-own son to-be-called like am-not.' Then the-father-by āp'lē chāk'rās sāngit'lā, 'sam'dhyā-hun chāng'lā pāngh'rūn kādhuṇ-sanyā his-own to-servant it-was-told, 'all-than good covering having-taken-out tyā-lā pāngh'rāv; anikh tyā-chē hātā-madhi mudi anikh pāyāt pāy'tan tākā; him-to put-on; and him-of the-hand-on a-ring and on-the-feet a-shoe put; anikh āmhi khāu ānī ānand karu. Kāhun kā hā ām-chā putra and we shall-eat and joy shall-make. Because that this our son mēlā hōtā, atā jivat jhālā; khōun gēlā hōtā, atā mīr'lā āhē.' Tēvhā tē ānand dead was, now alive became; lost gone was, now got is.' Then they joy karu lāg'lē.

to-make began.

Tyā-chā mōthā lēk'rū vāv'rāt hōtā. Jēvhā tō yēt hōtā anikh Him-of the-elder son in-the-field was. When he coming was and gharā-chē-javar pōhach'lā tēvhā vājyā-chā vō nāchā-ohā āvāj āik'lā. the-house-of-near arrived then music-of and dancing-of sound was-heard. Tō tyā-nē āp'lē chāk'rā-madhuṇ yēk chāk'rās āp'lē-javar bulāun-sani Then him-by his-own servants-from-among one to-servant of-himself-near having-called pus'lā, 'hā kā hōy?' Tyā-nē tyā-sin sāngit'lā kī, 'tum-chā bhāū ālā-āhē. it-was-asked, 'this what is?' Him-by him-to it-was-told that, 'your brother come-is.'

Tar tum-chē bāpā-nē chāng'lā bhōjan kēlā-āhē. Kāhun kī tyā-lē Therefore your father-by good a-feast made-is. Because that him-to chāng'lā pāv'lā.' Mag tō gusā jhālā. Tavhā tō āt-madhi nāhi gēlā. safe is-found.' Then he angry became. Then he inside not went. Yā-chē-lāik tyā-chā bāp bāhar yēun-sāni tyās manāu lāg'lā. Tyā-nē Therefore him-of father out having-come to-him to-entreat began. Him-by bāpās jabāb dēlā kī, 'pahā, mī it'lē varsa jhālā āp'lī to-the-father reply was-given that, 'see, I so-many years became your-own sēvā kar'tō, anikh mī tum-chē kōnhi bāt nāhi tār'lō; anikh tumhi service do, and I your any speech not avoided; and you ma-lā yēk sērī-chā pāth'rū bhi nāhi dilā kī mī āp'lē mitā-chē me-to one she-goat-of a-young-one even not gave that I my-own friends-of saṅgā khusi kar'tō. Āp'lā hē lēk'rū jō kharāb rāṇḍāi-chē with pleasure might-make. Your-own this son who bad harlots-of

saṅgā tum-chā dhan khāun vas^alā, jēvhā ālā tēvhā tumī
 with your money having-eaten lived, when came then by-you
 tyā-chā-karitā chāng^alā bhōjan kēlē.' Bāpā-nē tyās man^alā, 'hē bētā,
 him-of-for good a-feast was-made.' The-father-by to-him it-was-said, 'O son,
 tu sadā mājhē-saṅgā āhēs; jō-kāhī mājhā āhē tō tujhā āhē. Anand
 thou always of-me-with art; whatever mine is that thine is. Joy
 karāvā vō khuśi karāvā jarūrat hōtā. Kāhun kī hō
 should-be-made and pleasure should-be-made necessary was. Because that this
 tujhā bhāū mēlā hōtā, ātā jīvat jhālā; khōun gēlā hōtā, ātā mīrlā-āhē.'
 thy brother dead was, now alive has-become; lost gone was, now got-is.'

[No. 79.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

MARHETI DIALECT.

(DISTRICT BALAGNAT.)

SPECIMEN II.

मी त्या पोचाला आपल्या सांगात जांबुर खावाले नेलो होतो। मी येका मोळ्या भाड़ा-पासी गेलो, मंग त्या भाड़ा-वर चंगलो। पोरगा भाड़ा-च्या खाली उभा होता। मी वरताजन जांबुर टाकत होतो, पोरगा काही जांबुर खात होता अन काही ठेवत होता। मी मंग भाड़ा वरना उतरली अन त्या पोराले घेऊन घरा-कड़ येत होतो। मोळ्या तया-पासी आलो, मंग मी त्याचा गरा दोही हाताना धरून त्याले खालतां पाल्लो, त्याच्या गया-वर टोंघरा ठेऊन गरा मुरडून देला। थोड्या येरा-मंधी पोरगा फड़फडून मरून गेला। तो मेला तक्हा त्याच्या कानातल्या दोन बाच्या अन हातातल्या तीन येरा काहाल्या अन कव्यात ठेवल्या। मंग त्या पोराले उचलून डोबनीत फेकून देलो, त्याचा डोसका मंग चिखलात दाबून देलो, उफले नको म्हनून, मंग मी आपल्या घराले चाला गेलो। येक कलार माझ्या घराले आला अन मले दारुच्या दुकाना-वर घेऊन गेला। तेथ त्या पोराचा बाप तलास करत आला अन माझ्या-सीन पुसू लागला, पोरगा तुझ्या सांगा-मंधी जांबुर खावाले आला होता तो कोठी गेला। मी म्हंतलो मी नाही जानत। बळू लोक जमा भाले। समदे मिरून पोराले तया-वर पाळाले गेले। तेंधा-वर मी आपल्या घराले परून गेलो। एक रोज माझाराच्या वाढीत लपून होतो। मंग दूसर्या रोजी तेथून निंधून तिन दीसात मंडल्या मंधी गेलो। तेथ पोलीसान मला धरला ॥

[No. 79.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

MARATHI DIALECT.

(DISTRICT BALAGHAT.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Mi tyā pōryā-lā āp^{lyā} sāngāt jāmbur khāvā-lē nēlō-hōtō.
I that boy-to of-myself with the-jāmūn-fruit eat-to brought-had.

Mi yēkā mōthyā jhārā-pāsī gēlō, maṅg tyā jhārā-var chaṅglō.
I a big tree-near went, then that tree-upon climbed.

Pōrgā jhārā-chyā-khālī ubhā hōtā. Mi var^{tāñ} jāmbur
The-boy of-the-tree-under standing was. I above-from jāmūn-fruit
tākat hōtō, pōrgā kāhī jāmbur khāt hōtā, an kālī thēvat
throwing was, the-boy some jāmūn-fruit eating was, and some keeping
hōtā. Mi maṅg jhārā-var^{nā} utar^{lō}, an tyā pōrā-lē ghēūn
was. I then the-tree-from descended, and that boy-to having-taken
gharā-kāra yēt hōtō. Mōthyā taryā-pāsī ālō, maṅg mi tyā-chā
house-to coming was. The-great tank-near came, then I him-of
garā dōhī hātā-nā dharūn tyā-lē khāltā pāllō, tyā-chyā garyā-var
neck both hands-with having-caught him-to down felled, his neck-on
tōngh'rā thēūn garā mur^{lūn} dēlā. Thōryā yērā mandhī
the-knee having-placed the-neck having-twisted was-given. A-little time within
pōrgā phār-phārūn marūn gēlā. Tō mōlā tavhā tyā-chyā kānāt^{lyā}
the-boy having-gurgled having-died went. He died then his ear-in-from
dōn bāryā an hātāt^{lyā} tīn yērā kābhālyā, an
two ear-rings and hands-in-from three armlets were-taken-out, and
kādhyāt thēv^{lyā}. Maṅg tyā pōrā-lē uch^{lūn} dōh^{nīt}
in-the-waist-band were-put. Then that boy-to having-lifted in-the-pool
phēkūn dēlō, tyā-chā dōs^{kā} maṅg chikh^{lāt} dābūn
having-thrown gave, his head then in-mud having-pressed
dēlō, uph^{lē} nakō mhanūn, maṅg mi ap^{lyā} gharā-lē chālā
gave, float-up should-not therefore, then I my-own house-to gone
gēlō. Yēk kalār mājhyā gharā-lē ālā, an ma-lē dārū-chyā
went. One kalār my house-to came, and me-to liquor-of
dukānā-var ghēūn gēlā. Tētha tyā pōrā-chā bāp talās karat
shop-to having-taken went. There that boy-of father enquiry making
ālā; an mājhyā-sīn pusū lāg^{lā}, 'pōrgā tujhā-sāngā-mandhī
came; and of-me-with to-ask began, 'the-boy of-thee-with

jāmbur	khāvā-lē	ālā	hōtā	tō	kōthi	gēlā ?'	Mi	
<i>jāmūn-fruit</i>	<i>eat-to</i>	<i>come</i>	<i>was</i>	<i>he</i>	<i>where</i>	<i>went ?'</i>	<i>I</i>	
m̄hant̄lō,	'mī	nāhī	jānat.'	Bahū	lōk	jamā	jhālē.	Sam̄dē
<i>said,</i>	<i>'I</i>	<i>not</i>	<i>know.'</i>	<i>Many</i>	<i>people</i>	<i>gathered</i>	<i>became.</i>	<i>All</i>
mirūn	pōrā-lē	taryā-var	pāvhā-lē		gēlē.	Tendhā-var	mi	
<i>together</i>	<i>boy-to</i>	<i>tank-on</i>	<i>see-to</i>		<i>went.</i>	<i>In-the-meantime</i>	<i>I</i>	
āp̄lyā	gharā-lē	parūn	gēlō.	Ek	rōj	māhārā-chyā		
<i>my-own</i>	<i>house-to</i>	<i>having-run</i>	<i>went.</i>	<i>One</i>	<i>day</i>	<i>a-mahār-of</i>		
vārīt	lapūn	hōtō.	Maṅg	dūs̄ryā	rōjī	tēthūn		
<i>in-a-court-yard</i>	<i>having-hidden</i>	<i>I-was.</i>	<i>Then</i>	<i>the-second</i>	<i>in-day</i>	<i>there-from</i>		
ninghūn	tin	disāt	Maṇḍ̄lyā	mandhi	gēlō.	Tōtha	pōlisā-na	
<i>having-gone</i>	<i>three</i>	<i>in-days</i>	<i>Mandla</i>	<i>into</i>	<i>went.</i>	<i>There</i>	<i>the-police-by</i>	
ma-lā	dhar̄lā.							
me-to	it-was-caught.							

FREE TRANSLATION OF THE FOREGOING.

I took that boy with me to eat jāmūn-fruit. I went and climbed a big tree, and the boy stood under the tree. I threw the fruits down from above, and the boy ate some of them and put others by. Then I descended from the tree and went with the boy towards the house. When I came to a big tank, I seized the boy's neck with both hands and knocked him down. Then I put my knee on his neck and wrung it, and the boy gurgled and died. After he had died I took two ear-rings from his ears and three trinkets from his hands and put them in my waistband. Then I lifted the boy and threw him into the pool, and pressed his head down into the mud in order that it should not float up. After that I went home. Then a Kalār (liquor-merchant) came to my house and took me to a liquor-shop. There the boy's father came to make enquiries, and he asked me, 'my boy went with you to eat jāmūn-fruit; where has he gone?' I answered that I did not know. Then many men gathered and went together to the tank and found the boy. In the meantime I had run to my house. Then I hid for a day in the court-yard of a Mahār. The next day I went and stayed for three days in Mandla, and there the police caught me.

NATAKĀNĪ.

This dialect is spoken by about 180 individuals in the Sironcha Tahsil of the Chanda district, the principal language of which is Telugu. Its base is the common Marāṭhi of the Central Provinces. The influence of the prevailing language of the neighbourhood has, however, to some extent changed the character of the dialect, so that it must be considered as a broken form of speech.

Short *a* is often pronounced as an open *o*, and *ō* is sometimes written instead ; thus, *mōṇṭlōn* and *maṇṭlān*, it was said ; *na-kō* and *nō-kō*, it is not proper.

Long vowels are constantly shortened ; thus, *mi*, I ; *ti*, she ; *tyā-cha bāp*, his father.

It has not been possible to ascertain how the palatals are pronounced. They have, therefore, been transliterated as *ch*, *j*, etc., throughout.

Aspirated letters very commonly lose their aspiration. Thus, *mājā* and *mājhā*, my.

The various genders are no longer correctly distinguished. Thus, we find *tyā-lē dayā ālā*, him-to pity came ; *tyā-lē rāg āli*, him-to anger came.

There are no instances of the relative pronoun, participles being apparently used instead ; thus, *duk'rā khällā pōtu-nē*, swine eaten husks-with, with the husks which the swine ate ; *tū sūng'lāsa aikat*, thou said-such hearing, hearing what you said.

In the inflection of verbs it should be noted that several forms end in *n* ; thus, *mi jātan* and *jyātō*, I go ; *mi mantōn*, I say ; *trjhā bhāū ālān*, thy brother has come ; *māhag paq'lān*, a famine arose.

The past tense of transitive verbs only occurs in the neuter form ending in *lān* ; thus, *mi pāp kēlān*, I did sin ; *mi rāt pāk'lān*, I looked at the way ; *tū pīlu nahi dēlān*, thou didst not give a kid ; *tō* (and *tyā-na*) *maṇṭlān*, he said, and so forth.

Note also forms such as *khānnu*, we should eat ; *rāhnu* and *rāhnū*, we should remain ; *pāyē*, see ; *jyāy*, go. The final *u* in *khānnu*, etc., is due to the influence of Telugu.

The general character of the dialect will be seen from the specimens which follow.

[No. 80.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

NATAKĀNĪ DIALECT.

(DISTRICT CHANDA.)

SPECIMEN I.

एका मानसाले दोघे लेकरे राहिले। त्यातला लाहान बापा-संगा मंटलन, बापा, माज्या तक्षिमीचा माल मले दे। त्यास माल समदा वाटून घातलन। मंग लाहान लेकरु आपला माल घेऊन दूर देसाले निंगून गेला। दिमाक काम करून माल दवडलन। समदा माल दवडला-वर ते देसात मोठा माहग पडलन। त्याले काहि नव्हतन। ते देसातले एका मानसा-पासि जाऊन नवकर राहिलन। त्याले त्यान दण्डात डुकरे चाराले धाडून देलन। डुकरा खाल्ला पोतुने पोट भरलन। त्याले कोनि काहि नाहि देलन। तवार त्यान मंटलन, मार्फे बापा-जवर किति नवकरले खायले पियले आहे। मी अद्वा नाहिसो मरून जातन। मी उठून बापा-जवर ज्यातो त्याले मनतोन, बापा मि तुझे-पुरे आकाशा-पुरे पाप केलन। आज-पासून तुजे लेक मनु नोको। तुजे नवकरा-मंदे मले कर। तो उठला, बापा-जवर गेला। तो दूर आहे तवर त्याले त्याइने पाहालन। त्याले दया आला। धाऊन गया-वर पडलन, मूळा घेतलन। त्याले लेकरु मनाला, बापा मि आकाशा-पुरे तुजे-पुरे पाप केलन। आज-पासून तुजे लेक मनु नको। बाप नवकराले मनाला धड फडकि घेऊन ये, त्याले घाल। त्याले हाताले मुंदि घाल, पायाले वाहना घाल। आम्हि खाउनु सुखाकुन राहुनु। काहेले मनाल तर मभा लेक मरून गेला फिरून वाचला, सुटून गेला फिरून मिरारा। ते सुख पडूलागले ॥

त्याचा मोठा लेक दण्डात होता। तो जवर घरा-जवर आला, नाच गाना ऐकलन। एक नवकराले बोलावलन, काय मनून खबर घेतलन। तो त्याले मनाला, तुझा भाऊ आलन, तुझे बाप खाना वाढलन, तो चांगला आला मनून। त्याले राग आलि, आत नाही जाऊन त्याचा बाप बाहिर आला, त्याले बत-मिलाडनन। तो बापा-संगा मंटलन, मि भू रोज-पासून तुझे-जवर आहे। तू संगलास ऐकत आहे। तरि-पन तू दोस्तितोन सन्तोष पडाले मनून एक सेरिच पिलु नही देलन। अता तुझा लेक आल्यासाठि, तो माल राण्डाले घातलन, त्याले तू अद्वा घातलन। तो मनाला, लेका, तू माजे-संगा आहेस। मज-जवर आहे समद तुजाच। आपन सुखाकुन राहुन संभमकुन राहुन। काहेले मंटल्यास तुझा भाऊ मरून गेला फिरून वाचला, सुटून गेला फिरून सपडला ॥

[No. 80.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

NATAKĀNĪ DIALECT.

(DISTRICT CHANDA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ekā mān'sā-lē dōghō lēk'rē rāhilō. Tyāt'lā lāhān bāpā-sāngā
One man-to two sons were. Them-in-from younger father-to
 mānt'lan, 'bāpā, mājyā takshimi-chā māl ma-lē dē.' Tyās māl sam'dā
said, 'father, of-me division-of property me-to give.' To-them property all
 vātūn ghāt'lan. Maṅg lāhān lēk'rū āp'lā māl ghēūn dūr
having-divided put. Then the-younger son his-own property having-taken far
 dēsā-lē ningūn gōlā. Dimāk kām karūn māl davaḍ'lan.
a-country-to having-gone-forth went. Riotous work having-done property he-squandered.
 Sam'dā māl davaḍ'lā-var tē dēsāt mōṭhā māhag paḍ'lan.
Whole property being-wasted-upon that in-country great dearness fell.
 Tyā-lē kāhi navh'tan. Tē dēsāt'lē ekā mān'sā-pāsi jāūn
Him-to anything was-not. That country-in-from one man-near having-gone
 nav'kar rāhilān. Tyā-lē tyā-na daṇḍāt ḍukrē chārā-lē dhāḍūn dēlan.
servant (he-)lived. Him-to him-by into-field swine graze-to having-sent was-given.
 ḍukrā khällā pōtu-nē pōt bhar'lan. Tyā-lē kōni kāhi nāhi dēlan.
Swine eaten husks-with belly (he-)filled. Him-to anyone anything not gave.
 Tavar tyā-na mānt'lan, 'mājhē bāpā-javar kiti nav'kar-lē khāy-lē piy-lē
Then him-by it-was-said, 'my father-near how-many servants-to eat-to drink-to
 ahē. Mi annā nāhisō marūn jātan. Mi uṭhūn bāpā-javar
is. I food having-not-got having-died am-going. I having-arisen father-near
 jyātō tyā-lē mantōn, "bāpā, mi tujhē-purē ākāśā-purē pāp kēlan.
go him-to will-say, "father, by-me of-thee-before heaven-before sin is-done.
 Aj-pāsūn tujē lēk manu nōkō. Tujē nav'karā-mandē ma-lē kar." Tō uṭh'lā,
Today-from thy son say do-not. Thy servants-among me-to make." He arose,
 bāpā-javar gēlā. Tō dūr ahē tavar tyā-lē tyā-nē pāhālan. Tyā-lē dayā
father-near went. He far is then him-to him-by it-was-seen. Him-to compassion
 alā. Dhāūn garyā-var paḍ'lan, mūkā ghēṭ'lan. Tyā-lē lēkru manālā, 'bāpā,
came. Having-run neck-upon he-fell, kiss took. Him-to son said, 'further,
 mi ākāśā-purē tujē-purē pāp kēlan. Aj-pāsūn tujē lēk manu
by-me heaven-before of-thee-before sin is-done. Today-from thy son say

nakō.' Bāp nav^akarā-lē manālā, 'dhad^a phaḍ^aki ghēūn yē, tyā-lē do-not.' *The father servant-to said, 'best robe having-taken come, him-to ghāl. Tyā-lē hātā-lē mundi ghāl; pāyā-lē vāh^anā ghāl. Āmhi khāunu put. Him-to hand-to a-ring put; feet-to shoes put. We will-eat sukhā-kun rāhunu. Kāhē-lē manāl tar, majhā lēk marūn gēlā, pleasure-with let-us-live. Why (if-)you-will-say then, my son having-died went, phirūn vāch^alā; suṭūn gēlā, phirūn mirārā.'* Tē sukh-paḍū lāg^alē. again was-saved; lost went, again was-obtained.' *They to-be-merry began.*

Tyā-chā mōṭhā lēk daṇḍāt hōtā. Tō javar gharā-javar ālā, nāch-gānā *His elder son in-field was. He when house-near came, dancing-singing* aik^alan. Ek nav^akarā-lē bōlāv^alan, kāy manūn khabar ghēṭ^alan. Tō tyā-lē heard. One servant-to he-called, what saying news he-took. He him-to manālā, 'tujhā bhāū ālan, tujhē bāp khānā vāḍ^alan, "tō chāṅg^alā ālā," said, 'thy brother came, thy father dinner served, "he good came," manūn.' Tyā-lē rāg āli; āt nāhī jāūn, tyā-chā bāp bāhir ālā, having-said.' *Him-to anger came; inside not having-gone, his father out came,* tyā-lē bat-milād^anan. Tō bāpā-sāṅgā manṭ^alan, 'mi bhū rōj-pāsūn him words-caused-to-unite. He father-to said, 'I many days-from tujhē-javar āhē; tū sāṅg^alāsa aikat āhē; tari-pan tū dōstī-tōn of-thee-near am; thou told-so hearing I-am; still thou friends-with santosh paḍā-lē manūn ēk sēri-cha pilu nahī dēlan. Atā tujhā merriment enjoy-to therefore one she-goat-of young-one not gavest. Now thy lēk ālyāsāṭi, tō māl rāṇḍā-lē ghāṭ^alan, tyā-lē tū annā ghāṭ^alan.' Tō son coming-for, he property harlots-to put, him-to thou food puttest.' He manālā, 'lēkā, tū mājē-sāṅgā āhēs; maj-javar āhē, sam^ada tujā-ch. Āpan said, 'son, thou of-me-with art; me-with is, all thine-alone. We sukhā-kun rāhun sambhram-kun rāhun; kāhē-lē manṭ^alyās, happiness-with should-remain eagerness-with should-remain; why if-you-say, tujhā bhāū marūn gēlā, phirūn vāch^alā; suṭūn gēlā, phirūn sapad^alā.' thy brother having-died went, again lived; lost went, again was-found.'

[No. 81.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

NATAKĀNĪ DIALECT.

(DISTRICT CHANDA.)

SPECIMEN II.

A POPULAR TALE.

एके गावा-मंदे वीरप्पा मनाचा लेकरु राहिलन। एके दिसि त्याचं बाप त्याले बोलाविलन। त्याले भाजूचि टोपलि देलन। आपले दोस्तिले देयाले मांगितलन। मंग वीरप्पा टोपलि डोकि-वर घेतलन, अभिरामम्मा-जवर जाजन ते तिले दिलन। भाजि घेजन अभिरामम्मा मनालि, माझे लरका वीरप्पा तृसाठि भूरोज भ्याले वाट पाहलन। तृसाठि चांगला इनाम राखलन। वीरप्पा मनाला, बये, कयचा इनाम। ति मनालि काहि रोजा-मंगे तू दोन गोरवङ्ग पाखरे मांगितलन, तुल हेतु नाहि का। तवर त्याने हेतु आहे मंटलन, कोठे आहे मनून खबर घेतलन। हे पार्य, दोन पाखरे पंजरा-मंदे आहे मंटलन। या-मंदे तुल येक दूसरे तुम्ही भावाले। आपले घराले बेस ज्याय, वाटे-वर आलस करू नकु। तू घराले जाजन तवर पंजरा भाकून ठेव। मंग वीरप्पा कुसीने गेलन। तो आपले दोस्तिले मनाला, या पंजरात दोन चांगले पाखरे आहेत॥

TRANSLITERATION AND TRANSLATION.

Ekē gāvā-mandē Virappā manā-chā lēk'rū rāhilan. Ekē disi tyā-chē bāp tyā-lē bōlāvilan; tyā-lē bhājē-chi tōp'li dēlan; āp'le dōsti-lē father him-to called; him-to vegetable-of a-basket gave; his-own friend-to dēyā-lē sāngit'lan. Maṅg Virappā tōp'li dōki-var ghēt'lan, Abhirāmammā-javar give-to he-told. Then Virappā the-basket head-upon took, Abhirāmammā-near jāun tē ti-lē dilan. Bhāji ghēūn Abhirāmammā manāli, having-gone that her-to gave. Vegetable having-taken Abhirāmammā said, 'mājhē larkā Virappā, tūsāthi bhūrōj jhyālē vāṭ pāh'lan, 'my (dear) boy Virappā, thee-for many days became (thy-)way was-looked-at, tūsāthi chāng'lā inām rākh'lan.' Virappā manālā, 'bayē, kay-chā inām?' 'thee-for good reward was-kept.' Virappā said, 'lady, what-of reward?'

Ti manāli, 'kāhi rōjā-māngē tū dōn gōr'vāṅka pākh'rē māngit'lan, tu-lē She said, 'some days-ago thou two gōrvāṅk birds didst-ask, thee-to hētu nāhi kā?' Tavar tyā-nē, 'hētu āhē,' maṇṭ'lan, 'kōṭhē recollection not what?' Then him-by, 'recollection is,' it-was-said, 'where āhē,' manūn khabar ghēṭ'lan. 'Hē pāyē, dōn pākh'rē pañj'rā-mandē is,' so-saying news was-taken. 'This see, two birds cage-in āhē,' maṇṭ'lan. 'Yā-mandē tu-lē yēk dūs'rē tujhē bhāvā-lē. Āp'lē are,' (she) said. 'These-among thee-to one the-other thy brother-to. Thy-own gharā-lē bēs jyāy, vāṭē-var ālas karū-na-ku. Tū gharā-lē house-to well (carefully) go, the-way-on laziness do-not-make. Thou house-to jāūn tavar pañj'rā jhākūn thēv.' Māng Virappā kusī-nē having-gone then the-cage having-closed keep.' Then Virappā gladness-with gēlan. Tō āp'lē dōsti-lē manālā, 'yā pañj'rāt dōn chāṅg'lē pākh'rē went. He his-own friend-to said, 'this in-cage two good birds āhēt.'

—

are.'

FREE TRANSLATION OF THE FOREGOING.

In a certain village there lived a boy called Virappā. One day his father gave him a basket full of vegetables and asked him to carry it to his friend. Virappā took the basket on his head, went to Abhirāmammā and gave it to her. She took the vegetables and said, 'my dear Virappā, I have been on the look-out for you for many days. I have a good reward for you.' Virappā said, 'my lady, what is that?' She said, 'some days ago you asked for two Görvāṅka birds. Don't you remember?' Then he said that he did remember, and asked where they were. 'Look here, the two birds are in this cage,' she said, 'one of them is for you and the other for your brother. Go carefully home, and don't be slow on the road. Keep the cage closed till you are at home.' Now Virappā went happy away and said to his friend, 'two good birds are in this cage.'

KATIA OR KATIYĀT.

The Katiās are an important caste of weavers and village watchmen in the Central Provinces. At the census of 1891 their number was returned as 43,940. In 1901, the number was 31,924. They were found mainly on the Satpuras and in Hoshangabad. In the latter district and in Seoni and Chhindwara they number over 2 per cent. of the population.

The Katiās probably all speak the dialect of their neighbours. According to the information collected for the use of the Linguistic Survey there is, however, a separate form of speech called Katiyāt in Chhindwara and Katiā in Narsinghpur. The number of speakers has been estimated as follows :—

Chhindwara	18,000
Narsinghpur	700
TOTAL	18,700

Specimens have been forwarded from both districts, and they show that the dialect in question is a mechanical mixture of Marāthī and Hindi. The phonetical system is Hindi, and not Marāthī. This latter language has, however, so largely influenced the inflection of nouns and verbs, that the dialect must now be classed as Marāthī rather than Hindi, especially in Chhindwara.

The case suffixes are partly Marāthī and partly Hindi ; thus, *ghōryā-chā*, of a horse ; *jhād-kē*, of a tree ; *ghari*, *gharāt*, and *ghar-mē*, in the house ; *kisbanō-chē sāth*, in company with harlots.

The same is the case with the personal pronouns, thus, *mē*, *mī* and *mai*, I ; *mē-nē*, by my ; *mājhā* and *māhā*, my ; *ham* and *āmhi*, we ; *tyā-nē* and *tā-nē*, by him ; *tis-mē-sē* and *tin-mē-sē*, from among them ; *tēn-chā*, their, etc. In Narsinghpur *jō* and *jab* are often demonstratives, meaning 'that,' 'then,' respectively. Compare Bundeli.

The verb substantive usually takes the Marāthī form ; thus, *āhē*, he is ; *hōtē*, they were. Occasionally, however, we also find forms such as *hai*, he is ; *thā*, he was.

The past tense of finite verbs is usually formed by adding an *-l*-suffix ; thus, *gēlā*, he went ; *kar'lē*, I did ; *kēlā*, he did. A common form of the third person singular in Chhindwara ends in *an* or *tan* ; thus, *bōlan*, he said ; *karan*, he did ; *dētan*, and once *dētam*, he gave, etc.

It would, however, be waste of space and paper to go into details. The mixed nature of the dialect will be seen from the specimens which follow.

[No. 82.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KATIVAI OR KATIA DIALECT.

(DISTRICT CHHINDWARA.)

SPECIMEN I.

कोई आदमीचे दोन लेंकरे होते। तिसमेंसे नहानने बापला बोलन, दादा संपतमेंसे जो हिस्सा होतो माला दे। तब ताने अपनी संपत दोनर्हू-ला बाटी देतम। मुतक दिन नहीं जाले के नहान लेकुर सबला एकद्वा करीसन दूर देसला चाला गेला और तथी लच्छापनमें दिन खोई देतन अपनी संपतला डड़र्हू देतन। जब तो सब कुछ उड़र्हू देतन तब तो देसमें बड़ा काल पड़ी गेला और तो कंगाल बनी गेला। और तो जाईसन तो देसचे आदमीचे बीचमें एकच्या दृश्यी राह्य लागला ज्याने ताला आपला खेतमें सोरी चरउला पोहोचु देतलेन। और तो तें कोदेस जो सोरी खाता है आपना पोट भरा चाहत था। और ताला कोई कुछ नहीं देत था। तब ताचे दिलमें समज आली और ताने बोलन के, माझा बापचे कितण्ही चाकराला पोट लुक भाकरी बनत होती, और मैं भुक लुकाक मरते आय। मैं उठीसन अपने बाप जोरे जाईसन और ताला बोलन, दादा मेने भगवानचे घरी और तुमचे सामने पाप करले आहे। मैं फिर तुमचा लेकुर कहावनिचा लायक नद्या, माला तुमच्या मजूरमि-लुक एकचे बराबर करा। तब तो उठीसन अपने बाप जोरे चालला। पर तो दूरी होता के ताचे बापाने ताला देखीसन दरेग आला और हीड़ीसन ताचे गरामें मिलीसन चुमा घेतन। लेकुरने ताला बोलन, दादा, मेने भगवानचे घरी और तुमचे सामने पाप करले आहे। और फिर तुमचा लेकुर मैं बोलीच्या लायक नद्या। पर बापाने आपला नौकरला सांगले सब लुक चांगला कपडा निकारीसन ताला लिवाई द्या और ताचे हाथमें मुंदी और पावमें मोचरी लिवाई द्या, और हम अच्छा खाईसन और खुशी करा, का की हा माझा लेकुर मरी गेला होता फिर जीता जाला, खाही गेला होता फिर मिळा आहे। तब ते खुशी करो लागले ॥

ताचा बड़ा लेकुर खेतमें होता। और जब तो येत होता और घरचे जोरे पोहचला तब बाजा और नाचचा आवाज ऐकान। और ताने अपने नौकरमि-लुक एकला आपने जोरे बुलाईसन पूऱ्णन, हा काय होई राहिला है। ताने ताला बोलन

के, तुझा भाज आला है और तुमचा बापने चांगला खावला बनवला है। हाचे लिये की ताला अच्छा मिष्ठा है। पर ताने क्रोध करन और भीतर जाना नहीं चाहूँ। हाचे लिये ताचा बापने बाहेर निकारीसन ताला मनज लागला। ताने बापला जवाब देतन की, देखो में इतले बरस लुकी आपची सेवा करत होते और कभी आपची बातला मेने नहीं तोड़ली। और माला तुमने कभी एक ठोला पाठ भी नहीं दितले कि में अपने दोस्ताचा साथ खुशी करता। पर तुमचा हा लेकुर की जाने किसबनोचे साथ आपची संपत खदया करन जब तो आला तब आपन ताचे लाने अच्छा खावला किला है। बापने ताला बोलन, लेकुर तु हमेस माझे जोरे राहता और जो कुछ माझा है सो तुझा है। पर खुशी होना और खुशी करना चाहिये होता। कहा की, हा तुझा भाज मरी गेला होता सो फिर जीता जाला आहे खोवार्द गेला होता फिर मिष्ठा है ॥

[No. 82.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KATIYĀĪ OR KATIĀ DIALECT.

(DISTRICT CHHINDWARA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōi ād^amī-chē dōn lēk^arē hōtō. Tis-mē-sē nahān-nē bāp-lā
A-certain man-of two sons were. Them-in-from the-younger-by the-father-to
 bōlān, 'dādā, sampat-mē-sē jō hissā hō tō mā-lā dē.' Tab
it-was-said, 'father, property-in-of which portion may-be that me-to give.' Then
 tā-nē ap^anī sampat dōn-i-lā bātī dētam. Mut^akē din nahī jälē kē
him-by his property both-to having-divided was-given. Many days not became that
 nahān lēkur sab-lā ēkatthā kari-san dūr dēs-lā chālā gēlā, aur
the-younger son all together having-made far country-to departed went, and
 tathī lachchāpan-mē din khōi-dētan, ap^anī sampat-lā urāi dētan.
there debauchery-in days passed, his property having-squandered gave.
 Jab tō sab kuchh urāi dētan tab tō dēs-mē barā kāl
When he all anything having-squandered gave then that country-in great famine
 parī gēlā, aur tō kaṅgāl bānī gēlā. Aur tō jāi-san tō
having-fallen went, and he destitute having-become went. And he having-gone that
 dēs-chē ād^amī-chē bīch-mē ēk-chyā ithī rāhū lāg^alā, jyā-nē tā-lā āp^alā khēt-
country-of men-of midst-in one-of there to-live began, whom-by him his field-
 mē sōri charaūt-lā pōhōchu dēt'lēn. Aur tō tē kōdēs jō sōri khātā
in swine feeding-for to-attain was-given. And he that husk which swine eating
 hai āp^anā pōt bhārā chāhat thā. Aur tā-lā kōi kuchh nahī dēt thā.
are his belly to-fill wishing was. And him-to anybody anything not giving was.
 Tab tā-chē dil-mē samaj ālī, aur tā-nē bōlān kē, 'mājhā bāp-chē
Then his heart-in sense came, and him-by it-was-said that, 'my father-of
 kit^achhē chāk^arā-lā pōt luk bhāk^arī banat hōtī, aur maī bhuk-lukak
how-many servants-to belly than bread being-obtained was, and I hunger-with
 mar^atē āy. Maī uṭhī-san ap^anē bāp jōrē jāisan aur tā-lā bōlin,
dying am. I having-arisen my father near having-gone again him-to will-say,
 "dādā, mē-nē Bhag^avān-chē gharī aur tum-chē sām^anē pāp kar^alē āhē. Maī
"father, me-by God-of in-house and you-of before sin done is. I
 phir tum-chā lēkur kahāvanē-chā lāyak naīyā. Mā-lā tum-chyā majūr-mi-luk
again your son being-called-of worthy not-am. Me your servants-of

ēk-chē barābar karā.' ' Tab tō uṭhi-san apnē bāp jörē chālā. Par tō one-of like make.' ' Then he having-arisen his father near went. But he dūrī hōtā kē tā-chē bāpā-nō tā-lā dēkhī-san darēg ālā, aur daurī-san far was that his father-by him having-been compassion came, and having-run tā-chē garā-mē mili-san chumā ghētan. Lēkur-nē tā-lā bōlan, his neck-on having-joined kiss was-taken. The-son-by him-to it-was-said, 'dādā, mē-nō Bhagvān-chē gharī aur tum-chē sām'�ē pāp kar'lē āhē. Aur 'father, me-by God-of in-house and you-of before sin done is. And phir tum-chā lēkur maī bōli-chyā lāyak naīyā.' Par bāpā-no āplā again your son I saying-of worthy not-am.' But the-father-by his naukar-lā sāng'lē, ' sab luk chāng'lā kap'ṛā nikārī-san tā-lā servants-to it-was-said, ' all than good cloth having-brought him-to livāi dyā, aur tā-chē hāth-mē mundī aur pāv-mē moch'rī having-applied give, and him-of hand-on ring and feet-on shoes livāi dyā, aur ham achchhā khāi-san aur khuśi karā, kā-kī having-applied give, and we good having-eaten again merry make, because hā mājhā lēkur marī gēlā hōtā, phir jītā jālā; khvāhī gēlā this my son having-died gone was, again alive became; lost gone hōtā, phir millā āhē.' Tab tō khuśi karō lāg'lē. was, again found is.' Then they merriment to-make began.

Tā-chā bājā lēkur khēt-mē hōtā. Aur jab tō yēt hōtā His elder son field-in was. And when he coming was aur ghar-chē jörē pōbachlā, tab bājā aur nāch-chā āvāj aikam, and house-of near arrived, then playing and dance-of sound was-heard. Aur tā-nē apnē naukar-mi-luk ēk-lā āp-nē jörē bulāi-san pūchhan, And him-by his servants-from one-to his near having-called it-was-asked, ' hā kāy hōi rāhilā hai? ' Tā-nē tā-lā bōlan kē, ' this what having-become being is? ' Him-by him-to it-was-said that, ' tujhā bhāū ālā hai, aur tum-chā bāp-nē chāng'lā khāv'lā ' thy brother come is, and your father-by good eating-for banav'lā-hai, hā-chē liyē kē tā-lā achchhā millā-hai.' Par tā-nē krōdh arranged-is, this-of for that him-to well met-is.' But him-by anger karan, aur bhitar jā-nā nahī chāhūn. Hā-chē liyē tā-chā bāp-nē was-made, and inside to-go not wished. This-of for his father-by bābēr nikārī-san tā-lā manaū lāg'lā. Tā-nē bāp-lā javāb dētan out having-gone him to-entreat began. Him-by father-to answer was-given kē, ' dēkhō, mē it'lē baras lukē āp-chī sēvā karat hōtē, that, ' see, I so-many years from your-Honour's service doing was, aur kabhi āp-chī bāt-lā mē-nē nahī tōṛli. Aur mā-lā tum-and ever your-Honour's word me-by not was-broken. And me-to you-

nē kabhi ēk thōla pāth bhi nahī dit'lē, kē mē apnē dōstā-chā
by ever one single kid even not was-given, that I my friends-of
 sāth khūsi kar'tā. Par tum-chā hā lēkur kē jā-nē kis'banō-chē
with merry might-make. But your this son that whom-by harlots-of
 sāth āp-chī sampat khaiyā karan, jab tō ālā tab
with your-Honour's property devoured was-made, when he came then
 āpan tā-chē lānē achchhā khāy-lā kēlā hai.' Bāp-nē tā-lā
your-Honour-by him for good feast-to made is. The-father-by him-to
 bōlan, 'lēkur, tu hamēs mājhē jörē rāh'tā, aur jō-kuchh mājhā
it-was-said, 'son, thou always me-of near art, and whatever mine
 hai, sō tujhā hai. Par khuśi hōnā aur khuśi kar'nā chāhiyē hōtā,
is, that thine is. But merry to-be and merry to-make proper was,
 kahā-kī hā tujhā bhāū marī gēlā hōtā, sō phir jītā jälā
because this thy brother having-died gone was, he again alive become
 āhē; khōvāī gēlā hōtā, phir millā hai.
is ; being-lost gone was, again found is.'

[No. 83.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KATIYAI OR KATIA DIALECT.

(DISTRICT NARSINGHPUR.)

SPECIMEN II.

एक भना-चेंदोन लेकुर होते। तिनमेंसे क्षोटे लेकुरने अपने बापला बोलले के, जो घरी जो धन आहे सो माँभा हिस्सा सो माना दुन दे। तब बापने तिळे अपना धन बाँटु दिलले। कछु दिनोंचें पीछूऱ्यां नाहुन लेकुर अपना धन-दौलत घुँकी परदेशला चला गेला। तेचूऱ्यां गँवारी चालसे सब धन वरबाद करू दिलले। जब कोरा रहुऱ्यां गेला तो देश-पे बडा काल पड़ला। तहीं तो भूखों मरों लगला। तहीं तो कोई देसु-आदमी-खाँ नौकर लगु गेला। ताल्हा ताने सुँगरियाँ चरोंला राखले। जब तो सुँगरियोंचीं खाँवची जूठनपेन् अपना पोटु भरों चाहले, कोई आदमी ताल्हा कछु न देत होता। जब तो खवर-पै आला तब बोलो लगला, ऐ माँझे दैया, जब माँझे बाप-खाँ कितते आदमोंला पोटु-भर खाँवला मिलत होता, और बचु रहात होता। और मैं भूखों मरते आहें। अब मैं उठकों बापचें जोरे जाँतं और अब बोलहों, दादा मीने तूजे साम्हने परमेश्वरचा दोष करले हैं। अब भी तूजे लेकुर बोललों लाखतूऱ्यां नहीं टाले। अपने नौकरों एक घाँड़ी माना सोई राँखू घेआ। जब तो उठुऱ्यां ठाडा जाला, और अपने बापचें जोरे गेला। बापने दूरन् आवत देखू घिले ताँचा-जपर दया करले, और ताल्हा दौरजंके गल्हसे लगुऱ्यां घिल्ले और चूमा घिल्ले। तब लेकुरने बोलले, हे दादा मीने तूजे साम्हने परमेश्वरचा कसूर करले हैं। मी तुजे लेकुर कहाँले लोग नहीं राले। पै बापने अपने नौकरोंला हुक्म दिलले, नोंनेंचे नोंने उन्हें आन्ह ताल्हा नोन्हे पहरन देआ। और एक जोड़ी पनन्हें पाँवला। चला सब जेवाँ, और मँजा करियें। काँयसे अब हा लंकुरचा नया जन्म जाल्हा। हा हथन्नु जाँतूऱ्यां राला होता, फिर मिला। हाँ तरहतूऱ्यां मौज सब करों लगले ॥

जेठा लेकुर ते वक्त खेतपे होता। लौटचीं घर आवतीं वक्त ताल्हा नाँच गाँनचा ऐरा सुन पड़ला। नौकरों-पे एक भनाँला टरंके ताल्हा पूछले जो काया है। तब ताँने ज्वाप दिलले, तूजा नाहिन भैया एँकू गेला है। और ताँच बापन् ताल्हा नोनहा

भला लौटला देखूऱ्ये खुशी भलो मनोले । तब तो हाँ सुनूँके तो गुस्सा जानह, और घरूऱ्ये नहीं जाय चाहें । जब ताचा बाप निकरूऱ्ये ताल्हा मनो लगला । लेकुरने बोलले, जब मी दादा तूऱ्यी बरसोंती गोसल करले हैं । जब मीने तुमसे कही कोर्वे नहीं ठारली । जब तूने नान्हा बोकरा कबहुऱ्ये नहीं दिलस, तो चन-संग खुशी मनोते । जब नाहिन लेकुरते तब ताँने तुमचा धन गँवारीमें खो दिलले जबसे मुरक्कूऱ्ये घरी आल्हे, तुम सबला पुन्य आटूराले आहा । जब तो बापने ज्वाप दिलले हे बेटा, तूऱ्ये रात-दिन माँझे जोरे आसे, तो धन माँझे-जोरे आहे, सो सब तूजा आहे । तूजा नाहिन भाऊ मरू गेल्या होता लोफिर जी उठला तबतो हिराऊऱ्ये गेल्या होता, तब मिळा होता । तैसे आ खुशी मनोआ और खुशी जान्हे ॥

[No. 83.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KATIYĀĪ OR KATIĀ DIALECT.

(DISTRICT NARSINGHPUR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ek jhanā-chē dōn lēkurē hōtē. Tin-mē-sē chhōtē lēkur-nē
One person-of two sons were. Them-in-from the-younger son-by
 apnē bāp-lā bōlē kē, 'jō gharī jō dhan āhē sō
his-own father-to was-said that, 'what in-the-house what wealth is that
 mājhā hissā sō mā-nā dun-dē.' Tab bāp-nē til-lē apnā
my share that me-to give.' Then the-father-by them-to his-own
 dhan bātu dilē. Kachhu dinō-chē pichhū nāhan lēkur apnā
wealth dividing was-given. A-few days-of after the-younger son his-own
 dhan-daulat ghū-kē par-deś-lā challā gēlā. Tēchū gāvāri-
property having-taken foreign-country-to moved went. There vulgar-
 chāl-sē sab dhan barbād-karū dilē. Jab kōrū rahū
conduct-in all wealth having-squandered was-given. When destitute to-become
 gellā tō dēs-pē bayā kāl parlā. Tahī tō bhūkhō marō
went then the-country-in great famine fell. Then he of-hunger to-die
 laglā. Tahī tō kōi dēsu-ād'mi-khā naukar lagu-gellā. Tā-lhā
began. Then he a-certain country-man-of a-servant to-be-employed-went. Him-to
 tā-nē sūgariyā charō-lā rākhālē. Jab tō sūgariyō-chī khāv-chī jūthān-pēnū
him-by swine to-graze was-kept. Then he swine-of eating-of remains-with
 apnā pōtu bharō chāhlē. Kōi-ād'mi tā-lhā kachhu na dēt hōtā.
his-own belly to-fill desired. Anybody him-to anything not giving was.
 Jab tō khabar-pai alā tab bōlō laglā, 'ai mājhē Daiyyā, jab
When he senses-on came then to-speak began, 'O my God, since
 mājhē bāp-khā kitte ad'mō-lā pōtu-bhar khāv-lā milat hōtā;
my father-with how-many men-to belly-full eat-to obtained was;
 aur bachu rahāt hōtā. Aur maī bhūkhō marṭē āhē. Ab maī
and saved remaining was. And I of-hunger dying am. Now I
 uṭh-kē bāp-chē jōrē jātē aur ab bōlhō, "dādā, mī-nē tūjē
having-arisen father-of near go and now will-say, "father, me-by of-thee
 sāmlhānē Par'mēśvar-chā dōsh karlē hai. Ab-bhī tūjē lēkur bōlō lākhātū
before God-of sin done is. Now-also thy son to-call worthy

nahī tālē; apnē nauk'rō ēk ghāī mā-nā sōi rākhū ghēā." "not became; thy-own servants-among one like me-to also keeping take."

Jab tō uthū-kē thārā jālā, aur apnē bāp-chē jōrē gellā. Then he having-arisen standing became, and his-own father-of near went.

Bāp-nē dūrō-nū āvat dēkhū-ghillē tā-chā-ūpar dayā kar'lē; aur The-father-by from-a-distance coming to-see-was-taken him-upon pity was-made; and tā-lhā dauraū-kō galla-sē lagūā-ghillalē aur chūmā ghillē. Tab him-to having-run the-neck-by it-was-embraced and kiss was-taken. Then lēkur-nē bol'lē, 'hē dādā, mī-nē tujē sāmh'nē Par'mēśvar-chā the-son-by it-was-said, 'O father, me-by of-thee before God-of kasūr kar'lē haī, mī tujē lēkur kahā-lē lōg nahī rālē.' Pai bāp-nē offence done is, I thy son to-s'uy sit not lived.' But the-father-by apnē nauk'rō-lā hukm dil'lē, 'nōnē-chē nōnē unheā his-own servants-to order was-given, 'good-of good a-cloth ānh tā-lhā nōnhē pah'ran dēā, aur ēk jōrī pan'nhē pāv-lā. Chalā sab bring him-to good clothes give, and one pair shoes for-the-feet. Come all jēvā aur mājā kariyē. Kāy-sē ab hā lēkur-chā nayā janm let-us-eat and merriment make. Because now this son-of new birth jālhā. Hā hāhan-nu jātū rālā hōtā, phir millā. Hā has-become. This hands-from going become was, again was-obtained. This tarah-tū mauj sab karō lag'lē.
manner-in merriment all to-make began.

Jēthā lēkur tē-vakt khēt-pē hōtā. Lauṭchī ghar āv'tī The-elder son at-that-time the-field-in was. Returning to-home coming vakt tā-lhā nāch gān-chā airā sun-paṛh'lā. Nauk'rō-pē at-the-time him-to dancing singing-of sound to-his-hearing-fell. The-servants-from ēk jhanā-lā tārē-kē tā-lhā pūchh'lē, 'jō kāyā hai.' Tab tā-nē jvāp one person-to having-called him-to it-was-asked, 'this what is.' Then him-by reply dil'lē, 'tūjā nāhin bhaiyā ēkū gellā hai; aur tā-chē bāp-nū tā-lhā was-given, 'thy younger brother having-come gone is; and his father-by him-to nōn'hā bhalā lauṭ'lā dēkhū-chē khuśi bhalō manolē.' Tab tō hā sunū-kē good well returned having-seen happy good considered.' Then he this having-heard tō gussā jānah, aur gharū nahī jāy chāhē. Jab tā-chā bāp nik'rū-chē he angry became, and in-the-house not to-go wished. Then his father coming-out tā-lhā manō lag'lā. Lēkur-nē bol'lē, 'jab mī, dādā, tūjī bar'sō-tī gōsal him-to to-entreat began. The-son-by it-was-said, 'while I, futher, thy for-years service kar-lē-haī; jab mī-nē tum-sē kahī kōi nahī tārēli, jab tū-nē nānhā bōk'rā have-done; while me-by thy word ever not was-transgressed, still thec-by small a-goat kab-hū nahī dilas, tō chan-sāng khuśi manotē. Jab ever not was-given, so-that friends-with merry I-might-have-made. When

nāhin lēkur-tē tab tā-nē tum-chā dhan gāvārī-mē khō-dil'lē,
the-younger son then him-by your wealth vulgar-living-in is-squandered,
 jab-sē mur^akū-kē gharī ālhē tum sab-lā punya āṭurālē-āhā.' Jab-tō
as-soon-as having-returned to-home has-come by-you all-to a-feast given-is.' Then
 bāp-nē jvāp dil'lē, 'hē bētā, tū rāt-din mājhē-jörē āsē, tō
the-father-by answer was-given, 'O son, thou night-and-day of-me-near art, what
 dhan mājhē-jörē āhai sō sab tūjā āhai. Tūjā nāhin bhāū marū-gellā hōtā,
wealth of-me-near is that all thine is. Thy younger brother dead-gone was,
 lō-phir jī uṭhālā; tab-tō hirāū gellā hōtā, tab millā hōtā. Taisē ā
again olive arose; then lost gone was, then obtained was. Therefore now
 khuśi-manōā, aur khuśi jānbē.'
merriment-celebrate, and merry shall-make.'

BROKEN DIALECTS OF THE EAST.

In the eastern part of the Central Provinces Marāthi is surrounded by Chhattisgarhi and other dialects of Eastern Hindi in the north, and by Gōndi and other aboriginal forms of speech in the south. There are no intermediary dialects connecting Marāthi with any of these dialects.

Farther to the east we find another Aryan language, Oriyā. A dialect of this language, Bhatri, is spoken in the Bastar State, and forms a kind of connecting link between Oriyā and the language of the central portion of Bastar. This latter is known as Hal'bi, and is a curious mixture of Oriyā, Chhattisgarhi, and Marāthī. Some minor dialects in Raipur and Kanker, such as Bhunjia, Nāhari, and Kamirī, have several points of analogy with Hal'bi, of which language the two former may be considered as sub-dialects. The revised figures for all these forms of speech are as follows:—

Halbi	.	.	.	.	.	.	.	.	.	.	.	.	104,971
Bhunjia	.	.	.	.	.	.	.	.	.	.	.	.	2,000
Nahari	.	.	.	.	.	.	.	.	.	.	.	.	482
Kamari	.	.	.	.	.	.	.	.	.	.	.	.	3,743
												TOTAL	111,196

These dialects are the only one which can claim to be intermediary between Marāthī and Oṛiyā. The remarks which follow will, however, show that they are not organic links, but merely mechanical mixtures of all the Aryan languages which meet in the eastern part of the Central Provinces.

HAL^ABT.

The Halbas are one of the principal tribes of the Bastar and Kanker States. In Bastar they are chiefly found in the central part of the district, from the eastern frontier westwards. They are also found in the north-west, on the frontier towards Kanker, and farther into this latter State. Halbas have also settled in Bhandara, the eastern portion of Chanda, and Raipur.

Outside the Central Provinces Halbas were returned at the Census of 1891 from the Jeypore zamindari of Madras (1,887) and from Berar (2,841). In Madras they are classed as a sub-division of the Gonds. In Berar they are weavers, and most of them are found in Elliehpur.

Hal^{bi}, the dialect of the Halbas, has only been returned for this Survey from the Central Provinces. A specimen has, however, been forwarded from Berar. It differs from the other *Hal^{bi}* specimens, and it will therefore be separately dealt with.

The number of speakers in the Central Provinces has been estimated for this Survey as follows :—

Bastar	.	.	.	.	.	.	.	.	.	.	.	.	96,181
Kanker	.	.	.	.	.	.	.	.	.	.	.	.	5,000
Chanda	.	.	.	.	.	.	.	.	.	.	.	.	3,500
Bhandara	.	.	.	.	.	.	.	.	.	.	.	.	150
Raipur	.	.	.	.	.	.	.	.	.	.	.	.	140
												TOTAL	104,971

Of the 96,181 speakers returned from Bastar 17,387 have been reported to speak Mahārī. This dialect has, however, proved to be identical with Hal^bi. It is probably the dialect returned as Mēhāri in the 1891 Census Report. According to the same authority the Hal^bi of Bastar comprises several minor dialects, Adkuri, Bastari, Chandāri, Gachikolo, Mēhari, Mirgāni, Muria, and Šuṇḍi. No information is available with regard to these so-called dialects. Bastari simply means the language of Bastar, and of the 3,500 speakers of Hal^bi returned from Chanda 1,300 have been stated to speak Bastari and not Hal^bi. Mēhari is the language of the low-caste Mēhars or Mahārs. The Murias or Marias are mentioned by Colonel Glasfurd in his *Papers relating to the Dependency of Bustar...Selections* from the Records of the Government of India, Foreign Department. No. xxxix. Calcutta, 1863, p. 37. They inhabit the more cultivated plains around Jagdalpur, in the heart of the Hal^bi district and live as cultivators. Most of them speak a Gōṇḍ dialect. The Šuṇḍis are spirit-dealers. It may safely be assumed that none of the names mentioned above connotes any separate dialect.

The Halbas have hitherto been considered to be a sub-division of the Gōṇḍs. The Superintendent of Census Operations in the Central Provinces states that the ethnographic information received about them is to the effect that the caste were originally house servants of the Oriyā Rajas. Their sections are partly totemistic, but include the names of two or three Oriyā castes. The Halbas of Raipur are looked upon and consider themselves as of Gōṇḍ descent. In Bhandara, on the other hand, they say that they have come from Warangal in Hyderabad and disclaim any connection with the Gōṇḍs.

Linguistic evidence also points to the conclusion that the Halbas are an aboriginal tribe who have adopted Hinduism and an Aryan language.

Their dialect is a curious mixture of Oriyā, Chhattisgarhi, and Marāṭhi. In Bhandara it has been so much influenced by the current language of the district that it must now be classed as ordinary Marāṭhi and not as Hal^bi. No specimens have been received from Chanda and Raipur, and the remarks on Hal^bi grammar which follow are, therefore, based on the specimens forwarded from Bastar and Kanker.

Colonel C. L. R. Glasfurd, in his *Papers relating to the Dependency of Bustar*, quoted above, pp. 46 and f., describes it as follows :—

'The first [i.e. Hal^bi] closely resembles the Chutesghirree dialect. There is a great admixture of Muratha in it, or rather, I should say, there are many Muratha affixes, and it often happens that a pure Hindostance word is taken and a Muratha termination added; thus the Mooreas around the Jugdulpore say *m̄ daktō nahi*, I did not see. Here we have the pronoun Muratha and the verb, a Hindostance word, put in the past tense of the Muratha declension of verbs. In fact, the whole language in this part of the country is a horrid jargon of Muratha and Hindoo words; grammar and idioms all jumbled up into indescribable confusion. It is spoken by the Halbas and Mooreas, and may be said to be subdivided into the Purja or Tugara and Bhuttra dialects. It is spoken by all in Jugdulpore, from the Rajah to the lowest of his subjects.'

A short vocabulary of Bhuttra or Purja has been printed in Appendix II, pp. 91 and ff., of the same publication. It has not, however, anything to do with Hal^bi.

Pronunciation.—The short *a* is probably often pronounced as an *o*, and *a* and *ō* are therefore sometimes interchangeable; thus, *ballō* and *bōllō*, he said; *ma-kē* and *mō-kē*, to me. Similarly *ai* interchanges with *ui*; thus, *mai* and *mui*, I; *baīlā* and *buīlā*, an ox. Compare also *būbī* and *bābā*, a father.

E is always marked as long. It is however probably short in words such as *ebe*, now; compare *abē* and *ibe*.

Ai and *ē*, *an* and *ō*, respectively, are sometimes interchanged ; thus, *mai* and *mē*, I ; *gailō* and *gēlō*, he went ; *kaunī* and *kōnī*, somebody.

The *Anunāsika* is very faintly sounded, and its use is rather irregular. Thus we find *hūn* and *hun*, he ; *jānē* and *jānē*, I know.

The palatals are pronounced as in Hindi, and not as in Marāthī ; thus, *mō-chō*, my ; *puchh'lō*, he asked. *Chh* seems, however, to be occasionally pronounced as *s*, for in the specimens received as illustrating the Mahārāshtra dialect we find *chhām'ne*, in the presence of.

The cerebral *q* between vowels has usually the Marāthī sound of *q*, but is sometimes also pronounced *r* as in Chhattisgarhi ; thus, *baqē dukāl paq'li*, a great famine arose ; *kap'rā*, cloth. The pronunciation as *r* seems to be more used in the so-called Mahārāshtra than in Halābi proper.

The cerebral *q* has become dental as in the Marāthī of the Central Provinces and in Chhattisgarhi ; thus, *kōnī*, somebody.

The cerebral *l* sometimes becomes *r* ; thus, *parū*, run ; *bērā*, at the time ; *pōrā*, the *Pōlā* festival. It is impossible to decide whether this pronunciation is due to the influence of Hindi or to that of the Marāthī of the Central Provinces. Compare Hindi *bēr*, Marāthī *yēr*, time ; Hindi *parānā*, Marāthī *paq'ne*, to run. In most cases, however, a dental *l* corresponds to Marāthī *l* ; thus *milētē*, it will be got ; *dukāl*, famine.

Halābi uses *b* like Hindi, Oriyā, etc., where Marāthī has *v* ; thus, *bēr*, Marāthī *vēl* or *yēr*, time ; *bīs*, Marāthī *vīs* or *īs*, twenty.

The cerebral *sh* is pronounced as *kh* ; thus *mauukh*, a man.

Initial *h* has a rather faint sound. Compare *ūt* and *hūt*, a camel ; *ham* and *am*, we ; *un* and *hun*, he.

Note *pōj'pāni* instead of *mēj'māni*, feast.

On the whole it will be seen that the pronunciation has more in common with Chhattisgarhi than with Marāthī.

Nouns.—*Bītā*, a person, is sometimes used as a kind of definite article. Thus, *bāp-bītā*, the father ; *bē!ā-bītā-kē*, to the son.

Gender.—There are only two genders, the masculine and the feminine, the former also corresponding to the neuter gender of Marāthī ; thus, *lēkā*, a child, a son.

Number.—The plural is formed as in Chhattisgarhi by adding *man* ; thus, *bābā-man*, fathers. Often, however, no sign of the plural is added, or plurality is indicated by adding some word meaning ‘many,’ ‘all,’ etc. Thus, *hun* and *hun-man*, they ; *naukar sabō-kē*, to the servants ; *khubē ghōḍā*, horses ; *jugē ghōḍā*, horses.

Case.—There is no oblique form, case suffixes being added immediately to the base, as is also the case in Chhattisgarhi and Oriyā. In one instance we find an oblique plural formed by adding *in* ; thus, *bhutiyār-in-chō*, of the servants. Compare Chhattisgarhi *an*.

The usual case suffixes are as follows :—

Dat.	<i>kē</i> .
Abl.	<i>lē, lagē-lē</i> .
Gen.	<i>chō, kē</i> .
Loc.	<i>mē, nē</i> .

Of these only the genitive suffix *chō* agrees with Marāthī *tsā, chī, chē*. The dative suffix *kē* corresponds to Chhattisgarhī *kū*; compare Mālwī and Bihāri *kē*. The ablative suffix *lē* and the genitive suffix *kē* correspond to Chhattisgarhī *le* and *ke* respectively, while the locative suffix *mē* must be compared with Chhattisgarhī *mā*, Awadhī and Bihāri *mē*.

There is no proper instrumental. Thus, 'with ropes' is translated *dōri-saṅgē*; 'with a stick' is *bād̄gi-mē*. In Kanker we occasionally find a suffix *nē* denoting the agent. It is added to the subject of intransitive as well as of transitive verbs, and it is clearly only an unorganic loan from Marāthī or Hindī. Thus, *musā-nē nariālō sun̄lō*, the mouse heard the cry; *bāgh-nē phāndō-sē nikālan rak̄lō*, the tiger was getting out of the net.

Instead of the dative suffix *kē* the Kanker specimens sometimes use *kō*; thus, *bāp-kō*, to the father; *bāgh-kō*, to the tiger. Final *ē* and *ō* are also often interchanged; compare ablative, genitive, and verbs, below.

In the ablative the Kanker specimens use the suffixes *lē*, *lō*, and *sē*. Thus, *bahin-lē*, from a sister; *phāndō-sē*, from the net. *Lō* occurs in *sab-lō ultam*, best, and is, perhaps, no real ablative suffix but the Marāthī suffix *lā* in *tyāt-lā*, from among them, etc. Compare, however, the *l-*suffix of the ablative in Gōndī and *luk*, from, in Katiyāī.

The genitive suffix *chō* does not change for gender and number; thus, *Bhagvān-chō hukum*, God's command; *tu-chō nār*, thy name; *un-chō bahin*, his sister; *mō-chō bāp-chō khubē bhuti-bilī-man-kē*, to many servants of my father's. Occasionally we find *chē* instead of *chō*; thus, *bāp-chē purē*, before the father.

The suffix *kē* occurs in instances such as *ghōdū-kē pāl-nē*, on the back of the horse; *nāch-kē gajar*, the sound of dancing. In Kanker we also find *kā*; thus, *āp'lō yē-chē dāyā-kā bād̄lā*, a reward for this your compassion. Here *āp'lō* corresponds to Marāthī *āp'lā*; *yē* is Chhattisgarhī, and the suffix *chē* Marāthī; while *dāyā-kā* is high Hindī. Even Rājaśekhara, who knew all the Bhāshās, could hardly have succeeded better in mixing various dialects together.

Sometimes also the governed noun is simply put before the governed one, both forming a kind of compound; thus, *mō-chō bāp ghar-mē*, in my father's house.

The locative suffix *nē* is perhaps related to Telugu *nu*, Gōndī *nē*. Thus, *pāt-nē*, on the back; *hunī nānī kuriyā-nē*, in that small house.

Adjectives do not change for gender and number; thus, *bād̄ē*, or *bād̄ō*, *bēlā*, the elder son; *tu-chō sēvā*, thy service; *āp'lō dhan*, your property.

Numerals.—The numerals will be found in the list of words. They are almost the same as in Chhattisgarhī. *Gōlōk*, one, is also used in Bhatrī. *Dui*, two, corresponds to Bhatrī and Oriyā *dui*. In Kanker we find the Chhattisgarhī form *dō*. *Chhāt*, six; *das*, ten; *bis*, twenty; *puchās*, fifty; *sau*, hundred, are pure Chhattisgarhī and have nothing to do with Marāthī. Note also the addition of *than* in *dui !han bēlā*, two sons; compare Chhattisgarhī *dū-than*, exactly two.

Pronouns.—The following are the personal pronouns:—

<i>mui, muī, mai, mai, mē</i> , I.	<i>tui, tuī, tū</i> , thou.
<i>mō-kē, ma-kē</i> , to me	<i>tu-kē</i> , to thee.
<i>mō-chō, mā-chō</i> , my	<i>tu-chō, tōr</i> , thy.
<i>(h)amī, ham-man</i> , we	<i>tum(i)</i> , you.
<i>(h)am-chō, (h)amar</i> , our	<i>tum-chō, tamār</i> , your.

The final *i* in *hamī*, *tumī*, is an emphatic particle. It also occurs in the pronoun *hun* or *hun-i*, that, he. *Hun* is also written *un* and is regularly inflected; thus, *hun-chō*, his; *hun-man*, they.

Other pronouns are *tō*, oblique *tā*, that; *yē*, this; *jē*, *jō*, and *jaun*, who; *kōn*, genitive *kā-chō*, who? *kāy*, what?

Verbs.—There is only one conjugation, and only the active construction is used. The subject is occasionally put in the agent in the specimens forwarded from Kanker. See Case, above.

Verbs do not change for gender. There is a great variety of forms used without any distinction. Thus, 'he was' is *ralā*, *ralē*, *ralī*, and *ralō*; 'he had compassion' is translated *dayā kar'lē* and *dayā kar'lō*.

A particle *nā* is often added; thus, *tu-chō nāv kāy āyē-nā*, what is your name? *jāo-nā*, go; *mai hinḍ'lē-nā*, I have walked; *jāv-nā*, let us go; *mārēndē-nā*, I will strike.

There is a marked tendency to use periphrastic tenses. Thus, the present tense is formed by adding the verb substantive; see below.

The usual present tense of the verb substantive is inflected as follows:—

Singular—1 *āsē*

2 *āsīs*

3 *āsē*

Plural—1 *āsū*.

2 *āsās*.

3 *āsat*.

Other forms are *āyē* and *hāy*, I am; *āyē* and *āy*, he is.

The present tense will be seen to be more closely related to the usual forms in Marāthi than to those used in Chhattisgarhi. The corresponding past tense is formed from the same base as in Chhattisgarhi by adding the *l*-suffix of Marāthi and Oriyā. The terminations of the various persons seem to be borrowed from all these languages. Thus—

Singular—1 *ralē* and *ralī*.

2 *ralā*, *ralē*, *ralī*.

3 *ralō*, *ralē*, *ralī*, and *ralā*.

Plural—1 *ralē*, *ralā*, and *ralō*

2 *ralās*, and *ralē*.

3 *ralē*, *ralā*, *ralī*, and *ralō*.

The number of various forms is very great. It is not, however, possible to find any difference in the use of the forms given under each person.

The present tense of finite verbs is formed by adding the verb substantive to the base, or to some participial form; thus, *mai piyē-sē*, I drink; *tui mārē-sis*, thou strikest; *amī mārē-sē*, we strike; *ham jāu-sē*, we go; *hun-man bōl'sat*, they say.

The past tense has the same bewildering maze of various forms as in the case of the verb substantive. Thus, *mai mār'lē*, *mār'lī*, and *mār'lā*, I struck; *mai tār'lō*, I transgressed; *mai gēlō*, and *gēlā*, I went; *mai hōlē*, I became; *tui gēlā*, and *gēlis*, thou wentest; *tui mār'lī(s)*, thou struckest; *hun mār'lō*, *mār'lā*, and *mār'lē*, he struck; *lōhū hōlī sē*, blood had become (attached); *hamī mār'lū*, we struck; *tumī dēkh'lās*, you saw, etc.

Another past tense is formed by adding a *b*, and not an *l*-suffix. Thus, *mai̤ kar̤bē-sē*, I have done; *mō-kē mār̤bā-ñsat*, they struck me, I am struck. Compare the remarks under the head of participles below.

Solitary forms are *balē*, he said; *rahē*, they were; *bāchē*, it is left; *chhōdēn-thātī*, he released; *diyō*, he gave.

The characteristic sign of the future is *dē*, or, occasionally, *tē*; compare the present participle. Thus, *mai̤ mār̤ēn-dē*, I shall strike; *bōlan-dē*, I will say; *hun dē-dē*, he will give; *ham mār̤ūn-dē*, we will strike; *hun-mān mār̤ēn-dē*, or *mār̤-dē*, they will strike; *milē-tē*, it will be got. *Sē* is sometimes used instead of *dē*. Thus, *mai̤ kar̤ñ-sē*, I will do; *tui diyā-sē*, or *dē-sē*, thou wilt give; *tum mār̤ā-sē*, you will strike. In *ham mār̤oñ*, we will strike; *puchhāvāñ*, we will ask, the *v* perhaps corresponds to the *b*-suffix in Bihāri. *Dihō*, I shall give, on the other hand, is Chhattisgarhi.

The imperative is usually formed without any suffix; thus, *būs*, sit; *jā*, go. An honorific imperative is sometimes formed by adding *as*; thus, *diyās* and *dēs*, give; *ānās*, bring; *mārās*, strike. In the second person plural we sometimes find the Marāthi form in *ā*, and sometimes the Chhattisgarhi form in *ō*; thus, *rākhā*, keep; *dēkhō*, see. Forms such as *khēlū*, let us play; *hōlū*, let us be, occur in Mahārā.

Participles.—The present participle is sometimes formed as in Chhattisgarhi and sometimes as in Oriyā. Thus, *karat*, doing; *jātē*, going; *ṭār̤tē*, transgressing; *sōn* (*ratē*), sleeping (he was). Other forms are *karandē*, doing; *mār̤-dē*, striking, and probably also *mār̤ē* in *mār̤ēsē*, (I) strike; *nikalan* (*rahalō*), (he was) getting out. The past participle sometimes agrees with Marāthi and sometimes with Chhattisgarhi; thus, *gōlō*, gone; *pālē*, fallen; *bhukē*, hungry; *marā*, dead; *bachā*, left. The form *mar̤bō*, dead, corresponds to the past tense formed with a *b*-suffix. It is perhaps originally a future participle.

The conjunctive participle is commonly formed as in Marāthi; thus, *bātūn*, having divided. *Thānī* and *bhātī* are often added; thus, *banāun-bhātī*, having made; *jāun-thānī*, having gone. Such forms are, however, by no means the only ones, and we often also find conjunctive participles ending in *ā*, *ā-sīn*, *kē*, and *ī*; thus, *bāfā dīlō*, having-divided gave, he divided and gave; *dēyā-sīn*, having given; *jāy-kē*, having gone; *manī*, having said, therefore. In *bhub-kun*, having been lost, the suffix *kun* must be compared with Gōndī *kun*.

Verbal noun.—The usual form ends in *tō*, genitive *tōr*; thus, *khātō*, to eat; *ētō bakhāt*, at the time of coming; *bāj̤tōr gajar*, the sound of music. Several other forms are also used; thus, *mār̤nā*, to strike; *puchhāk*, to ask; *jāuk*, to go; *charāñ-kē* and *charāub*, in order to tend; *nikal*, to get out; *mār̤lē-sē*, from (my) killing; *mār̤ē-bar tāiyār*, ready to kill; *dēkh-kē*, in order to see, etc.

Causals are formed as in Chhattisgarhi and Oriyā by adding *ā*; thus, *charāñ-kē*, in order to tend.

The preceding remarks will have shown that Hal'bī is a mixed dialect. It is by no means a uniform language, but a mechanical mixture of at least three different forms of speech. Through Bhatri, it gradually merges into Oriyā. It agrees with Chhattisgarhi in its phonetical system, in the principle of declension, in its numerals, and to a great extent also in pronouns and in vocabulary. It cannot, however, be classed as a dialect of Chhattisgarhi, chiefly because it uses an *l*-suffix in order to form its past tense, just as is the case with Marāthi and Oriyā. With Marāthi it shares the *ch*-suffix of the genitive,

the present tense of the verb substantive, the conjunctive participle, and irregular verbal forms such as *gēlō*, went.

The language of the Halbas is a borrowed form of speech, and there can be little doubt that they have originally spoken some Dravidian dialect. The Halbas of Bhandara now speak Marāthi, and in order to avoid splitting Halbi up and dealing with it in more than one place, it has been found convenient to subordinate it under Marāthi, though it cannot be considered as a true Marāthi dialect. With regard to the dialect of the Halbas of Berar, see below pp. 366 and ff.

Of the three specimens which follow the two first have been forwarded from Bastar, and the third one from Kanker. A List of Standard Words and Phrases will be found below on pp. 395 and ff.

[No. 84.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALABI.

(BASTAR STATE.)

SPECIMEN I.

कोनी आदमीचो दुद्ध-ठन बेटा रला । हुनी भीतरचो नानी बेटा बाप-की बोललो, ए बाबा, धन माल भीतरले जे मोचो बाटा आय मोके दीआ । तेवे हुनके आपनचो धनकी बाटुन दीलो । खूबे दिन नी होउन रली नानी बेटा सबकी गोटकी थाने बनाउन-भाती खूबे धूर जाते गेलो और हुता फटकारी-बुदमे दिन सारते आपलो धन गँवाउन दीलो । जेवे हुन सब धनके सारलो तेवे हुन राजमे बडे दुकाल पडली । तेवे हुन गरीब होउन गेलो । अरू हुताले हुन राजचो कोनी एक मनुख घरेयेबुन रलो । हुन बीता हुनके बेडामे बराहा चरातो-काजे पठालो । और हुन हुनी चाराके जेको बराहा खाते रला आपलो पेट भरतो-काजे मन करलो । और कोनी हुनके कार्डे नी देते रला । तेवे हुनके चेत चेगली तेवे हुन बोललो की मोचो बापचो खुबे भुती-बीतीमनकी पेज भात खातो थानले बाचते रली एवे मैं भुखे मरेंसे । एवे मैं उठुन मोचो बाप घरे जाएंद, और हुनके बलेन्दे को, बूबा, भगवानचो हुकुम नी मानले और बापचो पुरे पाप करले । फेर तुमचो बेटा बलतोर डउलचो नी होले । मोके जसन तुमचो भुती-बीतीमन आसत हुसने राखा । तेवे हुन उठुन-भाती आपलो बाप-लगे गेलो । हुनचो बाप दूरले दखुन माया करलो और पराउन-भाती टोडराके धसन चुमलो । बेटा हुनकी बललो की, ए बूबा, मैं भगवानचो हुकुम नी मानले और तुमचो पुरे पाप करले । तुमचो बेटा बलतोर लायेक नी होले । तेवे बाप आपलो नवकरके बललो, सबले नंगत कपड़ा हिटाउन-भाती हुनके पिंधाहा और हुनचो हाथे मुन्दी अरू पाएमैं पनहर्दू पिंधाहा । हम-मन खाउन हरीख करते रला । तेवे मोचो बेटा मरुन रलो जीवलो भुलकुन रलो फेर मिललो । तेवे हरीख होते रला ॥

हुनचो बडे बेटा बेडामे रलो । और हुन जेवे एतो-बेरा घर-लंग अमरलो, तेवे बाजतोर और नाँचतोर गजर मुनलो । और हुन आपनचो कवाडीमनले गोटक-की बलाउन-भाती पुछलो, ए काय आए । हुन हुनकी बललो, तुमचो भार्ड

इला और तुमचो बाप नंगत पेजपानी बनालो, कारन कि बेटा-बीताकी नीको २ मावलो। तेवे हुनकी रीस लागली और घर-भीतर जातो-काजे मन नी करलो। हुनचो-काजे हुनचो बाप बाहिर निकरून मनालो। हुन बापके बल्लो, दखा, मैं खुबेदिनले तुमकी सेवा करेंसे, और तुमचो हुकुमके नी ठारते रले। अह तुमी मोके केवे एक मेंठा बले नी दीलास, की मोचो मीत संगे हरीख करते। और तुमचो ए बेटा जे किसवीन संग तुमचो धन उडाउन दीलो, हुन जसन इलो, तसन आपन नंगत खाउक दिलो। बाप हुनको बल्लो, ए बेटा, तुय मोचो संगे आसीस कि जे मोचो धनमाल आसे हुन तुचो आय। और एमेतो हरीख होतोर आनन्द करतोर तुके उचित रली। कारन कि तुचो भाई मरुन रलो फेर जीउन इलो हाजुन जाउन रलो फेर मिललो ॥

[No. 84.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALABI.

(BASTAR STATE.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōnī ād^hmi-chō dui-thān bētā ralā. Huni-bhītar-chō nānī bētā
A-certain man-of two sons were. Them-in-from the-younger son
 bāp-kē bōlō, ‘ē bābā, dham-māl-bhītar-lē jē mō-chō bātā āy mō-kē
father-to said, ‘O father, wealth-property-in-from which my share is me-to
 diā.’ Tēbē hun-kē āpan-chō dhan-kē bātūn dīlō. Khūbē
be-pleased-to-give.’ Then them-to himself-of wealth having-divided he-gave. Many
 din nī hōun ralī nānī bētā sab-kē gōt^hki-thānē banāun-
days not having-been were the-younger son all one-in-place collected-
 bhātī khūbē dhūr jātē gēlō, aur hutā phat^hkvārī-bud-mō din sūrtē
having very far going went, and there riotous-conduct-in days passing
 āp^hlō dhan gāvāun dīlō. Jēbē hun sab dhan-kē sārlō, tēbē
his-own wealth having-wasted he-gave. When he all wealth-to spent, then
 hun rāj-mē badē dukāl pad^hlī. Tēbē hun garib hōun gēlō.
that country-in great famine fell. Then he poor having-become went.
 Arū hutā-lē hun rāj-chō kōnī-ēk manukh gharē thēbun
And there that country-of certain-one man in-house having-placed-himself
 ralō. Hun bitī hun-kē bētā-mē barāhā charātō-kājē pathālō. Aur hun
(he)-lived. That man him-to field-in swine feeding-for sent. And he
 hunī chārā-kē jē-kē barāhā khātē ralā āp^hlō pēt bhar^htō-kājē
those-very husks which the-swine eating were his-own belly filling-for
 man karlō. Aur kōnī hun-kē kāi nī dētē ralā. Tēbē hun-kē
mind he-made. And anyone him-to anything not giving was. Then him-to
 chēt chēg^hlī, tēbē hun bōlō kē, ‘mō-chō bāp-chō khubē bhutī-
consciousness came, then he said that, ‘my father-of many hired-
 bitī-man-kē pēj bhāt khātō thān-lē bāch^htō ralī; ēbē maī
servants-to rice-water cooked-rice eating than exceeding was; now I
 bhukhē marē-sē. Ebē maī uṭhun mō-chō bāp-gharē jācndē;
hungry dying-am. Now I having-risen my father-to-house will-go;
 aur hun-kē balēndē kē, “būbā, Bhag^hvān-chō hukum nī mān^hlē,
and him-to will-say that, “father, God-of order not (I-)obeyed,
 aur bāp-chō purē pāp karlē. Phēr tum-chō bētā bāltōr dāul-
and father-of before sin (I-) made. Again your son to-be-called-of worthy-

chō ni hōlē. Mō-kē jasan tum-chō bhutī-bīti-man āsat hus^{nē} rākhā." "of not became. Me-to as your hired-servants are so please-to-keep." "Tēbē hun uṭhun-bhātī āp^{lō} bāp-lagē gēlō. Hun-chō bāp dūr-lē Then he arisen-having his-own father-near went. His father a-distance-from dakhun māyā kar^{lō}; aur parāun-bhātī tōd^{rā}-kē dharun having-seen compassion made; and run-having neck-to having-seized chum^{lō}. Bētā hun-kē bal^{lō} kē, 'ē bubā, maī Bhag^{vān}-chō he-kissed. The-son him-to said that, 'O father, I God-of hukum nī mān^{lē} aur tum-chō purē pāp kar^{lō}; tum-chō bētā bal^{tōr} order not obeyed and your before sin I-made; thy son to-be-called-of lāyēk nī hōlē.' Tēbē bāp āp^{lō} nav^kar-kē bal^{lō}, 'sab-lē worthy not (I-) became.' Then the-father his-own servants-to said, 'all-from naṅgat kap^{rā} hiṭāun-bhātī hun-kē pindhāhā; aur hun-chō hāthē good cloth brought-forth-having him-to put-on; and his on-hand mundi, arū pāe-mē panhai pindhāhā. Ham-man khāun harikh a-ring, and feet-on shoes put-on. We having-eaten merriment kar^{tē} ralā. Tēbē mō-chō bētā marun ralō, jiv^{lō}; bhul-kun ralō, phēr making are. Then my son having-died was, is-alive; being-lost was, again mil^{lō}.' Tēbē harikh hōtē ralā. was-found.' Then merriment being they-were.

Hun-chō bādē bētā bēdā-mē ralō. Aur hun jēbē ētō-bērā ghar-lagē amar^{lō}, tēbē bāj^{tōr} aur nāch^{tōr} gajar sun^{lō}. Aur hun neur came, then music-of and dancing-of sound he-heard. And he āpan-chō kabādi-man-lē góṭak-kē balāun-bhātī puchh^{lō}, 'ē kāy āē?' himself-of servants-from one-to called-having asked, 'this what is?' Hun hun-kē bal^{lō}, 'tum-chō bhāi ilā; aur tum-chō bāp naṅgat He him-to said, 'thy brother is-come; and thy father good pēj^{pānī} banālō. Kāran ki, bētā-bitā-kē nīkō nīkō pāv^{lō}.' feast has-prepared. Because that, son-person safe sound he-found.' Tēbē hun-kē rīs lāg^{li}; aur ghar-bhītar jātō-kājē man nī kar^{lō}. Hun-chō-kājē Then him-to anger came; and house-into going-for mind not he-made. Therefore hun-chō bāp bāhir nik^{run} manālō. Hun bāp-kē bal^{lō}, 'dakhā, maī khubē his father out having-come entreated. He father-to said, 'see, I many din-lē tum-kē sēvā karē-sē; aur tum-chō hukum-kē nī tār^{tē} days-from thee-to service doing-am; and your order-to not transgressing ralē. Arū tumī mō-kē kēbē ek mēndhā balē nī dilās, ki mō-chō mit-sāṅgē was. And you me-to ever one kid even not gave, so-that my friends-with harikh kar^{tē}. Aur tum-chō ē bētā jē kis^{bīn}-sāṅg tum-chō dhan merry (I-)might-have-made. And your this son who harlots-with your wealth

udāun dīlō, hun jasan ilō tasān āpan naṅgat khāuk
having-squandered gave, he as-soon-as came so-soon your-Honour good feast
 dilō.' Bāp hun-kē bal'lō, 'ē bētā, tuy mō-chō-saṅgē āsīs, ki jē
gave. The-father him-to said, 'O son, thou me-of-with art, that which
 mō-chō dhan-māl āsē hun tu-chō āy. Aur ēmētō harikh hōtōr amand
my property is that thine is. And this-time merry becoming-of joy
 kar'tōr tu-kē uchit ralī. Kāran ki, tu-chō bhāū marun ralō,
making-of thee-to proper was. Because that, thy brother having-died was,
 phēr jiun ilō; hājun jāun ralō, phēr mil'lō.
again alive came; having-been-lost having-gone was, again is-found!

[No. 85.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALBI.

(BASTAR STATE.)

SPECIMEN II.

STATEMENT OF AN ACCUSED PERSON.

सवाल—तुमचो गँवमें कोसम मुरिया नामचो कोनी मनुख रलो ।

जबाब—रलो ।

सवाल—हुन जिवत आसे कि मरलो से ।

जबाब—नी आय, मरलो ।

सवाल—कसन मरलो ।

जबाब—आम्ही मासन दीलू ।

सवाल—तुम्ही एक ही भन मारलास कि और काचो संगे ।

जबाब—एक ही भन नाई दुई भाई मारलू ।

सवाल—काय वितीमें मारलास ।

जबाब—बडगी ।

सवाल—काय बडगीमें मारलास ।

जबाब—हुनी बास बडगीमें ।

सवाल—तुई कोन बडगीमें मारलीस ।

जबाब—हुनी लाम बडगीमें ।

सवाल—भीमा कोन बडगीमें मारलो ।

जबाब—हुनी गोटकी बडगीमें मारलो ।

सवाल—नानी बडगी काचो आय ।

जबाब—हामचो भाई घरे रली ।

सवाल—मारतो ठानं तुम्ही नेउ रलास ।

जबाब—नाही ।

सवाल—तुम्ही काय काजे कोसमके मारलास ।

जबाब—आपलो बेटीचो खर्चा काजे ।

सवाल—खर्चाचो गोट कसन कसन आय ।

जबाब—उनचो घरे मैं घर-जवई रले । कोसम बललो हामके खर्चा किबे

दियासे भाचा। मैं बलले देउन्दे जानु मामा। किंवे देसे
उह बोललो। मैं बलले तुचो घरे आसे जानु मामा। एसु
कहाँ-येले-बले देउन्दे। मामा बललो किंवे दियासे। असन
बलुन परकनाये (जल्दी) उठुन मोकी खुंदलो। अह तुके मरतले
मारेन्दे-ना माये-लोटिया असन बललो।

सवाल—असन तुमचो गोट-बात होतो बेरा भीमा रलो।

जवाब—हुदलो दाये नी रलो।

सवाल—भीमा हुता किंवे इलो।

जवाब—हामी गेलू हामचो भाई घरे। भाईचो घर नदी पैले आसे।
जाँव भाई हामके काय काजे जरालो से खुंदलो से पुछूक जाँवो
असन मैं बलले। मरतले मारेंदे बलुन बलते रहो हामी
देउन्दे देउन्दे बलसे।

सवाल—दुनो भन जाउन-भाती कोसमचो घरे काय काय करलास।

जवाब—आगे मालगुजार घरे गेलू। हामचो भाई मालगुजारके बललो
जाँव-ना पुछूवाँ हामचो भाईके काय काजे जरालोसे। माल-
गुजार बललो, तुम्ही जाहा हुताय हुनके हुता आना। इता
पुछूवाँ। हाम्ही कोसम-ठाने गेलू। मैं बलले, जाँव, मामा
मालगुजार घरे हुता मोचो भाई इलो से। हुन भीतर-ले निकरलो
अह बललो, आज तुके मरतले मारेन्दे॥

[No. 85.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALĀBLI.

(BASTAR STATE.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Savāl.— Tum-chō gāv-mē Kōsam Muriyā nām-chō kōni manukh ralō ?
Question.— Your village-in Kōsam Muriyā name-of certain man was?

Jabāb.— Ralō.

Answer.— Was.

Savāl.— Hun jivat āsē ki mar'lō sē ?

Question.— He alive is or dead is?

Jabāb.— Ni āy, mar'lō.

Answer.— Not is, dead.

Savāl.— Kasan mar'lō ?

Question.— How he-died?

Jabāb.— Āmlī mārun dilū.

Answer.— We having-killed gave.

Savāl.— Tumhi ēk-hī jhan mār'lās ki aur kā-chō-sangē ?

Question.— You one-only man killed or other anybody-of-with?

Jabāb.— Ēk hī jhan nāi; duī bhāi mār'lū.

Answer.— One only man not; two brothers we-killed (him).

Savāl.— Kāy biti-mē mār'lās ?

Question.— What thing-with you-killed?

Jabāb.— Bad'gī.

Answer.— A-stick.

Savāl.— Kāy bad'gī-mē mār'lās ?

Question.— What stick-with you-killed?

Jabāb.— Hunī bās bad'gī-mē.

Answer.— This bamboo stick-with.

Savāl.— Tuī kōn bad'gī-mē mār'lās ?

Question.— Then what stick-with didst-strike?

Jabāb.— Hunī lām bad'gī-mē.

Answer.— This long stick-with.

Savāl.— Bhīmā kōn bad'gī-mē mār'lō ?

Question.— Bhīmā what stick-with did-struck?

Jabāb.— Hunī gölkī bad'gī-mē mār'lō.

Answer.— This particular stick-with he-struck.

Savāl.— Nāni bad'gi kā-chō āy?

Question.— The-small stick whose is?

Jabāb.— Hām-chō bhāī-gharē rali.

Answer.— Our in-brother-house was.

Savāl.— Mārtō-ṭhānē tumhī nōu rakīs?

Question.— At-the-killing-spot you carrying were?

Jabāb.— Nāhi.

Answer.— No.

Savāl.— Tumhī kāy-kājē Kōsam-kē mār'lās?

Question.— You what-for Kōsam-to did-kill?

Jabāb.— Āplō bēlī-chō kharchā-kājē.

Answer.— His-own daughter-of expense-for.

Savāl.— Kharchā-chō gōt kasan kasan āy?

Question.— The-expense-of story how how is?

Jabāb.— Un-chō gharē maī ghar-javāi ralē. Kōsam bal'lō,

Answer.— Him-of in-the-house I house-son-in-law was. Kōsam said, 'hām-kē kharchā kēbō diyāsē, bhāchā?' Maī bal'lē, 'dēundē, 'us-to expenses when will-you-give, nephew?' I said, 'I-will-give, jānu māmā.' 'Kēbē dēsē?' unl bōl'lō. Maī bal'lē, 'tu-chō gharē you-know uncle.' 'When will-you-give?' he said. I said, 'thy in-house āsē, jānu māmā, ēsu kahā-yēlō-balē dēundē.' Māmā I-am, you-know uncle, this-year from-some-source-or-other I-will-give.' The-uncle bal'lō, 'kēbō diyāsē?' asan balun parak'nāyē (jaldi) uṭhun mō-kē said, 'when will-you-give?' so having-said at-once (at-once) having-risen me-to khund'lō; arū, 'tu-kē marat-lē mārēndē-nā, māyē-lōtiyā,' asan bal'lō. he-kicked; and, 'thee death-to I-will-beat, mother-plunderer,' thus said.

Savāl.— Asan tum-chō gōt-bāt hōtō-bērā Bhīmā

Question.— In-this-way your talk was-going-on-while Bhīmā ralō?

was (present)?

Jabāb.— Ilud'lō-dāyē nī ralō.

Answer.— At-that-time not (he)-was.

Savāl.— Bhīmā hutā kēbē ilō?

Question.— Bhīmā there when came?

Jabāb.— Ilāmī gēlū hām-chō bhāī-gharē. Bhāī-chō ghar nadī

Answer.— We went our to-brother-house. Brother-of house river pailē āsē. 'Jāv bhāī, hām-kē kāy-kājē jarālō-sē khund'lō-sē, puchhūk beyond is. 'Let-us-go brother, us-to what-for has-burnt has-kicked, to-ask jāvō,' asan maī bal'lē. '"Marat-lē mārēndē," balun bal'tē rahō. we-will-go,' so I said. '"Death-to I-will-beat," having-said saying he-was.

Hāmī, "dēundē dēundē," bal-sē.'

We, "will-give will-give," said.'

Savāl.— Dunō jhan jāun-bhāti Kōsam-chō gharē kāy-kāy
 Question.— Both people having-gone Kōsam-of in-house what-what

karlās ?
 you-did ?

Jabāb.— Āgē māl'gujār gharē gēlū. Hām-chō bhāi

Answer.— First the-malguzar-(of) to-house (we)-went. Our brother
 māl'gujār-kē bal'lō, 'jāv-nā, puchhūvā, hām-chō bhāi-kē kāy-kājē
 the-malguzar-to said, 'let-us-go, we-will-ask, our brother-to what-for
 jarālō-sē ?' Māl'gujār bal'lō, 'tu-nhi jāhī hutāy hun-kē hutā ānā.
 did-he-burn ?' The-malguzar said, 'you go there him-to here you-bring.
 Itā puchhūvā.' Hāmhi Kōsam-thānē gēlū. Mañ bal'lē, 'jāv, māmā,
 Here we-will-ask.' We Kōsam-near went. I said, 'let-us-go, uncle,
 māl'gujār gharē hutā mō-chō bhāi ilō-sē.' Hun bhitar-lē
 the-malguzar-of in-house there my brother come-is.' He inside-from
 nikar'lō arū bal'lō, 'āj tu-kē marat-lē mārēndē.'
 came-out and said, 'to-day thee-to death-to I-will-beat.'

FREE TRANSLATION OF THE FOREGOING.

Question.—Did a man called Kōsam Muriyā live in your village ?

Answer.—Yes.

Question.—Is he alive or is he dead ?

Answer.—He is no more ; he is dead.

Question.—How did he die ?

Answer.—We have killed him.

Question.—Did you kill him alone or together with somebody ?

Answer.—I did not do it alone, but together with my brother.

Question.—What did you kill him with ?

Answer.—A stick.

Question.—What stick did you kill him with ?

Answer.—With that bamboo stick.

Question.—With which stick didst thou strike ?

Answer.—With that long stick.

Question.—And which stick did Bhimā use ?

Answer.—This one.

Question.—To whom does the small stick belong ?

Answer.—It was in my brother's house.

Question.—Were you carrying it to the spot where you killed him ?

Answer.—No.

Question.—Why did you kill Kōsam ?

Answer.—On account of the expenses for his daughter.

Question.—How is the story of these expenses?

Answer.—I lived as his son-in-law in his house. Kōsam said, ‘nephew, when will you pay the price of your wife?’ I said that I was going to do so, and he again asked when. I said, ‘Uncle, I live in your house, you know, and this year I will pay in some way or other.’ The uncle said, ‘when will you pay?’ and suddenly he rose and kicked me and said, ‘I will kill you, you rogue.’

Question.—Was Bhimā present during this your altercation?

Answer.—He was not, at that time.

Question.—When did Bhimā come there?

Answer.—I went to my brother's house, which is beyond the river, and said, ‘well, brother, let us go and ask why he has vexed me and kicked me. He said that he would beat me to death, and I said that I would pay.’

Question.—What did you two do after having gone to Kōsam's house?

Answer.—First we went to the Mālguzār's house, and my brother said to him, ‘let us go and ask him why he has vexed my brother.’ The Mālguzār said, ‘go you and bring him here, and we will ask him here.’ Then we went to Kōsam's house, and I said, ‘come, uncle, let us go to the Mālguzār's house. My brother is there.’ He then came out and said that he would kill me.

[No. 86.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HĀLĀBI.

(KANKER.)

SPECIMEN III.

एक-दुन बाघ कोनी बनमें पडे सोउ रली । एक-दम खुबभन मुसा हुनको पास अपलो विल्ले निकरलो । हुनके आरोसे बाघ उठलो आउर हुनके डावला एक-दुन मुसा-पर एक-दम पडला । रीसमेँ ढूलो । बाघने हुन मुसाको मारेबर तैयार हो रहिलो । मुसा अर्जी करलो । तुमचो आपन-बाट देखो मोचो वोर देख । मोचो मारले-से तुचो का बडाई मीलेते । इतनो सुन बाघने मुसाको छोडेन थाती । मुसाने अर्जी करलो । वो कहलो, कोनी दिनमेँ आपलो येचे दायाका बदला दीहो । हुनके सुन बाघ हँसलो आउर बन-बाट गैलो । थोडे दिन पाक्षे हुन बनके पासके रहिलो बीतामन फाँदा लगावलो । बाघको फसावलो । क्यौंकि हुन हुनके ढोरको कन्तु-कन्तु मारते रेलो । बाघने फाँदोसे निकलन रहलो, फेर निकल नहीं सकलो । आखिर हुन दुखकी मारे नरिआवलो । हुनी मुसाने जिनके बाघ छोडाउन दिले रहलो हुन नरिआलो मुनलो । हुन आपलो उपकार करियाको बोली जानलो आउर खोजत उथा अमरलो हुता बाघ फसा पडा रहलो । हुन आपलो तेजचो दाँतोसे फाँदाको कतरलो आउर बाघको छडावलो ॥

[No. 86.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HAL^ABI.

(KANKER.)

SPECIMEN III.

TRANSLITERATION AND TRANSLATION.

Ek-dun bāgh kōnī ban-mē padē sōu ralī. Ek-dam khub-jhan musā
One tiger a-certain forest-in lying sleeping was. At-once many-people mice
 hun-kē pās ap^alō bil-lō nikar^alō. Hun-kē ārō-sē bāgh uth^alō
him-of near their-own hole-from came-out. Them-of noise-from the-tiger arose
 aur hun-kē dāv^alā ek-dun musā-par ek-dam pad^alā. Ris-mē ilō.
and his paw one mouse-upon suddenly fell. Anger-into he-came.
 Bāgh-nē hun musā-kō mārē-bar taiyār hō rahilō. Musā
The-tiger-by that mouse-to killing-for ready having-become was. The-mouse
 arjī kar^alō, 'tum-chō āpan-bāt dēkhō mō-chō vor dēkh; mō-chō marlē-sē
statement made, 'your own-way look me-of direction look; me-of killing-from
 tu-chō kā badā mīlē-tē?' It^anō sun bagh-nē musā-kō
your what greatness will-be-got?' This having-heard tiger-by mouse-to
 chhōdēn-thātī. Musā-nē arjī karlo. Vō kah^alō, 'kōnī din-mē
let-off. The-mouse-by statement was-made. He said, 'a-certain day-on
 ap^alō yē-chō dāyā-kā bad^alā dihō.' Hun-kē sun bagh
your-own this kindness-of return I-will-give.' That having-heard tiger
 hās^alō aur ban-bāt gailō. Thōdē din pāchhē hun ban-kē pas-kē
laughed and forest-way went. A-few days after that forest-of near-of
 rahilō bītā-man phādā lagāv^alō, bāgh-kō phasāv^alō. Kyaū-ki hun hun-kē dīhōr-kō
living men a-net spread, tiger-to caught. Because he their cattle
 kantu-kantu mār^atē rēlō. Bāgh-nē phādō-sē nik^alān rah^alō, phēr nikal
sometimes killing was. The-tiger-by the-net-from getting-out was, but get-out
 nahī sak^alō. Ākhir hun dukh-kē mārē nariāv^alō. Huni musā-nē, jin-kē
not could. At-last he pain-of through roared. That mouse-by, whom-to
 bāgh chhōdāun dilē rah^alō, hun nariālō sun^alō. Hun ap^alō
the-tiger having-let-off having-given lived, that roar was-heard. He his-own
 up^akār kariyā-kē bōlī jān^alō aur khōjat uthā amar^alō hutā bāgh
obligation doer-of speech knew and searching there arrived there the-tiger
 phasā padā rah^alō. Hun ap^alō tējchō dātō-sē phādā-kō katar^alō aur
ensnared fallen was. He his-own sharp teeth-by the-net-to cut and
 bāgh-kō ohhadāv^alō.
the-tiger-to set-free.

FREE TRANSLATION OF THE FOREGOING.

A tiger had once fallen asleep in a forest. Suddenly many mice came out from their holes close to him. At their noise the tiger awoke and put his paw on one of the mice. He got angry and was just going to kill the mouse, when it made the following request, 'Look at yourself and at me. What good will come to you from killing me?' Having heard this the tiger let the mouse off. The mouse then said to him, 'Some day I will make return for this your kindness.' The tiger laughed at this and went into the forest. A few days after the men who lived near the forest spread a net and caught the tiger, because he sometimes killed their cattle. The tiger tried to get out of the net, but could not. So he began at last to roar with pain. The mouse which the tiger had released heard his roar, understood that it was the voice of its benefactor, and found its way to the place where the tiger was caught in the net. With its sharp teeth it cut the net and set the tiger free.

It has already been mentioned that the Mah'ri dialect of Bastar is, in reality, nothing else than Hal'bi. The two specimens which follow share all the characteristic features of that dialect.

[No. 87.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HAL'BI.

MAH'RĪ DIALECT.

(BASTAR STATE.)

SPECIMEN I.

कोहीचो दुइ-ठन बेटा रला। ताचो नानी बेटा बापके बोललो, ए बाबा, धन-भीतरचो जो मोचो भाग आसे ताके मोके दे। तेवे हुनके आपलो धनके बाटा दीलो। बहुत दिन नी सारा रली नानी बेटा सब धनके एके ठाने बनाअला दूर देश गेलो और हुता लँडियापनमें दिन सारते रलो सब धन-के बरबाद करलो। जेवे सब धनके सारापकाअला हुँन देशमें बहुत भूख पड़ली। और हुँन कंगाल होलो। और हुँन हुता जायके हुँन राजके गोटाक साहूकार घरे रला। हुँन साहूकार हुँनके ताचो बेड़ामें घुसरा चराऊके पठायलो। और हुनके बरहा खाते रलो ताके आपन खातो-काजे मन करलो। और ताके कोहूँ काहीं नी दीते रला। हुँताले ताके चेत पड़ली, और तो बोललो, माचो बाप घरे भुतियारिनचो भात बाचा जाते रली और एवे मुँय भूख काजे मरंदे आये। और एवे मुँय बाबा घरे जायेदे और बाबाके बोलंदे, ये बाबा, मुँय भगवानचो हुकुम नी मानले, बापचे पुरे पाप करले। अब मुँय तुचो बेटा बोलतोर लायकचो नो हाँय। अबे मोके तुचो भुतियार संगे बराबर बनवा देस। तेवे हुन उठलो और पाणे बाबा ठाने गेलो। अधरलो बाप-बीता देखलो और माया करलो। बाप-बीता पराआते गेलो हुँनके टोड़रा धरासीन चूमलो। तेवे बेटा बोललो, ये बाबा, मुँय भगवानचो हुकुम नी मानले तुचे पुरे तो मुँय पाप करलो। येवे मुँय तुचो बेटा बोलतोर नो होली। तेवे बाप-बीता कवाड़ीमन-के बोललो, अच्छा कपड़ा निकरवासीन ताके पिंधवा। और हाँथ मुंदी और पायें पन्हर्डे पिंधवा। और हमी खिलूँ हरिख होलूँ। मोचो बेटा मरा रलो अब और जीवलो हाजा रलो और पावलो। तेवे हुँन हरिख होला॥

ताचो बड़े बेटा बेड़ामें रलो। और जेवे बेड़ाले इतो बेरा घरलग पोहुँचलो तेवे बाजा और नाचके गजर मुनलो। और हुन कवाड़ी-भीतरचो गोटकके हाँक देयासीन ताके पुछला, ये काय आय। कवाड़ी-बीता हुनके

बोल्लो, तुचो भाई इलो आये और तुचो बाप नीक राँधा बनायलो आये, ये ताचो काजे हुनके नीको पावलीस। तो रिस लागली मनी घर-भीतरे नी जाँय बोल्लो। बाबा घरले निसकासीन हुनके मनाआते रलो। तेवे हुन बाबाके बोल्लो, देख, मुँय येतलो बरखले तुचो सेवा करदे आये। तुचो बोलके मुँय केबे नी टारलो। केबे मोके तुँडू मेंडा नी दीलिस, माचो मीत संगे मुँय हरिख करतो रले। ये बिटा छिनार संगे तुमचो धनके सारा पकाअलो जदलो-दाई इलो येदलो-दाई नीको राँधा बनायलो। ताचे बाबा बोल्लो, ये बिटा, तुँडू सगर दिन मोचो संगी आसीस। जे माचो आये हुन तुचो आये। हुनचो हरिख करतोर बात रली, तुचो भाई मरा रलो फेर जिबलो हाजा रलो और पावलो ॥

[No. 87.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HAL^ABI.MAH^ARI DIALECT.

(BASTAR STATE.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōhi-chō dui-thān bētā ralā. Tā-chō nānī bētā bāp-kē
A-certain-one-of two-only sons were. Them-of younger son the-father-to
 bōl'lō, 'ē bābā, dhan-bhītar-chō jō mō-chō bhāg āsē tā-kē mō-kē
said, 'O father, wealth-in-of what my share is that me-to
 dē.' Tēbē hun-kē āp'lō dhan-kē bātā dīlō. Bahut din
give.' Then them-to his-own wealth divided he-gave. Many days
 nī sārā ralī, nānī bētā sab dhan-kē ēkē-thānē banālā,
not passed were, younger son all wealth one-in-place made,
 dūr dēs gēlō; aur hutā lāriyāpan-mē din sār'tē ralō
far country he-went; and there debauchery-in days passing (he)-was
 sab dhan-kē bar'bād kar'lō. Jēbē sab dhan-kē sārā-pakālā, hūn
all wealth squandered made. When all wealth-to he-had-spent, that
 dēs-mē bahut bhūkh par'li, aur hūn kaṅgāl hōlō. Aur
country-in great hunger fell, and he poor became. And
 hūn hutā jāy-kē hūn rāj-kē gōtōk sāhūkār gharē ralā.
he there having-gone that country-of one wealthy-citizen in-house lived.
 Hūn sāhūkār hūn-kē tā-chō bērā-mē ghus'rā charāñ-kē paṭhāy'lō. Aur hun-kē
That citizen him-to his field-in swine graze-to he-sent. And his
 bar'hā khātō ralō, tā-kē āpan khātō-kājē mani kar'lō. Aur tā-kē kōhū
the-swine eating were, that himself eating-for mind he-made. And him-to anyone
 kāhī nī dītē ralā. Hūntā-lē tā-kē chēt par'li; aur tō
anything not giving was. That-after him-to consciousness fell; and he
 bōl'lō, 'mā-chō bāp-gharē bhutiyārin-chō bhāt bāchā jātē ralī, aur
said, 'my father's-in-house hired-servants-of food saved going was, and
 ēbē mūy bhūkh-kājē marandē āyē; aur ēbē mūy bābā-gharē
now I hunger-with dying am; and now I to-father's-house
 jāyēndē, aur bābā-kē bōlandē, "yē bābā, mūy Bhagvān-chō hukum nī
will-go, and father-to shall-say, 'O father, I God-of order not
 mān'lē, bāp-chē purē pāp kar'lē. Abē mūy tu-chō bētā bōltōr
obeyed, father-of before sin I-made. Now I thy son being-called-of

lāyak-chō nō hāy. Abē mō-kē tu-chō bhutiyār-sāngē barābar banvā-dēs." "
 worthy-of not am. Now me-to thy servant-with alike make." "
 Tēbē hun ut̄h'lō, aur pāchhē bābā-thānē gēlō. Adharlō
 Then he arose, and afterwards father-near went. From-a-distance
 bāp-bitā dēkh'lō, aur māyā kar'lō. Bāp-bitā parāatē gēlō,
 father-the saw, and compassion made. The-father running went,
 hūn-kē tōr'rā dharā-sin chūm'lō. Tēbē bētā bōl'lō, 'yē
 him-of neck having-seized kissed. Then the-son said, 'O
 bābā, mūy Bhagvān-chō hukum nī mān'lē, tu-chē purē tō mūy
 father, I God-of order not obeyed, thee-of before then I
 pāp kar'lō; yēbē mūy tu-chō bētā bōl'tōr nō hōli.'
 sin made; now I thee-of sun being-called-of not became.
 Tēbē bāp-bitā kabārī-man-kē bōl'lō, 'achchhā kap'rā nikarvā-sin
 Then father-the the-servants-to said, 'best a-cloth having-brought-forth
 tā-kē pindhavā; aur hāthē mundi, aur pāyē panhai pindhavā; aur ham
 him-to put-on; and on-hand a-ring, and on-feet shoes put-on; and we
 khōlū, harikh hōlū. Mō-chō bētā marā ralō, abē aur jib'lō; hājā
 shall-eat, merry shall-we-be. My son dead was, now again is-alive; lost
 ralō, aur pāv'lō.' Tēbē hūn harikh hōlā.
 was, and is-found.' Then they joyous became.

Tā-chō barē bētā bērā-mē ralō; aur jēbē bērā-lē itō bērā
 His elder son field-in was; and when field-from coming while
 ghar-lagē pōhūch'lō, tēbē bājā aur nāch-kē gajar sun'lō. Aur
 house-near he-arrived, then music and dancing-of noise he-heard. And
 hun kabārī-bhītar-chō gōtak-kē hāk-dēyā-sin tā-kē pūchh'lā, 'yē
 he the-servants-among-of one-to having-called him-to he-asked, 'this
 kāy āy?' Kabārī-bitā hun-kē bōl'lō, 'tu-chō bhāi ilō āyē; aur tu-chō
 what is?' The-servant him-to said, 'thy brother come is; and thy
 bāp nīkō rādhā banāy'lō-āyē, yē tā-chō-kajē hun-kē nīkō pāv'lis.
 father good a-feast has-given, this that-of-on-account him-to safe he-found.'
 Tō ris lāg'li manī, 'ghar-bhitarē nī jāy,' bōl'lō. Bābā
 Then anger arose having-said, 'the-house-into not I-will-go,' he-said. The-father
 ghar-lē nīskā-sin hun-kē manāātē ralō. Tēbē hun bābā-kē bōl'lō, 'dēkh,
 house-from having-come-out him-to entreating was. Then he father-to said, 'see,
 mūy yē'lō barakh-lē tu-chō sēvā karandē āyē, tu-chō bōl-kē mūy kēbē nī
 I so-many years-from thy service doing am, thy speech-to I ever not
 tār'lō; kēbē mō-kē tūi mērā nī dilis, mā-chō mīt-sāngē mūy
 transgressed; ever me-to thou a-goat not gavest, my friends-with I
 harikh kar'tō ralē. Yē bētā chhinār-sāngē tum-chō dhan-kē
 merriment making might-be. This son harlots-with thee-of wealth
 sārā pakāalō, jad'lō-dāi ilō, yēd'lō-dāi nīkō rādhā
 having-squandered threw, as-soon-as he-came, so-soon good a-feast

banāy'lō.' Tā-chē bābā bol'lō, 'yē bētā, tū sagar din mō-chō
is-given.' His father said, 'O son, thou all days me-of
 sangī āsīs; jē mā-chō āyē hun tu-chō āyē. Hun-chō harikh kar'tör
with art; what mine is that thine is. That-of merriment making-of
 bāt ralī; tu-chō bhāi marā ralō, phēr jib'lō; hājā ralō, aur pāv'lō.'
affair was; thy brother dead was, again is-alive; lost was, and is-found.'

[No. 88.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALABI.

MANRI DIALECT.

(BASTAR STATE.)

SPECIMEN II.

सवाल—तुमचो गायें माटा नामचो गोंड रहलो जे ।

जवाब—रहतो-काजे रहलो मातर द्वे निंहे ।

सवाल—माटा द्वे काहाँ गेलो ।

जवाब—काहाँ निह जाय हुनी मरुन गेलो ।

सवाल—काढू व्याद धरुन रली कि हुनाकी कोहङ्ग मारुन पकाला ।

जवाब—हुनकी काढू व्याद रोग निह धरे कोनी पुनी मारला तेबे हुन मरलो ।

सवाल—हुनकी कोन मारलो ।

जवाब—मैं कसन जाँने ।

सवाल—साखी लोग बोलसत कि माटाके तुम्ही मारुन पकालस । एवे तुमचो काय बोलतुर असे ।

जवाब—मैं तो निह मारलेसे । साखीमनके सिखालस अस । मचो माटा-संग भगड़ा ठिन काही होलर निहे । मैं हुनकी कसन मारते ।

सवाल—ये टंगिया तुमचो घरे निकरली ।

जवाब—हाँ निकरली । ये मुचो टंगिया आय । गुने मुचो घरे निकरली ।

सवाल—ये टंगिया-उपरे लोहू होलीसे ।

जवाब—हाँ होलीसे । मैं बोकड़ा कोटले गुन हुनचो लोहू होलीसे ।

सवाल—ये कटडू तुमचो घरे निकरली ।

जवाब—पोलिस हवलदार मोचो छामने ये धोती मचो घरे पकाउन दिलो । मैं बल्ले, मालिक हुसन निह करा । मुचो उपरे बदी एदे । सर्कार मोके फाँसी

देहे । हवलदार बोललो तुझ माटाकी मारलीसस, सबू लोग बोलसत तो एचे काजे ये धोती तुचो घरे पकाँयसे ।

सवाल—तुझ और माटा मँड पियुन रेलस ।

जवाब—मैं रोज पियेंसे, मौस पुनी खाँयसे ।

सवाल—मंसा कलारचो मँड-भाटीमे तुझ और माटा पोरा दिने मँड खाते रहस ।

जवाब—पोरा दिन मोचो माँमाँ गुट्ठा घरे रलो । माटा-संगे मंसाचा भाटी थाने निह गेलेसे । सबू फन्दाय ।

सवाल—माटाचो मढ़ा तुमी देखलास अस ।

जवाब—गाँवचो लोग सबू देखूके जाउन रला । हुसने मैं पुनी देखू-के जाउन रले ।

सवाल—माटाके काढ थाने पुन घाव लागुन रहे ।

जवाब—एक घाव टंगियाचो हुनके मुँडे रहली । दूसर हुनके क्षातीमें रहे । हुनचो गागामें एक-ठन कटड्ड रली, हुता लोह होउन रहे । हुतलोले मैं काही निह जाने ॥

[No. 88.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HAL^ABI.MAH^ARĪ DIALECT.

(BASTAR STATE.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Savāl.—Tum-chō gāyē Māṭā nām-chō gōṇḍ rah'lō jē ?
Question.—Your in-village Māṭā by-name a-Gōṇḍ lived what ?

Javāb.—Rah'tō-kājē, rah'lō, mātar ibē nīhē.

Answer.—Living-as-to, lived, but now is-not.

Savāl.—Māṭā ibē kahā gēlō ?

Question.—Māṭā now where went ?

Javāb.—Kahā nih jāy. Huni marun gēlō.

Answer.—Anywhere not went. He having-died went.

Savāl.—Kāi byād dharun rali, ki hunā-kē kōhū mārun

*Question.—Any disease having-seized was, or him-to anyone having-beaten
pakālā ?*

killed ?

Javāb.—Hun-kē kāi byād-rōg nih dharē ; kōnī-puni mārlā,

*Answer.—Him-to any disease-sickness not seized ; somebody-else killed (him),
tēbō hun marlō.*

then he died.

Savāl.—Hun-kē kōn mārlō ?

Question.—Him-to who killed ?

Javāb.—Maī kasan jānē.

Answer.—I how should-know.

Savāl.—Sākhī-lōg bōl'sat ki, Māṭā-kē tumhī mārun-pakālas.

Ēbē

*Question.—The-witnesses say that, Māṭā-to you have-killed. Now
tum-chō kāy bōl'tur asē ?*

you-of what to-say is ?

Javāb.—Maī tō nih mārlē-sē. Sākhī-man-kē sikhālas-asa.

Answer.—I surely not have-killed. The-witnesses (they-)taught-have.

Mā-chō Māṭā-saṅg jhag'pā-thin kāhī hōlar nihē. Maī hun-kē kasan
Me-of Māṭā-with quarrel any become is-not. I him-to why
mārtō ?

should-have-killed ?

Savāl.—Yē ṭāngiyā tum-chō gharē nikar'li ?

Question.—This axe your in-house was-found ?

Javāb.—Hā nikar'li; yō mu-chō ṭaṅgiyā āy. Gunē mu-chō

*Answer.—Yes was-found; this my axe is. So my gharē nikar'li.
in-house was-found.*

Savāl.—Yē ṭaṅgiyā-up'rē lōhū hōli-sē.

Question.—This axe-upon blood attached-is.

Javāb.—Hā hōli-sē. Maī bōk'ṭā kōṭ'lō gun hun-chō

*Answer.—Yes attached-is. I a-gone cut (killed) therefore its lōhū hōli-sē.
blood was-attached.*

Savāl.—Yē kaṭāi tum-chō gharē nikar'li.

Question.—This cloth your in-house was-found.

Javāb.—Pōlis haval'dār mō-chō chhām'nē yē dhōtī ma-chō

*Answer.—The-police Havalidar me-of in-presence this cloth me-of gharē pakāun dilō. Maī bal'lē, 'mālik, husan nih karā;
in-house having-thrown gave. I said, 'master, this-way not do;
mu-chō-up'rē hadi ēdē; Sarkār mō-kō phāsi dēlē.'
me-of-upon ill-name will-come; Gorernment me-to hanging will-give.
Haval'dār bōl'lō, 'tui Māṭā-kē mār'lisas; sabū lōg bōl'sat, tō²
The-Havalidar said, 'thou Māṭā-to hast-killed; all people say, then
ē-chē-kājē yē dhōtī tu-chō gharē pakāy-sē.
this-of-for-the-sake this cloth thy in-house I-hare-thrown.*

Savāl.—Tui aur Māṭā mād piyun rēlas?

Question.—Thou and Māṭā liquor having-drunk were?

Javāb.—Maī rōj piyē-sē, manus puni khāy-sē.

Answer.—I daily drink, flesh also I-eat.

Savāl.—Mansā kalār-chō mād-bhāṭī-mē tui aur Māṭā Pōrā-dinē

*Question.—Mansā kalār-of liquor-still-in thou and Māṭā on-Pōrā-day mād khātē rahas?
liquor eating were?*

Javāb.—Pōrā-din mō-chō māmā Guṭṭā gharē ralō. Māṭā-sāṅgē

Answer.—On-Pōrā-day my uncle Guṭṭā in-house was. Māṭā-with Mansā-chō bhāṭī-thānē nih gēlē-sē. Sabū phandāy.

Mansā-of still-near not I-gone-was. All false.

Savāl.—Māṭā-chō māṛhā tumi dēkh'lās-asa?

Question.—Māṭā-of dead-body you have-seen?

Javāb.—Gāv-chō lōg sabū dēkhū-kē jāun ralā.

Answer.—The-village-of people all to-see having-gone were.

Hus'nē maī puni dēkhū-kē jāun ralā.

In-the-same-way I also to-see having-gone was.

Savāl.—Māṭā-kē kāi-thānē pun ghāv lāgun ralā?

Question.—Māṭā-to what-in-places again wound having-been-applied was?

Jayāb.— Ek ghāv tāngiyā-chō hun-kē mundē rah'li. Dusar hun-kē

Answer.—One stroke axe-of him-of on-head was. Another him-of chhāti-mē rahē. Hun-chō gāgā-mē ek-than kātāi rali, hutā lōhū the-breast-on was. Him-of body-on one-only cloth was, on-that blood hōun rahē. Hut'lō-lē māi kāhī nih jānē. having-been was. This-from I anything not know.

FREE TRANSLATION OF THE FOREGOING.

Question.—Was there a man called Māṭā in your village?

Answer.—Yes, but now he is not there.

Question.—Where has Māṭā now gone?

Answer.—He has not gone anywhere. He is dead.

Question.—Did a disease seize him, or has anybody killed him?

Answer.—No disease seized him, but some one killed him, and so he died.

Question.—Who killed him?

Answer.—How should I know.

Question.—The witnesses say that you have killed Māṭā. Now, what have you to say?

Answer.—Surely I have not killed him. The witnesses have been told to say so. I have not had any quarrel with Māṭā. Why should I kill him?

Question.—This axe was found in your house?

Answer.—Yes; this is my axe, and so it was found in my house.

Question.—There was blood on this axe?

Answer.—Yes. I had killed a goat, and therefore there was blood.

Question.—This cloth was found in your house?

Answer.—The police sergeant threw this dhoti into my house in my presence. I said, 'Master, don't do so. I shall be suspected, and the Government will hang me.' The sergeant said, 'thou hast killed Māṭā. All people say so, and therefore I have thrown this cloth into thy house.'

Question.—Had you and Māṭā drunk liquor?

Answer.—I drink liquor every day, and I also eat flesh.

Question.—Were you and Māṭā on the Pōrā¹ day drinking liquor in Mansā Kalār's liquor-distillery?

Answer.—On the Pōrā day my uncle Guṭṭā stayed with me. I did not go with Māṭā to Mansā's distillery. That is all false.

Question.—Have you seen Māṭā's corpse?

Answer.—All the village people went to see it. And in the same way I also went to see it.

Question.—Where had Māṭā been wounded?

Answer.—There was a wound of an axe on his head, and another on his breast. Only one cloth was on his body, and blood was on it. I do not know anything more than this.

¹ The Pōrā festival is celebrated on the day of the new moon of Śrāvāna or of Bhadrapada. Bullocks are exempted from labour, variously daubed and decorated, and paraded about in worship.

The Halbas of Bhandara speak the usual Marathi of the district, with very few peculiarities.

Th is usually substituted for *t*; thus, *dhāk'ha*, younger; *rāthā*, share.

Cerebral *l* is pronounced as *r*; thus, *mir'tē*, is got. In *dʒacal*, near, the final *g* is probably written for *r* or *r*.

Note forms such as *mī pāp kēlun*, I did sin; *tyā-na rāsēt dēlan*, he gave his property; *khāvā-nā*, to eat.

In all essentials, however, the so-called Halbi of Bhandara closely agrees with the current Marathi of the district, as will be seen from the specimen which follows.

[No. 89.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

HALBI DIALECT.

(BHANDARA.)

एका माणमाले दीन लेकरा होते। त्या पैकी धाकठा वापाले बोलला, बावा, मालमत्तेचा जो वाठा आहे तो आमचा दे। त्यान मंग रासेत वाठून देलन। मग जुग्या दिसानी लाहान पोचा अरधा जमा किला अन दुर मुलखा मंधी निघून गेला। तेथ जाऊन-सन्यानी आपला पैसा त्यान उमसपणान उडवलन। अवघा पैसा त्यान उडवून-सन्या मंग त्या गवी महांग पडला। त्याच्या मधी त्याले उडचण पडली। तका तो त्या गावच्या मोठ्या माणसाच्या पासी जाऊन राहिला। त्यान आपल्या वावरात डूळकर चारावाले धाडलन। तका डूळकर फोल खांतत ते खावाना अन आपल पोठ भरावा अस त्याला वाठलन। त्याले कोणी काही देलन नाही। मंग तो मुध्वर आला अन बोलला, माझ्या बापाच्या घरी चाकराले पोठभर रोटी खावाले मिरते मी उपाशी मरतुन। मी उठून आपल्या बापा-कड जाईन बापाले मनल, मी देवा-पासी अन तुझ्या शिरी पाप केलुन। अज-पासून मी तुभा काही पोचा म्हुन राहिलु नाई, तु माले एका चाकरा परमाने ठेव। मंग उठून बापा जवड गेला। लेकाले दुर पाहून-सन्या त्याच्या पोठांत दया आली। धावत जाऊन-सन्या त्याच्या गच्याले पोठारलन मंग त्याचा चुमा घेतलन। मंग पोचा बापाले मंतलन वावा, मी देवा-पासून अन तुझ्या शिरी पाप केलु होतु। अज-पासून तुभा काँहीं मी लंकर नाई। मंग बापान चाकराले सांगितलन, या पोचाले बेस आंगडा आणून घाल। हाता-मंधी मुदी अन पाया-मंधी जोडा ठाक। मंग आपुन जेऊन खाऊन-सन्या अनन्द होऊ। हा माझा पोचा मेला होता अन मंग जिता भाला। तो दृवलला होता तो मापलला। मंग ते दोघी-भन अनन्द करू लागले॥

त्या-वकती त्याचा वडिल पोया वावरात होता । तिकून घरा-काठी
येजन-सन्या वाजा अन नाच ऐकलन । एका चाकराले बळाजन-शनी विचारलन,
हे का हो । त्यान सांगिलन का, हा तुझा भाऊ आला आहे । तुझ्या बापाले हा सुख-
रितान मिरला । मंग त्यान मोठा जेवन कीलन । त्याले मोठा मंग राग आला, अन
घरात जायेना । त्याचा बाप बाहेर आला त्याले समजाऊ लागला । मंग बापाले मंतलन
का, इतकी वरस भाले मी तुझी चाकरी करतून । तुझा हुक्म काँहीं मोडलु नार्दू ।
माझ्या संग्या-बरोबर खुशी करावाले तु माले काही बकरा देलास नाही । अन यान
तुझा समदा पैसा कीजबीज बराबर उडवून देलन बापा-कड आला, मुन त्याच्यासाठी
त्यान जेवन कीलन । तक्हा बापान पोराले मंतलन, पोरा तु हमेशा माझ्या बराबर
आहेस । हा इतकाही मालमता तुझीच आहे । आपुन खुशी करावा हे आपले काम
होते । हा तुझा भाऊ मेला होता, मंग फिरून जिता भाला । तो दवलला होता
तो सापलला ॥

[No. 89.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

HAL'BI DIALECT.

(BHANDARA.)

TRANSLITERATION AND TRANSLATION.

Ekā māñ'sū-lē dōn lēk'rā hōtē. Tyā-paiki dhāk'ṭhā
One man-to two children were. Them-from-among the-younger

bāpā-lē bōl'lā, 'bābā, māl'mattē-tsā dzō vāthā āhē, tō ām-tsā dē.'
father-to spoke, 'father, the-property-of what share is, that our give.'

Tyā-na māng rāsēt vāthūn dēlan. Mag dzugyā disā-nī
Him-by then the-property having-divided was-given. Then a-few days-in

lāhān pōryā arḍhā dzamā kēlā, an dur mul'khā-mandhā nighān
the-younger by-son (his-) half together was-made, and far country-into haring-gone

gēlā. Tētha dzāūn-sanyā-nī āp'lā paisā tyā-na umas'pañā udav'lan.
went. There having-gone his-own money him-by riotousness-with was-squandered.

Avg'hā paisā tyā-na ud'vūn-sanyā māng tyā gāvī mahāng
All money him-by having-squandered then that in-village dearth

pad'lā. Tyā-chyā madhī tyā-lē ad'tsan pad'lī. Tavhā tō tyā
fell. That-of in-midst him-to difficulty fell. Then he that

gāv-chyā mōlhyā māñ'sā-chyā-pāśī dzāūn rāhilā. Tyā-na āp'lyā
village-of great man-of-near haring-gone tired. Him-by his-own

vāv'rāt dūkar tsārāvā-lē dhād'lan. Tavhā dūkar phōl khātēt tē
into-field swine feed-to it-was-sent. Then the-swine husks eat that

khāvā-nā, an āp'la pōlh bharāvā, asa tyā-lā vāth'lan.
to-eat, and his-own belly should-be-filled, so him-to it-appeared.

Tyā-lē kōnī kāhī dēlan nāhī. Maing tō sudh-var ālā, an
Him-to by-anybody anything was-given not. Then he senses-on came, and

bōl'lā, 'mājhyā bāpā-chyā gharī tsāk'rā-lē pōlh-bhar rōthī khāvā-le
spoke, 'my father-of at-house servants-to belly-full bread eat-to

mir'tē, mī upāśī mar'tun. Mī uṭhūn āp'lyā bāpā-kaḍa
is-obtained, I hungry die. I haring-arisen my-own father-to

dzāīn, bāpā-lē manal, "mī Dēvā-pāśī an tujhya śīrī pāp kēlun.
will-go, father-to will-say, "by-me God-near and thy on-head sin was-made.

Adz-pāsūn mī tūḍhā kāhī pōryā mhuṇ rāhilu nāī, tu mā-lē
To-day-from I thy at-all son saying remained not, thou me-to

ēkā tsāk'rā par'mānē thēv." Māng uṭhūn bāpā-dzavād gēlā.
one servant like keep." Then haring-arisen father-near (he) went.

Lēkā-lē dur pāhūn-sanyā tyā-chyā pōthāt dayā āli. Dhāvat
The-son-to far having-seen him-of in-belly compassion came. Running
 dzāūn-sanyā tyā-chyā garyā-lē pōthār^alan; maṅg tyā-tsā tsumā ghēt^alan,
haring-gone him-of neck-to it-was-embraced; then him-of a-kiss was-taken.
 Maṅg pōryā bāpā-lē mant^alan, ‘bābā, mī Dēvā-pāsūn an tujhā^a
Then (by-)the-son father-to it-was-said, ‘father, by-me God-from and thy
 śīrī pāp kēlu hōtu. Adz-pāsūn tudzhā kāhī mī lēk^aru nāi.’
on-head sin made was. To-day-from thy at-all I child am-not.’
 Maṅg bāpā-na tsāk^arā-lē sāngit^alan, ‘yā pōryā-lē bēs āng^adā^a
Then the-father-by servants-to it-was-told, ‘this son-to good a-cont
 aṇūn ghāl. Hātā-mandhī mundī, an pāyā-maudhī dzōdā ḥāk.
haring-brought put. The-hand-on a-ring, and the-feet-on a-shoe put.
 Maṅg āpun jēūn khāūn-sanyā anand hōū. Hā mādzhā pōryā^a
Then we having-dined having-eaten joyful will-be. This my son
 mēlā hōtā, an maṅg jitā dzhālā; tō daval^alā hōtā, tō sāpal^alā.
dead was, and then alive became; he lost was, he is-found.’
 Maṅg tē dōghē-dzhan anand karū lāg^alē.
Then they both-persons joy to-do began.

Tyā-vak^atī tyā-tsā vaḍil pōryā vāv^arāt hōtā. Tikūn gharā-kāthī^a
At-that-time him-of eldest son in-field was. There-from house-near
 yēūn-sanyā vājā an nāts aik^alan. Ekā tsāk^arā-lē bālāūn-śāmī^a
haring-come music and dance was-heard. One servant-to having-called
 vitsār^alan, ‘hē kā hō?’ Tyā-na sāngilan kā, ‘hā tudzhā bhāū
it-was-asked, ‘this what is?’ Him-by it-was-told that, ‘this thy brother
 ālā āhē. Tujhyā bāpā-lē hā sukh-ritān mir^alā. Maṅg tyā-na mōthā^a
come is. Thy father-to this safe was-got. Then him-by great
 jēvan kēlan.’ Tyā-lē mōthā maṅg rāg ālā an gharāt
a-feast was-made?’ Him-to great then anger came, and in-the-house
 dzayē-nā. Tyā-tsā bāp bāhēr ālā, tyā-lē sam^adzāū lāg^alā. Maṅg
would-go-not. Him-of father out came, him-to to-entreat began. Then
 bāpā-lē mant^alan, kā, ‘it^akē varas dzhālē, mī tujhī tsāk^arī^a
the-father-to it-was-said, that, ‘so-many years became, I thy service
 karātūn, tudzhā hukum kāhī mōd^alu nāi. Mājhyā saṅgyā-barōbar khuśi^a
am-doing, thy command ever was-broken not. My friends-with delight
 karāvā-lē tu mā-lē kāhī bak^arā dēlās nāhī; an yā-na tudzhā sam^adā^a
make-to by-thee me-to ever a-goat was-given not; and this-by thy all
 paisā kīd^abīd^a-barābar ud^avūn dēlan, bāpā-kaḍa ālā,
money the-harlots-with having-squandered was-given, the-father-to came,
 mun tyā-chyāsāthī tyā-na jēvan kēlan.’ Tavhā bāpā-na
therefore him-of-for him-by a-feast was-made.’ Then the-father-by

pōrā-lē mant^alan, 'pōrā, tu hamēsā mājhyā barābar āhēs; hā the-son-to it-was-said, 'son, you always of-me with are; this it^akā-hī māl^amatā tujhī-ts ahē. Āpūn khuśi karāvā, hē so-much property thine-alone is. By-us merriment should-be-made, this āp^alē kām hōtē. Hā tādzhā bhāu mēlā hōtā, mring phirūn jitā our duty was. This thy brother dead was, then again alive dzhālā; tō daval^alā hōtā, tō sāpal^alā, became; he lost was, he is-found?

Halbas are also found in Berar. At the Census of 1891, 2,841 Halbas were enumerated in the district, and in 1901 their number had increased to 3,124. They are weavers, and most of them are found in Ellichpur.

They have not been reported to speak a separate dialect, and it is probable that at least some of them use the language of their neighbours. A specimen of Halbi has, however, been forwarded from Ellichpur, and it shows that some Halbas have a dialect of their own. We are not, however, able to give any figures.

The Halbi dialect of Berar is not identical with that illustrated in the preceding pages. It has much less points of analogy with Marathi and more closely agrees with Eastern Hindi. On the other hand, it has some characteristics in which it agrees with Gujarati Bhili.

The pronunciation is mainly the same as in ordinary Halbi. Compare, *bolis* and *bōlis*, he said; *bul^ahū*, I will say; *bērā*, time. *Chh*, however, becomes *s* as in Bhili; thus, *pusis*, he asked. Note the frequent substitution of *d* for *t*; thus, *udh^adōpanā-na*, riotously; *kād*, famine.

The usual case suffixes are, case of the agent, *na*; dative, *lā*; genitive, *kō*, *ka*; locative, *mā*. Thus, *bā-na āp^alō kām^adār-lā sāngīs*, the-father-by his servants-to it-was-said; *mānus-lā*, to a man; *mōrō bāp-kā kili sāl^adār-lā*, to how many servants of my father's; *jin^agī-kō hissā*, the share of the property; *thōdā divas-mā*, in few days.

It will be seen from the examples that the oblique form is identical with the base, and that the case of the agent is used to denote the subject of the past tense of transitive verbs. The nominative is, however, used instead in *lāhānō pōryā bōlis*, the younger son said. *Pōryā* perhaps contains another suffix of the agent corresponding to *č* in Bhili.

Pōryā, son, shows that strong masculine bases end in *ā*. They do not change in the plural; thus, *pōryā*, sons. There are, on the whole, no traces of any suffix of the plural in the specimen.

Strong adjectives, including the genitive, end in *ō*, and only occasionally in *ā*. Thus, *lāhānō pōryā*, the younger son; but *mōthā pōryā*, the elder son.

The following are the personal pronouns:—

<i>mī</i> , I.	<i>tū</i> , thou.	<i>ō</i> , he (oblique <i>ōn</i>).
<i>mī</i> , by me.	<i>tu-na</i> , by thee.	<i>ō-na</i> , by him.
<i>mō-lā</i> , to me.		<i>ō-lā</i> , to him.
<i>mōrō</i> , my.	<i>tōrō</i> , thy.	<i>ō-kō</i> , his.

Other pronouns are *yō*, this, dative *yē-lā*; *jē-na*, by whom; *kāy*, what?

The verb substantive agrees with Marāthi in the present and with Bhili in the past tense. Thus, *āhū*, I am ; *āhās*, thou art ; *āhū*, he is ; past *hōtō* (and *hōtā*), plural *hōtā*.

The present tense of finite verbs is formed from the present participle. Thus, *mar'tu*, I die ; *bhēltē*, it is got. The latter form might also be compared with Dravidian forms such as Kanarese *mād-utte*, Gōndī *kiātā*, it does.

The past tense is formed in various ways. The suffix *yō*, corresponding to Bhili *yō*, occurs in forms such as *tōri marji mī tōlyō* (sic) *nahī*, I did not break thy order ; *gayō*, he went. A suffix *s* is used in the second and third persons singular ; thus, *dēyēs*, (thou) gavest ; *āis*, he gave. Such forms take the subject in the case of the agent.

A third suffix *nu* or *na* occurs in forms such as *rahē-nu*, he stayed ; *dēi-na*, he gave. It is probably identical with the *n*-suffix which is used in Bhili and other languages spoken by aboriginal tribes. It is probably of Dravidian origin. Compare the form *chhōdēn-thātī*, he released, mentioned above under ordinary Halbhī.

A perfect is formed by adding the verb substantive to a form ending in *ē*, third person *is* ; thus, *mī karē āhū*, I have done ; *tu-na paṅgat dēyē-āhās*, by-thee a-feast given-is ; *ō-na paṅgat karīs-āhū*, him-by a-feast made-is.

The future is formed by adding an *h*-suffix. Thus, *bal'hū*, I shall say. In the plural we find *kar'bō*, we shall make. Compare Chhattisgarhi.

The infinitive is formed as in Eastern Hindi ; thus *charab-lā*, in order to tend. There is also a form ending in *nō*, but it is used as a future participle passive ; thus, *pōt bhar'nō*, the belly should be filled.

Examples of the conjunctive participle are *vāt*, having divided ; *chālī*, having gone ; *kar-sarī*, having done ; *dhāy-kunā*, having run. *Kunā* in the last example corresponds to Gōndī *kun*.

For further details the specimen which follows should be consulted.

[No. 90.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALBI.

(DISTRICT ELICHUPUR.)

कोनी-एक मानुसला दोई पोचा होता । ओका भितरल एक लाहानो पोचा बापला बोलीस बाबा जो जिनगीको हिस्सा मोला आळ ओ दे । मग ओन ओला पैसा बाट दीर्झस । मग थोड दिवसमा लाहानो पोचा समदो पैसा जमा कर-सरी दूर मुलुखमा चली गयो । आनी वहाँ उधडोपनान रह-सरी आपलो पैसा गमाईस । मग ओन सर्व पैसा खर्ची भयो बरतु ओन मुलुखमा काड पड्यो । ओन-मुड ओ खाबला मोताब भयो । तब ओ मुलुखको एक मानुसक पास जाय-सरी रहेन । ओन ओला डुकर चरबला आपल बावरमा धाडीस । तब डुकर जो फोल खात होता ओक बरतु ओन आपल पोट भरनो अशी ओला समज्यो । आखीन ओला कोणी काँहीं दर्झन नही । मग शुध-बरतु आय-सरी बोलीस, मोरो बापका किती सालदारला पोटभर भाकर भेटते आनी मी उपाशी मरतु । मी उठ-सरी आपलो बापकु द्या जाहुँ आखीन ओला बलहुँ, अरे बाबा मी देवको कह्योको बाहर आनखी तोरो सामने पाप करे आहुँ । येक पुढ तोरो पोचा बलबकी मोला बस लागत नही । तोरो एखादे सालबशा सरीको ठेव । मंग उठ-सरी ओ आपलो बापकु द्या गयो । तब ओ दूरच आहा इतकोमा ओला देख-कुना ओक बापला दया आयी । आखीन ओन धाय-कुना ओक गरोमा हात टाकीस वो ओका मुका लेयीस । मग पोचा ओला बलबला लाग्यो, बाबा देवक कहेनोको बाहर वो तोरो सामनो मी पाप करे आहुँ आखीन येक पुढ तोरो पोचा बलबला मोला वरो लागत नही । पन बापन आपलो कामदारला सांगीस चांगलो पांघरून आन-सरी यंला पेहराव आखान ओक बोटमा मुंदी वो प्रायमा जोडा घाल । मग आपून खाय-पीयी-कुना मजा करवो । किनकसाठी कीं यो पोचा मच्यो होतो तो अब जीतो भयो । वो हरायो होतो तो सपड्यो । तब वे आनन्द करव लाग्या ॥

ओन वेरा ओको मोठा पोचा बावरमा होता । मग ओ घर आय-वया ओन बाजा व नाच आयकीस । तब कामदार-भितरको एक भनला वलाय-कुना ओन पुसीस, यो काय आहा । ओन ओला सांगीस कीं तोरो भाई आय आहा,

आखीन ओ तोरो बापला खुशाल भेटे आहा वलकुना ओन मोठी पंगत करीस आहा। तब ओ राग भर-सरी भीतर जात नी होता। येकसाठी ओको बाप बाहर आय-सरी ओला समजावला लाग्यो। पन ओन बापला बलीस, देख मी इतको बरीमको तोरी चाकरी करतु आखीन तोरी मर्जी कबकही मी तोड्यो नही। तरी मी आपले गडी बरोबर मजा करनो येकसाठी मोला काँहीं शेरीको पिला ही देयेस नही। आनी जेन तोरो पैमा किसवीनी संग नास करीस ओ तोरो पोच्या आयो तब तुन ओकसाठी मोठी पंगत देये आहास। तब ओन ओला बलीस पोच्या तुँ मारो दिन मोरो संगमा आहास। आखीन मोरी समदी जिंदगानी तोरीच आहा। पन हैस वो खुशी करनो अशो बरो होतो। कहा-कीं तोरो भार्ड मरो होतो अब ओ जीतो भयो वो हरप्यो होतो ओ सपद्यो॥

[No. 90.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALBI.

(DISTRICT ELlichpur.)

TRANSLITERATION AND TRANSLATION.

Kōni-ēk mānus-lā dōi pōryā hōtā. Ō-kā bhitarla ēk lāhānō pōryā
Some-one man-to two sons were. Them-of among one younger son-(by)
 bāp-lā bōlis, ‘bābā, jō jin^{gī}-kō hissā mō-lā āvha
the-father-to it-was-said, ‘father, which property-of share me-to may-come
 ō dē.’ Mag ū-na ū-lā paisā bāt dīs. Mag thōdā
that give.’ Then him-by him-to money having-divided was-given. Then few
 divas-mā lāhānō pōryā sam^{dō} paisā jamā kar-sarī dūr mulukh-
days-in the-younger son all money together made-haring far country-
 mā chalī gayō. Anī vahā udh^{lōpanā}-na rah-sarī āplō paisā
in haring-gone went. And there riotousness-with tired-haring his money
 gamā-dīs. Mag ū-na sarva paisā khar-elū bhayō-bartu on
squandering-was-given. Then him-by all money haring-spent became-after that
 mulukh-mā kād padyo. Ōn-mula ū khāb-lā mōtāb bhayō. Tab ū
country-in famine arose. Therefore he eating-for wanting became. Then that
 mulukh-kō ēk mānus-ka pās jāy-sarī rahēnu. Ō-na ū-lā dukar
country-of one man-of near haring-gone he-stayed. Him-by him-as-for pigs
 charab-lā āplā bāvar-mā dhālis. Tab dukar jō phol khāt hōtā
feeding-for his field-in he-was-sent. Then swine which husks eating were
 ū-ka bartu ū-na āplā pōt bhar^unō aśō ū-lā samajyo, ākhīn
them from him-by his belly should-be-filled so him-to it-appeared, and
 ū-lā kōmī kāhī dēina nahū. Mag Sudh-bar tu ay-sari bolis, ‘mōrō
him-to anyone anything gave not. Then sense-on come-haring he-said, ‘my
 bāp-kā kitī sāl-dār-lā pōt-bhar bhākar bhēttē, am mi upāśi
father-of how-many sercants-to belly-full bread is-got, and I with-hunger
 mar^{tu}. Mī uṭh-sarī āplō bāp-ku dyā jāhū ākhīn ū-lā balhū,
am-dying. I arisen-hacing my father-of near will-go and him-to will-say,
 “arē bābā, mī Dēv-kō kahyō-kō bāhar ānkhī tōrō sām^{nē} pāp karē-āhū.
“O father, I God-of word-of outside and of-thee before sin done-have.
 Yē-ka puḍha tōrō pōryā balab-kī mō-lā bēs ligat nahū. Tōrō
This-of after thy son saying-of me-to fitness attaching is-not. Thy
 ēkhādē sāl-bāsā sarikō ṭhēv.” Mag uṭh-sarī āplō bāp-ku dyā gayō.
one house-dweller like keep.” Then arisen-hacing his father near he-went.

Tab ō dūra-ch āhā, it'kō-mā ō-lā dēkh-kunā ō-ka bāp-lā dayā āyī,
Then he far-indeed is, that-in him seen-having his father-to pity came,
 ākhin ō-na dhāy-kunā ō-ka garō-mā hāt tākis, vō ō-kā mukā lēyīs,
and him-by run-having his neck-on hand was-thrown, and him-to kiss was-taken.
 Mag pōryā ō-lā balab-lā lāgyō, 'bābā, Dēv-ka kahēnō-kō bāhar vō
Then the-son him-to tell-to began, 'father, God-of word-of outside and
 tōrō sām"nō mī pāp karē-āhū, ākhin yē-ka pudha tōrō pōryā balab-lā
of-thee before I sin done-have, and this-of after thy son to-say
 mō-lā barō lāgat nahī.' Pan bāp-na āp'lō kām'dār-lā sāngīs,
me-to fitness attaching is-not.' But the-father-by his servants-to it-was-said,
 'chāng'lō pāngh'rūn ān-sari yē-lā pēh'rāv, ākhin ō-ka bōt-mā mundī
'good cloth brought-having this-to put-on, and his hand-on ring
 vō pāy-mā jōdā ghāl. Mag āpūn khāy-piyi-kunā majā kar'bō.
and foot-on shoe put. Then we eaten-drunk-having merry shall-make.
 Kēn-kasāthī, kī yō pōryā maryō hōtō, tō ab jītō bhayō; vō
What-of-for, that this son dead was, he now living became; and
 harāpyō hōtō, tō sapadyō.' Tab vē ānand karab lāgyā.
lost was, he was-found.' Then they joy to-make began.

On bērā ō-kō mōthā pōryā bāvar-mā hōtā. Mag ō ghar āy-baryā
That time his eldest son field-in was. Then he house coming-time-at
 ō-na bājā va nāch āy'kis. Tab kām'dār-bhītar-kō ōk-jhan-lā balāy-
him-by music and dance was-heard. Then servants-among-of one-man-to called-
 kunā ō-na pusīs, 'yō kāy āhā?' Ō-na ō-lā sāngīs kī,
having him-by it-was-asked, 'this what is?' Him-by him-to it-was-said that,
 'tōrō bhāi āy-āhā, ākhin ō tōrō bāp-lā khuśāl bhētē-āhā bal-kunā ō-na
'thy brother come-is, and he thy father-to safe joined-is said-having him-by
 mōthī paṅgat karis-āhā.' Tab ō rāg bhar-sari bhītar jāt nī
big feast made-is.' Then he (with-)anger been-filled-having inside going not
 hōtā. Yē-kasāthī ō-kō bāp bāhar āy-sari ō-lā sam'jāb-lā lāgyō. Pan
was. This-of-for his father outside come-having him-to entreat-to began. But
 ō-na bāp-lā balīs, 'dēkh, mī it'kō barīs-kō tōrī chāk'rī kar'tu,
him-by father-to it-was-said, 'see, I so-many years-of thy service am-doing,
 ākhin tōrī marjī kab'kahī mī tōdyō nahī. Tarī mī āp'lē
and thy order ever (by-)me was-broken not. But (by-)me my
 gadī barōbar majā kar'nō yē-kasāthī mō-lā kāhī śeri-kō pilā
friends with feast should-be-made this-of-for me-to ever goat-of young
 hī dēyēs nahī. Ānī jē-na tōrō paisā kis'bini-sang nās-karis,
even was-given not. And whom-by thy money harlots-with spent-was-made,
 ō tōrō pōryā āyō, tab tu-na ō-kasāthī mōthī paṅgat dēyē-āhās.'
that thy son came, then thee-by his-sake-for big feast given-is.'

Tab ḥ-na ḥ-lā balis, 'pōryā, tū sārō din mōrō saṅg-mā āhās,
Then him-by him-to it-was-said, 'son, thou all days my company-in art,
ākhīn mōrī sam'di jīnd'gānī tōrī-ch āhā. Pan haus vō khuśī
and my all property thine-indeed is. But glad and merry
kar'nō aśō barō hōtō, kahā-kī tōrō bhāī marō hōtō, ab ḥ
should-be-made so fit became, because thy brother dead was, now he
jītō bhayō; vō harapyō hōtō, ḥ sapadyō.'
alive became; and lost was, he was-found?

BHUNJIĀ.

The Bhunjiā tribe was enumerated in the following districts and states of the Central Provinces in the Census of 1891 :—

Name of District or State.	Number of Bhunjiās.
Hoshangabad	1
Raipur	6,186
Sambalpur	9
Patna	26
Kalahandi	107
TOTAL	6,329

According to Sherring's *Hindu Tribes and Castes*, iii, 202, they are also found in the Jeypore territory of the Madras Presidency, but they are not mentioned in the Madras Census Report for 1891, in which they have been probably mixed up with the Bhumiās.

They are most numerous in the south-east of the Raipur district, 6,020 having been enumerated in the Raipur *tahsil* of that district alone.

Hitherto it has been reported that the Bhunjiās have no special language of their own. The utmost that is said about them is that they speak 'a corruption of Hindi. The speech they use among themselves can always be understood, save where Gōnd words occur, which they have learned by mixing up with Gōnd's.' A language called Bhunjiā was, however, reported as spoken by 2,000 people in Raipur, in the preliminary lists of language, received for this Survey, and a specimen of it has since been received.

An account of the Bhunjiās will be found on pp. 94 and ff. of the Report of the Ethnological Committee of the Jubbulpore Exhibition of 1866-67, and on p. 190 of Mr. Robertson's Report of the Central Provinces Feudatories Census of 1891. In the latter passage they are identified with the Bhumiās of Jeypore and the country to the east of Raipur. By tradition they come from the eastern Garjat States of Sambalpur. A short vocabulary has been printed in Mr. P. N. Bose's *Chhattisgar : Notes on its Tribes, Sects and Castes*. *Journal of the Asiatic Society of Bengal*, Vol. lix, part I. 1890, pp. 287 and ff.

Bhunjiā is closely related to Halbī. The phonetical system and the inflection of nouns is practically the same. The genitive is apparently always formed by adding the suffix *kē*; thus, *mānush-kē*, of a man. The suffix *chō* is, however, common with pronouns; thus, *mā-chō*, my; *tū-chō*, thy. In the dative we also find the suffix *lā* in addition to the usual Halbī suffixes *kē*, *kō*, *kā*; thus, *bābū-lā*, to the son.

With regard to pronouns we may note the form *tū-chō*, thou. The final *chō* is here probably the emphatic particle, Chhattisgarhi *ch*, Marathi *te*; and different from *chō* in *tū-chō*, thy. Compare *kāchō*, some. Note also *hārā*, he, usually added to *hun*; thus, *hun-hārā*, he. Compare Chhattisgarhi *har*.

The inflection of verbs is mainly the same as in Halbī. In the verb substantive we may note forms such as *āchhē* or *āyē*, I am; *tū-chō āchhat*, thou art; *āchhē* and *āhē*, he is.

With regard to finite verbs we sometimes find *n* substituted for *l* in the past tense; thus, *kar-ni*, I did; *baini* and *bainit*, he became; *gavāy-ni*, he was lost. The final *s* in *urāy-lās*, he squandered, is probably due to the influence of Chhattisgarhi. The subject of transitive verbs in the past tense is sometimes put in the case of the agent; thus, *bāpus-nē*

dhan dilō, the father gave his property. But we just as often find instances such as *bābū bāṭā nilū*, the son took his share.

In the future we may note forms such as *jāidē*, I will go; *guthiyābā*, I will say. *Khāvan*, let us eat; *rahan*, let us remain, contain a suffix *an* of the first person plural. Compare Eastern Hindī.

In most essential points, however, the specimen which follows will show that Bhunjā agrees with Halbi.

[No. 91.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HAL'BI.

BHUNJIA DIALECT.

(DISTRICT RAIPUR.)

काचो मानुषके टू-भन पुतार रहिलो। हँचो छोटे बाबू बाबासे बोल्ला, ऐ बाबा धनसे जो माचो बाँटा आछे सो मा-चुक देहाँ। तपहर बापुसने हुनाके अपलो धन बाटून दीलो। जूगा दिन नो होइला छोटे बाबू बाँटा नीला अरु बड़े धूर गाँव बसूँ गेला। हँथा खराब संगमे दिन काठलो आपलो धन उड़ालो। जब हुन जमा उडावून चुकलो तपहर उन देसे बड़ो दुकाल पड़लो, और हुनहारा कंगाल हुइलो। अरु हुवे देसे रहवद्यामे गोटेक लगे जाहून रहुनाछे जीन हुनानचो अपलो खेतो बरहा चराओंके पठालो। अरु हुन फल जिन बरहा खानाछे अपलो पोट भरून चाहलो। हँनाकी माँगनी कीने नही देर्दै। तपहर हुन सुध करलो अरु गुठियान माचो बाबा-लगे बहुत कमाहाको पोटसे आगर खाउँके मिलत आछे अरु मुद्र भूखे मरत आछे। मुद्र बाबा-लगे उठून जाइदे, अरु गुठियाबाँ ये बाबा, मुद्र बैकुन्ठ उल्ला अरु तूचे लगे पाप करुना-छे। यदाये मुद्र तूचो बेटा कहून लायक नही आये। जिसों कमाहाका ठेवलिस हुसोइ मोको ठेव। मने गोखून उठून बाबा लगे गेला। बाबाने छोटे बाबूला धूरसे एते लाहला मया लागला अरु धाँवते गोलो हुनाचो टोँटगा पुटारलो अरु चूमलो। बाबू हुनाके गोठियायलो ऐ बापुस, मुद्र बैकुन्ठ उल्ला अरु तूचे ठावे पाप करुनाछे। यदाये मुद्र तूचो बेटा कहून लायक नही आये। बाबाने कमाहासे कहलो अच्छा किडाही आना अरु पहिरावा। अरु अँगुठीमे मुद्री पहिरावा अरु गोड़े पनही पहिरावा। तपहर अम्हीं खावन अरु सुखे रहन। योहारा माचो बाबू आहे, हुनहारा मरला बैनी एदाय जीला, माचो बाबू गवायनी फेर मिलले। हुनहारा खुशी करला-चो॥

बड़े बाबू खेते रहला। अरु घरके ठावे एडला बाजा अरु नाच गरजलो ताके सुनीला। हुनाचो कमाहासे गोटेकके पूछला हुन काय आछे। कमाहा गोठियायलो तुमचो भाई एडला। तुमचे बाबाने बनका बनका खवायला

कार्ड के हुनाचो बने पायला । ये बात सुनून बड़े बाबू रिस होयला, अरु भीतर नो गेला । तपहर हुनाचो बापुस बाहिर आयलो हुनाकी मनाज-की लागलो । हुनहारा बाबासि बोलला, बाबा मुद्र तुमचे दूतने बरस सेवा करनी अरु तुमचे कहे चलनी । तूचो मोकी भेड़ी पीला खाऊको कभू ना दीलास, कि मुद्र अपिलो मीत संगे खुशी करून रहतो । तुमचे क्षोटा बाबू जो किसबी संग रहलो, अरु जमा धनके उड़ायलास वो दाँय आइला तो बनक बनक खवायलो । बाबा गोठियायला ए बाबू तूचो माचो साथे आकृत अरु माचो सबै तूचो आछै । तूचो क्षोटे भार्ड एदूला, खुशी होजँन ठाहा । कार्ड के तूचो भार्ड मरला बैनीत हारा जिछा, गवायनीं फेर मिल्लो ॥

[No. 91.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALĀBI.

BHUNJĀ DIALECT.

(DISTRICT RAIPUR.)

Kāchō mānush-kē dū-jhan putār rahilō. Hū-chō chhōtē bābū
A-certain man-of two-persons sons were. Them-of the-younger son
 bābā-sē bōlā, ‘ai bābā, dhan-sē jō mā-chō bātā āchhē,
the-father-to spoke, ‘O father, ‘the-wealth-from what my share is,
 sō mā-chuk dchā.’ Tap̄har bāpus-nē hunā-kē ap̄lō dhan
that me-to give.’ Then the-father-by them-to his-own wealth
 bātūn dīlō. Jūgā din nō hōilā chhōtē bābū bātā
having-divided was-given. A-few days not became the-younger son the-share
 nīlā aru barē dhūr gāva basū gēlā. Hūthā kharāb saṅg-
took and very far to-a-village to-live went. There bad company-
 nē din kāthlō, ap̄lō dhan uṛālō. Jab hun jamā
among days he-passed, his-own wealth he-squandered. When he property
 uṛāvān-chuklō tap̄har un dēsē bayō dukāl par̄lō, aur hun-hārā
had-squandered then that in-country mighty famine sell, and he
 kaṅgāl huilō. Aru huvē dēsē rahvāyā-mē gōtēk lagē
a-beggar became. And he in-country the-inhabitants-among one near
 jāhūn rahunā-chhē. Jōn hunān-chō ap̄lō khētō barhā
haring-gone lived. By-whom him-to his-own into-field swine
 charāo-kē pāthālō; aru hun phal jin barhā khānā-chhē, ap̄lō
feeding-for was-sent; and those fruits which the-swine eating-were, his-own
 pōt bharūn chalrlō. Hūnā-kē māgānī kōnē nahī dēi. Tap̄har
belly to-fill he-wished. Him-to alms anybody not gives. Then
 hun sudh karlō; aru guṭhiyān, ‘mā-chō bābā lagē bahut
by-him senses were-made; and said, ‘my father near-to many
 kamāhā-kō pōt-sē āgar khāu-kē milat-āchhē; aru mui bhūkhē marat
servants-to belly-than more to-eat got-is; and I hungry dying
 āchhē. Mui bābā-lagē uṭhūn jāidē, aru guṭhiyābā, “yē bābā,
am. I father-near having-arisen will-go, and will-say, “O father,
 mui baikunṭha ulṭā, aru tū-chē lagē pāp karunā-chhē. Yadāyē
by-me heaven against, and thee-of near sin done-is. Henceforth
 mui tū-chō bētā kahūn lāyak nahī āyē. Jisō kamāhā-kā thōvālis,
I thy son to-be-called worthy not am. As the-servants thou-keepest,
 husoi mō-kō thēv.”’ Manē gōkhūn uṭhūn bābā lagē
so me keep.”’ In-mind having-thought having-arisen the-father near

gēlā. Bābā-nē chhōtē bābū-lā dhūr-sē ētē lāh-lā,
he-went. The-father-by the-younger son-to distance-from coming it-was-seen,
 mayā lāg-lā, aru dhāv-tē gōlō, hunā-chō tōtrā puṭārlō, aru
compassion came, and running he-went, him-of neck embraced, and
 chūm'lō. Bābū hunā-kē gōthiyāy'lō, 'ai bāpus, mui baikunṭha ul'tā
kissed. The-son him-to said, 'O father, I heaven against
 aru tū-chē thāvē pāp karunā-chhē. Yadāyē mui tū-chō bētā kahūn
and thee-of near sin done-is. Therefore I thy son to-be-called
 lāyak nahi ayē.' Bābā-nē kamāhā-sē kah'lō, 'achchhā
worthy not am.' The-father-by the-servant-to it-was-said, 'good
 chhidāhi ānā, aru pahirāvā; aru āguṭhi-mē mud'rī pahirāvā; aru
robe bring, and put-on; and the-finger-on a-ring put; and
 gōrē pan'hī pahirāvā. Tap'har amhī khāvan, aru sukhē rahan.
on-foot a-shoe put. Then we will-eat, and happy will-be.
 Yō-hārā mā-chō bābū āhē, hun-hārā mar'lā baini, ēdāy jīlā; mā-chō
Because my son is, he dead was, now recired; my
 bābū gavāy'nī, phēr mil'lō. Hun-hārā khuśi kar'lā-chō.
son was-lost, again was-found. They merriment made-indeed.

Bārē bābū khētē rah'lā. Aru ghar-kē thāvē ēilā, bājā
The-eldest son in-the-field was. And the-house-of near he-came, music
 aru nāch garaj'lō, tā-kē sunīlā. Hunā-chō kamāhā-ma-sē gōtēk-kē
and dance sounded, that he-heard. His servants-among-from one-to
 pūchh'lā, 'hun kāy āchhē?' Kamāhā gōthiyāy'lō, 'tum-chō bhāi
he-asked, that what is?' By-the-servant it-was-said, 'thy brother
 ēilā. Tum-chē bābā-nē banak banak khavāy'lā; kāi-kē hunā-chō
came. Thy father-by good good feast-is-given; because-that him
 banē pāy'lā. Yē bāt sunūn bayē bābū ris hōy'lā, aru
sase he-received? This thing having-heard the-elder son angry became, and
 bhītar nō gēlā. Tap'har hunā-chō bāpus bāhir āy'lō, hunā-kē manāū-kē
inside not went. Then him-of the-father out came, him-to entreat-to
 lāg'lō. Hun-hārā bābā-sē bōl'lā, 'bābā, mui tum-chē it'nē
began. By-him the-father-to it-was-spoken, 'father, by-me thee-of so-many
 baras sōvā kar'nī, aru tum-chē kahē chal'nī. Tū-chō mō-kē bhērī-
years service was-done, and thee-of order was-obeyed. You me-to sheep-
 pilā khāū-kō kabhu nā dilās, ki mui apilō mīt-saingē khuśi
young-one eating-for ever not gave, that I my-own friends-with merriment
 karūn rah'tō. Tum-chē chhōtā bābū jō kis'bī sang rah'lō,
having-made might-have-been. Thy younger son who harlots with tired,
 aru jamā-dhan-kē urāy'lās, vō dāy ālā, tō banak banak
and property squandered, he when came, then good good
 khavāy'lō. Bābā gōthiyāy'lā, 'ē bābū, tū-chō mā-chō sāthē āchbat;
feast-is-given.' The-father said, 'O son, thou me-of with art;

aru mā-chō sabai tū-chō āchhai. Tū-chō chhōṭē bhāī ēilā,
 and my all thine is. Thy younger brother came,
 khuśi hōūn thāhā, kāī-kē tū-chō bhāī mar'lā bainit,
 delight having-become was-right, because thy brother dead was,
 hārā-jillā; gavāy*nī, phēr mil'lō.
 he-alive-is; was-lost, again is-found.'

NĀHARTI.

The Nāharts were enumerated in the following districts of the Central Provinces at the Census of 1891 :—

Raipur	171
Bilaspur	88
Sambalpur	37
Chhattisgarh Feudatories	442
Oriya Feudatories	256
TOTAL	994

Their dialect Nāhari has only been returned from Kanker, where the number of speakers has been estimated for the purposes of this Survey at 482.

Specimens have since been received from Kanker, and they show that Nāhari is closely related to Hal'bī.

The phonetical system is the same as in Hal'bī, and the inflexion of nouns is almost identical. The dative is formed by adding one of the suffixes *kē*, *k*, *kō*, *kā*, and *lā*; thus, *bāp-kē*, to the father; *būbā-kā*, to the son. In the ablative we find the suffixes *sē* and *bē* corresponding to Hal'bī *sē* and *lē*; thus, *dhan-sē*, from the property; *dhūr-bē*, from far off. In the genitive the ordinary Hal'bī suffixes are used; thus, *nāch-kō*, of dancing; *dēs-kē*, of a country. Note also forms such as *mānē-chā*, of a man; *dayā-kar'lō* *bad'lā*, return for compassion. In the plural we find Chhattisgarhi forms such as *mitān-saṅgē*, with my friends.

'My' is *mō-chō*, *mā-chō*, and *mērē*; 'this' is *yē* and *yō*, genitive *ih-chō*, etc.

The verb substantive is inflected as in Hal'bī; thus, *āsē*, he is; *rak'lō*, *rak'lē*, *rak'lā*, he was. Peculiar forms are *āsat*, thou art; *rak'bō*, he was.

The past tense of finite verbs is formed as in Hal'bī; thus, *chāhō*, he wished; *gailō*, he went; *ṭār'lē*, I transgressed; *kar'bē*, I did. Note forms such as *hāśidā*, he laughed; *karindā*, I did; *iliś*, he came; *dilās*, he gave, etc.

Instances of the future are *jāīndē*, I will go; *sāṅghāndē*, I will say; *dēh'chō*, I will give. Note also forms such as *khād'lū*, let us eat; *pilū*, let us drink.

The general character of the dialect will be seen from the specimens which follow. They have been received from Kanker.

[No. 92.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HAL'BĪ.

NĀHARI DIALECT.

(KANKER.)

SPECIMEN I.

कोन्हू मानेचा दो कड़हा आसत। हूने धूली कड़हा बूबाका सांघलो,
ऐ बूबा, धनसे जो बाँटो हो हुन मके देय। पन्हाय हुन हुनाक आपला धन

बाटून दिली । खूबै दिन नई होजन रहलो कि धूली कड़हा सबो इकाठावलो दूर देश निकरून गैलो, और हवाँ अडरापन करलो । सब मालका उडाऊन दिलो । जबई उरकलो हुन देशमें खूब दुकाल पडलो और हुन गरीब होलो । और हुन देशके बसलो माने एकलो घरे रहलो । हुने हुन अपलोय खित सोरोय चराऊँक पठावलो और हुन सोरोय खात रहलो हुनाचो पुटो भरलो भावलो । कोन्हा कर्ड नई दीलास । तब चेत करलो और अपनेय बोललो, मेरे बूबा घरे कसैया ठोवलास खादलो सबन-वोरी बाचलो और मई भूखे मरिदाहा । इथाबे उठून बूबा-लग जाईंदे और हुनकी सांघून्दे, ऐ बूबा, संसार-बाहिरी पाप करवें अन तुचे पुरहे पाप करवें । मैं तुचे बेटा कहतले नौहौं । माचो हुन नौकर-वराबर करूक । तब हुन उठून बूबा-बग गैलो । पर हुन खूबै धूरवे देखून मया करून और पराऊन टोटरे लटकून चूमले । कड़हा बापके बोललो, ऐ बूबा संसार-बाहिरी पाप करवें अन तुचे पुरहे पाप करवें । मैं तुचे बेटा कहतबे नौहौं । फेर बूबा बोललो अपलो नौकर अच्छा कपड़ा निकराला हुनाक नेसावा । और हुनाक हाथामें मुहो अन खाटिले आवा पाहनीले । अन हमी खादलूँ पीलूँ आनन्द करलूँ । काय किं माचो कड़हो मरु रहलो फेर जीवलो पकाये रहले फेर मिललो । तब हुन खुशी लागलो ॥

हुनाचो बडे कड़हा बेडे रहलो । और जब हुन येते बखत घरे लघे अँवरलो तब मादरचो नाचचो कुलहार सुनलो । तब हुन आपला नौकर आसे हुनाक पूँछा कि यो काई आय । हुन हुनाक बोललो, तुचो दादा दूलो आसे अन तुचो बूबा अच्छा खादलो, काई कि हुनाक कड़हो नंगत आसे । प हुन रिस करलो और भीतर जाऊक दूरादा नी रहलो । हुनाचो बूबा बाहिर दूलो अन मनावलो । हुन बापके जवाब दीले, देख दूतरो बरसे तुचो सेवा करिंदा अन कमे तुचा बातक नई ठारले । अन कभी बोकड़ो-कड़हो नी दिविस कि आपन मितान-संगे खुशी करतूँ । फेर तुचो कड़हो तुचो धनक बादला संगे खादलो जिसे दूलिस तिसे तुमी अच्छा खादवा । बूबा हुनाक बोललो ऐ कड़हो तू माचा संग सगारे दिन आसत । जो कितना आसे तुचो आय । फेर आनन्द करा खुशी करूँक चाहिबा ; काय कि ये तुचो दादा मरल रहला फेर जीवले; पकाये रहलो फेर मिललो ॥

[No. 92.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HAE'BL.

NĀHARĪ DIALECT.

(STATE KANKER.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōnhū mānē-chā dō kar̄hā āsat. Hūnē dhūlī kar̄hā būbā-kā
Certain man-of two sons were. Them-from small son father-to
 sānghlō, ‘ai būbā, dhan-sē jō bātō hō hun ma-kē dēy.’
said, ‘O father, wealth-from which share is that me-to give?’
 Panhāy hun hunā-k āp̄lā dhan bātūn dili. Khūbai dīn
Then he him-to his-own wealth having-distributed gave. Many days
 nāi hōūn rāh̄lō ki dhūlī kar̄hā sabō ikaṭhāv̄lō
not having-become remained that the-small son all gathered-together
 dūr-dēs nik̄rūn gailō, aur huvā ad̄rāpan kar̄lō, sab
far-country-(to) having-started went, and there bad-conduct did, all
 māl-ka uṛāūn dilō. Jabaī urak̄lō hun dēs-mē khūb
wealth having-squandered gave. When spent that country-in much
 dukāl paḍ̄lō, aur hun garib hōlō; aur hun dēs-kē bas̄lō
famine sell, and he poor became; and that country-of living
 mānē ek̄lō gharē rah̄lo. Hunē hun ap̄lōy khēt sōrōy charāū-k
men one-of in-house he-lived. Him-by him his-own field swine to-graze
 paṭhāv̄lō, aur hun sōrōy khāt rah̄lō hunā-chō puṭo bhar̄lō bhāv̄lō.
was-sent, and he the-swine eating remained that-from belly filling he-wished.
 Kōnhā kāi nāi dīlās. Tab chēt kar̄lō aur ap̄nēy bōl̄lō, mērē
Anybody anything not gave. Then sense he-did and himself said, ‘my
 būbā gharē kamaiyā ḥōb̄lās, khād̄lō saban-vōrī bāch̄lō, aur māi
father in-house workers kept, eating all-of it-remained, and I
 bhūkhē maridāhā; ithā-bē uṭhūn būbā-lag jāndē aur hun-kē
hungry dying-am; here-from having-arisen father-near I-will-go and him-to
 sāṅghāndē, “ai būbā, sansār-bāhīrī pāp karb̄e an tu-chē-purhē pāp
will-speak, “O father, the-world-against sin I-did and thee-of-before sin
 karb̄e. Māi tu-chē bētā kabat-lē nau-hāū. Mā-chō hun naukar-barabar
I-did. I thy son to-be-called not-am. Me-to that servant-like
 karuk̄. Tab hun uṭhūn būbā-bag gailō. Par hun khūbai
do.’ Then he having-arisen father-near went. But he much
 dhūr-bē dēkhūn mayā karūn aur parāūn tōl̄rē
far-from having-seen kindness having-done and having-run on-the-neck

lat^kūn chūm^le. Kap^hā bāp-kē bōl^lō, 'ē būbā,
having-hung *kissed.* *The-son* *the-father-to* *spoke,* 'O *father,*
 sansār-bāhirī pāp kar^bē an tu-chē-pur^hē pāp kar^bē. Mai
the-world-against *sin* *I-did* *and* *thee-of-before* *sin* *did.* I
 tu-chē bētā kahat-bē nau-hau.^l Phēr būbā bōl^lō ap^lō naukar,
thy son to-be-called not-am. Again the-father said his-own (*to-)servants,*
 aehhhā kap^pā nik^arā-lā hunā-k nēsāvā; aur hunā-k hāthā-mē
good cloth take-out him cause-to-put-on; and him-to the-hand-in
 muddō an khātē-lē āvā pāh^anilē, an hamī khād^lū pilū
o-ring and the-leg-in shoes make-him-wear, and we will-eat will-drink
 īanand karlū. Kāy-ki mā-chō kap^hō marū rah^lō, phēr jīv^lō; pakāyē
joy will-do. Because my son dead was, again lived; lost
 rah^lē, phēr mil^lō. Tab hun khuśi lāg^lō.
was, again is-found? Then to-him gladness was-attached.

Hunā-cho bayē kap^hā bērē rah^lō. Aur jab hun yētē
His elder son in-the-field was. And when he coming
 bakkat gharē-laghe āvar^lō, tab mādar-chō nāch-chō kul^hār sun^lō. Tab
time house-near arrived, then music-of dance-of noise he-heard. Then
 han āp^lē naukar āsē hunā-k pūchhā ki, 'yō kāi āy?' Hun
he his-own servant was him-to asked that, 'this what is?' He
 hunek bōl^lō, 'tu-chō dādā ilō āsē, an tu-chō bābā aehhhā
him-to said, 'thy brother come is, and thy father good (things)
 klēd^lō, kāi-ki hunā-k kap^hō naṅgat āsē. Pa hun ris karlō
ate, because-that him-to son well is. But he anger made
 sur bhītar jāu-k irādā nī rah^lō. Hunā-cho būbā bāhīc ilō an
and inside go-to wish not was. *Him-of father outside came and*
 manāv^lō. Hun bāp-kē javāb dīlē, 'dēkh, it^{vō} bar^{sō}
entreated-(him). He the-father-to reply gave, 'look, so-many years
 tu-chō sēvā karindā, an kabhē tu-chā bāt-ka nāt tār^lē, an kabhī
thy service I-doing, and ever thy word-to not transgressed and ever
 bōk^{yō}-kap^hō nī divis ki āpan mitān-sāngē khuśi kar^tū. Phēr
goat-child not gavest that my-own friends-with gladness I-might-hare-done. Then
 tu-chō kap^hō tu-chō dhan-k bāilā-sāngē khād^lō, jisē ilis tisē tumī^l
thy son thy wealth-to women-with ate, as came so you
 aehhhā khād^{vā.} Būbā hunā-k bōl^lō, 'ai kap^hō, tū mā-chā-
good (things) gore-to-eat? The-father him-to said, 'O son, thou me-of-
 sāṅga sagārē dīn āsat; jō-kit^{nā} āse tu-chō āy. Phēr īanand
with all days art; whatever is thine is. Then gladness
 karā khuśi karūk chāhibā; kāy-ki yē tu-chō
haring-done merriment to-make was-proper; because-that this thy
 dādā marla rah^lā, phēr jīv^lē; pakāyē rah^lō, phēr mil^lō.
brother dead was, again lived; lost was, again is-found?

[No. 93.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALĀBI.

NĀHARĪ DIALECT.

(KANKER.)

SPECIMEN II.

एकलो बाघेडो कोनठा बनमें पडदो मोवबो । हुरहा खुबसे उँचलो हुनाचो पास आपलो बीलमेसे निकरलो । हुन आरोसे बाघेडो उठलो और हुनाचो डौलौ एकले उचेलो-पर हुरहा पडलो । रीसमें ऐना बाघेडोने हुन उचेलोको बीधाना चाहो । उचेलोने अरजी करलो आपलो तुचो वोर और मोचो वोर देख । हमचो मारीदासि आपले क्या बडाई होलो । इहचो मुनलो बाघेडोने उचेलोके छाडून दिलो । उचेलोने अर्जी करलो, कोनठा दिनमें आपलो इहचो दाया-करलो बदला देहचो । इहचो सुन बाघेडो हाँसीदा बन किन्द्रो परावतो । अतकी दिन आसे हुन बनकी-लघि रहिया फाँदो लगावलो । बाघेडो फासलो । हुन हुनको गाय बैलो कथे मारत रहिलो । बाघेडेने फाँदोसे निकरूनके खुबे चाहलो, निकरून ना सकलो । हुन दुखी होवले खुबे गागलो । हुन उचेलोने जेनला बाघेडो छाडून रहलो हुन गागलो मुनलो । हुन उचेलो बाघेडोके गागलो चिन्हलो खोजतेर हुन ठौरवा अयरलो जहाँ बाघेडो फाँदामें पडून रहबो । हुन उचेला आपलो दातोसे फाँदेको काटलो बाघेडो छोडाऊन दिलो ॥

[No. 93.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HAL^BI.

NĀHARĪ DIALECT.

(KANKER.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk^alō bāghēdō kōn^aṭā ban-mē paḍ^adō sōv^avō. Hur^ahā
 One tiger a-certain forest-in lying sleeping-was. Suddenly
 khub^asē ūchēlō hunā-chō pās āp^alō bīl-mē-sē nikar^alō. Hun
 many mice him-of near their-own hole-in-from came-out. That
 ārō-sē hāghēdō uṭh^alō aur hunā-chō daulau ēk^alē uchēlō-par hur^ahā
 noise-from the-tiger arose and his paw one mouse-on by-chance
 paḍ^alō. Ris-mē ainā bāghēdō-nē hun uchēlō-kō bidhānā chāhō.
 fell. Anger-in having-come the-tiger-by that mouse-to to-kill wished.
 Uchēlō-nē ar^ajī kar^alō, 'āp^alō tu-čhō vōr aur mō-čhō vōr dēkh.
 The-mouse-by request was-made, 'you your direction and my direction see.
 Ham-chō māridā-sē āp^alē kēyā baḍāi hōlō. Ih-čhō sun^alō bāghēdō-nē
 Our killing-from your what greatness will-be. This heard the-tiger-by
 uchēlō-kō chhāḍūn dilō. Uchēlō-nē ar^ajī kar^alō,
 the-mouse-to having-left was-given. The-mouse-by statement was-made,
 'kōn^aṭā din-mē āp^alō ih-čhō dāyā-kar^alō bad^alā dēh^achō.' Ih-čhō
 'some day-in your-own this-of kindness(-of) return I-will-give.' This
 sun bāghēdō hāsīdā, ban kindrō parāvatō. At^akē din āsē
 having-heard the-tiger laughed, forest roaming ran. A-few days were
 hun ban-kē laghē rahiyyā phādō lagāv^alō, bāghēdō phās^alō. Hun
 that forest-of near inhabitants a-net fixed, the-tiger caught. He
 hun-kō gāy-bailō kathē mārat rahilō. Bāghēdō-nē phādō-sē
 their cows-and-oxen sometimes killing was. The-tiger-by the-net-from
 nik^arūn-kē khubē chāh^alō, nik^arūn nā sak^alō. Hun dukhī^a
 coming-out-for much wished, come-out nol could. He troubled
 hōv^alō khubē gāg^alō. Hun uchēlō-nē jēn-lā bāghēdō chhāḍūn rah^alō
 having-become much roared. That mouse-by which-to the-tiger having-left was
 hun gāg^alō sun^alō. Hun uchēlō bāghēdō-kē gāg^alō chinhālō,
 that roaring was-heard. That mouse the-tiger-of roaring recognized,
 khōj^atē-khōj^atē hun ṭhaur^avā ayar^alō jahā bāghēdō phādā-mē padūn
 searching-searching that place reached where the-tiger net-in having-fallen

rah'bō. Hun uchēlō āp'lō dātō-sē phādē-kō kāt'lō bāghēdō
 was. That mouse its-onion teeth-by the-net-to cut the-tiger
 chhōdāūn dilō.
 having-released gave.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time a tiger was sleeping in a forest. Then many mice came out from their holes, close to him, and he awoke from the noise they made, and his paw fell on one of the mice. He became angry and was just going to kill the mouse, when it made the following request, 'look at yourself and at me; what greatness will come to you from killing me?' The tiger let the mouse off when he heard this, and the mouse declared that it would some day return his kindness. At which the tiger laughed and went into the forest.

Some days afterwards the men of the neighbourhood of the forest set a net and caught the tiger, who sometimes used to kill their cattle. The tiger tried hard to get out from the net, but could not do so. In his pain he roared loudly. Now the mouse which the tiger had released heard his roaring and recognised it. It sought and found the place where the tiger was lying in the net, cut the net with its sharp teeth and set the tiger free.

KAMĀRT OR KĀWĀRT.

This is the language of an Aboriginal Tribe called Kamār or Kāwār. It is returned only from the district of Raipur, as spoken by 3,743 souls. According to the Census of 1891, it is also spoken by 146 people in Bastar State, and by 120 in other parts of the Central Provinces, making a total of 4,009.

The number of people of the Kamār tribe in the Central Provinces in 1891 was as follows:—

It will thus be seen that they are found in every Oriyā speaking District and State of the Central Provinces, and that they are strongest in Raipur and Bamra. In Raipur they are found principally in the south-east of the district.

Kamars are a wild tribe living in the most remote jungles, and supporting themselves on jungle-fruits and small game. They are perhaps the same as the 'Kawars' described on page 99 of the report of the Ethnological Committee of the Jubbulpore Exhibition of 1866-67. Whether they are the same as the 'Kanwars' of the Central Provinces Gazetteer, page 413, is more doubtful. They must be distinguished from the Kawars or Kaurs of Chhattisgarh and the Tributary States of Chhota Nagpur.¹

It has been shown that out of the 7,817 Kamārs counted at the Census of 1891, only 4,009 have been returned as speaking the Kamāri language. The rest speak the language of their more civilised neighbours. Kamāri has hitherto been considered to be a Dravidian language, and, as such, it was classed in the Preliminary Rough List of the Languages of Raipur compiled for this Survey. A reference, however, to the specimen now received from that district, and to the following remarks, will show that it certainly belongs to the Aryan Family.

A short list of words in the dialect of the 'Komárs' has been printed by Mr. P. N. Boso, in his *Chhattisgar: Notes on its Tribes, Sects and Castes*. *Journal of the Asiatic Society of Bengal*, Vol. lix, Part i, 1890, pp. 289 and f. It is too short to add anything to the materials contained in the specimen printed below.

Kamārī is a dialect of the same stamp as Hal'bi. It agrees with some Aryan languages in some points, and with others in others. Forms and idioms belonging to Chhattisgarhi, Oriyā and Marāthi are mechanically mixed together. There is even less of

¹ In the Census Report of the Central Provinces for 1891, the Kamars and Kawars appear separately in the Caste-Tables. The Kawars are No. 27 in Group II(a) (Cultivators), Class A. Agricultural. The Kamars are No. 13 in Group IV (Forest and Hill Tribes) of the same class.

uniformity in Kamārī than in Hal'bī, and the dialect has every appearance of having been adopted at a comparatively recent period. So little has it been assimilated that even the use of the various case-suffixes is vague and uncertain. The form *hunā-chē*, from the demonstrative pronoun *hun*, occurs for instance as a genitive, as a dative, and even as a nominative.

The Kamārs are stated to resemble the Gōndīs in appearance, and it is very probable that their original dialect was some form of Gōndī. The general character of their present form of speech will be seen from the specimen, and I shall here only draw attention to some of its principal features.

The phonetical system is the same as in Hal'bī, and closely akin to Chhattisgarhī. Compare *kāi-jāt*, some one; *bāñjā*, share; *āchhē*, is.

The inflection of nouns also agrees with Hal'bī in so far as the oblique form does not differ from the base, and there does not exist a proper plural. Thus, *dēs-mē*, in a country; *majur-kō*, to the servants.

The usual case suffixes are,—

Instr.	<i>nē</i> .
Dat.	<i>kō</i> .
Abl.	<i>sē</i> .
Gen.	<i>kē</i> , <i>kā</i> , <i>dē</i> .
Loc.	<i>mē</i> .

Thus, *abhār-kē ul'tā*, against Heaven; *nāchā-dē śabāl*, the sound of dancing; *apan-kā gāg'rā*, your son.

The personal pronouns usually take the plural form; thus, *am*, I. They form their genitive by adding *chō*, *chā*, or *chē*; thus, *ām-chō kar'hō*, my son; *tum-chō sām'nē*, before you; *tum-chā bhāud*, your brother; *tum-chē chāk'rī*, your service. ‘My’ is, however, also *mōr*; thus, *mōr bāñtā*, my share.

‘He’ is *hun*, to which *har*, *ar*, and *ā* are usually added; thus, *hun-har*, he; *hunar-sē*, from him; *hunā-chē*, his. *Har* is borrowed from Chhattisgarhī.

The verb substantive is formed from the bases *hō* and *āchh*; thus, *hō*, he is; *āchhē*, thou art, he is, and they are. The form *āchhat*, he was, is originally the third person plural of the present tense. There are no instances of a real past tense of this verb.

The suffix *dē* which plays a great rôle in the conjugation of the finite verb in Hal'bī is also frequent in Kamārī. Thus, *karāndē*, I do; *marāndē*, I am dying; *jāundē*, I will go; *bōlāndē*, *bōlādē*, and *baldē*, he said. Instead of *dē* we also find *dī*; thus, *dukāl parē-dī*, a famine arose; *dēv-dī*, he gave. It will be seen that such forms are used as a present, a past, and a future. They are all present participles.

The true past tense is sometimes formed by adding *iyā*, and sometimes by adding *lā*; thus, *chumbiyā*, he kissed; *miriyō*, he was found; *jālā* and *jālō*, he became; *bāp-nē hū-sē dēkhiyā*, *dayā kēlā*, the father saw him and had compassion. Forms such as *tum-chā hukam na tārū*, I did not transgress your command; *bhītar nāhī yā*, he did not go in, correspond to the past habitual in Marāthī.

Future forms such as *khāvāñ*, I will eat; *bōl'vāñ*, I will say, also occur in Hal'bī.

In the verbal noun and the conjunctive participle we find the same mixture of dialects. Thus, *khātō*, to eat (Hal'bī); *karū*, to do (Marāthī); *charānn*, in order to tend (mixture of Chhattisgarhī and Marāthī); *kuyānī*, to be called; *karū-dē*, to do; *hākār-kē*, having called (Chhattisgarhī); *uṭhān*, having arisen (Marāthī), and so on.

Causals are apparently formed as in Marāthi ; thus, *nisāvā*, cause him to put on ; *nigāvā*, bring out.

Irregular are *galā*, went (Oriyā) ; *malā*, died (Oriyā) ; *kēlā*, did (Marāthi), and so on.

The preceding remarks will be sufficient to show the mixed character of the dialect. For further details the student is referred to the specimen which follows.

[No. 94.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

KAMĀRĪ OR KĀWĀRĪ DIALECT.

(DISTRICT RAIPUR.)

कार्ड जात मानुसके दू गागरा आळे । एह्ह-सोय दूधलीने बाबासे बोलादे होय बाबा धन जो ही जा मोर बाँठा हो आमचो हे । तब बाबा हुम्हरको अपन धन बाँटिया । जुगे दिन न टहा कि दूधली गागरा जमा माल दूकद्वा कर धूर देश गला । और वहाँ फंदी संग दिन गुतिया अपनो माल हरखत जालो । जब हुन सब उड़ावन ठीला तब हुन देशमें बड़ा दुकाल पडेदी और हुम्हर भिखारी जाला । और हुन देशकी ठीला-में एक लगी गेला ठीला जोन हुम्हरको अपन खिते बरहा चराउन बोया । और हुम्हर हुन फोसे बरहा खायदी अपने पोट खावाँ बोलून्दे । क्यों हुँसे कोई कुछ न देवदी । तब हुँसे चेत हैलो और खोखर्डी, आमचो बापके लगे कीधी मजूर-को खातो कौरासे जुगे खाजा मिवेदी और अम भूखो मरून्दे । अम उठून अपन बाबा लगे जाजन्दे और बोलवाँ कि हो बाबा अम अभारकी उलटा और तुमचो सामने पाप केला । उदाय अम अपनका गागरा कायानी आसकी नाहीं । अम्हाँ अपने मजूरनि बेटी एकके सामान करा । दूहार सोच कीला हुन उठून अपने बाप लगे गला । पर हुन दूर ठावाँ आळे कि हुन बापने हुसे देखिया दया केला और धावियाँ हुनूसे गले पोटाया हुन चूमिया । पुच हुनसे बलिया होय बाबा अम अभारकी उलटा और तुमचो सामने पाप केला । उदाय अम अपनका गागरा कायानी आसकी नाहीं । बाबा अपन नौकरसे बलिया, सबसे नीको चिँदरो निगावा हुने निसावा । और मूँदी और गोड़में पान्हो निसावा । खेला मजा कीला । यहा आमचो कड़हो आळे मला सने होजी पडीयो । इजियो सने तोप मिवियो । तब हुम्हर मजा कर्ह लागिया ॥

हुनाचे उड़लो कड़हो जो खेते आहत तब चलिया घर लगे एह्हला । तब बाजा और नाचादे शबद सुनिदे । हुनाचे अपन चाकरसे एकको अपन लगी हँकारकी पूँछिया यहार कार्ड जात आळे । हुनाचे हुनसे बलदे तुमचा भाऊद

एद्वला । हुँसे तुमचा बाबाने नगद खाजा कीला हुसोय हुनाचे नगद चंगा लाहिया । यहार सुन उड़लो कड़होने खुनस कीला और भीतर नहीं था । हुनर-से बाबा बाहिर एद्वला हुनासे मनाऊ राला । हुना बापसे जबाब कीला दिखादे आम इतेक बछरसे तुमचे चाकरी करूंदे और कम्भूँहो तुमचा हुकम न ठारूँ । और अपन काहीं अम्हाँ एक मेंढो पीला नाहीं देता कि अम्हा अपन मीता संग आनंद करूंदेता । तुमचा यहार कड़लो जो किसबिन संगे तुमचा माल खद्वला ज्यों-हनी अद्वला त्यों-हनी अपन हुना लिये नगद खाजा दीला । बाबा हुनाचे बलिया होय कड़हो तुम सब दिन अमचो संगे आश्वे और जो कुछ अमचा आश्वे सो सब तुमचा आश्वे । परंतु आनंद करादे और खुश हुआ-दे वाजिब आश्वे क्योंतो यहार तुमचा भाऊद मला आश्वे तोर्ड जागिया हाजियो सने तोय मिलयो ॥

[No. 94.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

KAMĀRĪ OR KĀWĀRĪ DIALECT.

(DISTRICT RAIPUR.)

TRANSLITERATION AND TRANSLATION.

Kāi-jāt mānus-kē dū gāg'rā āchhē. Ehū-sōy idh'li-nē
A-certain-individual man-of two sons were. Them-from the-younger
 bābā-sū bōlā-dē, 'hōy bābā, dhan jō hō jā mōr bātā hō,
the-father-to spoke, 'O father, the-wealth which is which my share may-be,
 ām-chō dē.' Tab bābā hun-har-kō apan dhan bātiyā. Jugē din
ām-chō dē.' Then the-father them-to his-own property divided. Many days
 na t̄hā ki idh'li gāg'rā jamā māl ikaṭhā kar dhūr
na t̄hā ki idh'li gāg'rā jamā māl ikaṭhā kar dhūr
not passed that the-younger son all property together having-made distant
 dēs galā; aur vahā phandī saṅg din gutiyā ap'nō māl
country(-to) went; and there evil-people with days passing his-own property
 har'khat jālō. Jab hun sab uṛāv'n-dilā tab hun dēs-mē
wasting became. When he all had-squandered then that country-in
 baṛā dukāl paṛē-dī; aur hun-har bhikhārī jālā. Aur hun dēs-kē
a-great famine fell; and he beggar became. And that country-of
 ṭhīlā-mē ḍēk lagē gēlā ṭhīlā, jōn hun-har-kō apan khētē bar'hā
countrymen-in one near he-went stayed, who him his-own fields-in swine
 charāun bōyā. Aur hun-har hun phōsē bar'hā khāy-dī, ap'nē pōṭ
to-feed sent. And he those husks the-swine used-to-eat, his-own belly
 khāvān bōlūndē. Kyō? Hūsē kōi kuchh na dēv-dī. Tab hū-sē
will-eat said. Why? To-him anybody anything not used-to-give. Then him-to
 chēt hēlō, aur khōkhāi-dī, 'ām-chō bāp-kē lagē kēdī majūr-kō
senses became, and thought, 'my father-of near how-many labourers-to
 khātō kaūrā-sē jugē khājā mivē-dī, aur am bhūkhō marūndē. Am
to-eat food-than more. food is-got, and I from-hunger am-dying. I
 uṭhūn apan bābā lagē jāundē aur bōl'vān ki, "hō bābā,
having-arisen my-own father near am-going and I-will-say that, "O father,
 am abhār-kē ul'tā aur tum-chō sām'nē pāp kēlā. Udāy am apan-kā
I heaven-to opposed and thee-of before sin did. Now I thy
 gāg'rā kāyānī āś'kī nāhī. Amhān ap'nē majūr'ni bēdi ḍēk-kē
son to-be-called so I-am-not. Me thy-own labourers among one-of
 sāmān karā." Ihār sōch kēlā, hun uṭhūn ap'nē bāp lagē galā.
like make." This thought he-made, he having-arisen his-own father near went.
 Par hun dūr ṭhāvān āchhē ki hun bāp-nē husē dēkhiyā, dayā kēlā.
But he far-off place-in was that his father him having-seen, pity did,
 aur dhāviyān hunū-sē galē potāyā, hun chumbiyā. Putra hun-sē
and running him about-the-neck embraced, him kissed. The-son to-him

baliyā, 'hōy bābā, am abhār-kē ulṭā aur tum-chō sām-nē pāp kēlā.
spoke, 'O father, I heaven-to opposite and thee before sin did.
 Udāy am apān-kā gāg'rā kāyānī ās'kī nali.' Bābā apān
Now I thy son to-be-called so not-am.' The-father his-own
naukar-sē baliyā, 'sab-sē nīkō chidarō nigāvā, hunē nisāvā. Aur mūdi
servants-to spoke, 'all-from good clothes bring-out, him-on put. And ring
aur gōr-mē pānhō nisāvā. Khailā, majā-kēlā. Yahā ām-chō kar'hō
and feet-on shoes put. Let-us-eat, merry-let-us-make. This my son
āchhē malā-sanē, hōjī pariyō; hajiyō-sanē, tōp miviyō.' Tab hun-har
is having-died, alive came; being-lost-from, again he-is-found.' Then they
majā karū lāgiyā.
merriment to-make began.

Hunā-chē uṛplō kar'hō jō khētē āchhat, tab chaliyā ghar lagē ēilā,
His elder son who in-fields was, then walking house near came,
 tab bājā aur nāchā-dē śabad sunēdē. Hunā-chē apān chākar-sē
then music and dancing sound he-heard. He his-own servants-from
 ēk-kō apān lagē hākār-kē pūchhiya, 'yahār kāī jāt-āchhē?' Hunā-chē
one his-own near calling asked, 'this what going-on-is?' He
 hun-sē bal-dē, 'tum-chā bhāud ēilā, hūsē tum-chā bābā-nē nagad
him-to spoke, 'thy brother came, for-him thy father-by good
 khājā kēlā; hūsōy hunā-chē nagad chaṅgā lāhiyā.' Yahār sun uplo
feast was-made; because him well healthy he-found.' This hearing the-elder
 kar'hō-nē khunas kēlā aur bhūtar nali yā. Hunār-sē bābā bāhir ēili,
son-by anger was-made and inside not went. Therefore father outside came,
 hunā-sē manāu-rālā. Hunā bāp-sē jabāb kēlā, 'dikhā-dē, ām itēk
him-to remonstrating-was. He the-father-to answer did, 'see, I so-many
 bachhar-sē tum-chē chāk'ri karūndē aur kabhūñ-hō tum-chā hukam na
years-since thy service am-doing and ever-even thy orders not
 tārū. Aur apān kāhī āmhā ēk mērhō-pīlā nāhī dētā ki
transgressed. And you ever me one sheep-young-one not gare that
 āmhā apān mītā saṅg ānand kārūndētā. Tum-chā yahār kar'lō jō
I my-own friends with merry might-make. Thy this son who
 kis'bīn saṅgē tum-chā māl khailā jyō-hanī āilā, tyō-hanī apān
harlots with thy fortune ate-up as-even he-come, so-even your-Honour
 hunā liyē nagad khājā dilā.' Bāba hunā-chē bālyā, 'hōy kar'hō, tum
him for good feast gave.' The-father him-to spoke, 'O son, thou
 sab din am-chō saṅgē āchhē, aur jō-kuchh am-chā āchhē sō sab tum-chā
all days me with art, and whatever mine is that all thine
 āchhē; parantu ānand-kārādē aur khush-huādē vājib āchhē, kyō-tō yahār
is; but merry-make-to and pleased-to-be proper is, because this
 tum-chā bhāud malā āchhē, tōi jāgiyā; hajiyō-sanē, tōy mil'yō.
thy brother dead was, and-he became-alive; having-been-lost, he is-found.'

STANDARD LIST OF WORDS AND SENTENCES

English.	Kōkāpī (Kanara).	Kōkāpī (Karwar).	Chitpāvani (Raiknagiri).	Kōlī (Thana).
1. One	Yēk	Ēka	Ēk	Yēk
2. Two	Dōn	Dōni	Dōn	Dōn
3. Three	Tin	Tini	Tin	Tin
4. Four	Chār	Chāri	Chār	Chār
5. Five	Pā̄s	Pā̄sa	Pā̄s	Pā̄s
6. Six	Sō	Sa	Sāhā	Sa, or sā
7. Seven	Sāt	Sāta	Sāt	Sāt
8. Eight	Āt	Āta	Āt̄h	Āt
9. Nine	Nōv or nav	Navva	Naū	Nav
10. Ten	Dhā	Dhā	Dāhā	Dhā
11. Twenty	Vls	Visa	Vls	Is
12. Fifty	Pannās	Pannāsa	Pannās	Pannās
13. Hundred	Śembor	Śambhari	Śambhar	Śambar
14. I	Hāv	Hāvā	Mē	Mi, or myā
15. Of me	Mojē	Ma-gelē	Mādzhō ; mājhī ; mādzhā	Mādžā, or māndžā
16. Mine	Mojē	Ma-gelē	Mādzhō ; mājhī ; mādzhā	Mādžā, or māndžā
17. We	Āmī	Āmamī	Āmhī	Āmi, āpun
18. Of us	Ām-chē	Ām-gelē	Ām-īgō ; ām-chī ; ām-īgā	Ām-īgā
19. Our	Ām-chē	Ām-gelē	Ām-īgō ; ām-chī ; ām-īgā	Ām-īgā
20. Thou	Tū	Tū	Tū	Tū
21. Of thee	Tujē	Tu-gelē	Tudzhō ; tujhī ; tudzhā	Tudžā
22. Thine	Tujē	Tu-gelē	Tudzhō ; tujhī ; tudzhā	Tudžā
23. You	Tumi	Tummi	Tumhi	Tumi
24. Of you	Tum-chē	Tum-gelē	Tum-īgō ; tum-chī ; tum-īgā	Tum-īgā
25. Your	Tum-chē	Tum-gelē	Tum-īgō ; tum-chī ; tum-īgā	Tum-īgā

THE VARIOUS DIALECTS OF MARĀTHI.

Marāthi (Poona).	Varhaṇī Kuṇḍī (Akola).	Nāgpuri (Nagpur).	Hal'bhī (Bastar).	English.
k	Yēk	Ēk	Gōḍok	1. One.
vn	Dōu	Dōn	Dui-thān	2. Two.
in	Tin	Tin	Tin	3. Three.
hār	Chār	Chār	Chār	4. Four.
āts	Pāṭs	Pāṭs	Pāch	5. Five.
ihā	Sahā ; sū	Sāh	Chhāh	6. Six.
it	Sāt	Sāt	Sāt	7. Seven.
ṭh	Āṭh	Āṭh	Āṭh	8. Eight.
iū	Naū	Naū	Naū	9. Nine.
āhā	Dahā ; dhā	Dāhā	Das	10. Ten.
is	Īs ; yis	Īs, vīs	Bis	11. Twenty.
mūñs	Pannās	Pannās	Pachās	12. Fifty.
ambhar	Śambar ; śambhar	Śambhar	Suu	13. Hundred.
i	Mi	Mi	Mui, mai	14. I.
ālzhā	Māhā	Māhā, mālzhā	Mō-chō	15. Of me.
ālzhā	Māhā	Māhā, mālzhā	Mō-chō	16. Mine.
āhi	Āmī	Āmhi	Amī	17. We.
m-tgā	Ām-tgā	Ām-tgā	Am-chō, or amar	18. Of us.
n-tgā	Ām-tgā	Ām-tgā	Am-chō or amar	19. Our.
t	Tū	Tū	Tui	20. Thou.
udzhā	Tuhā	Tubā, tuḍzhā	Tu-chō, or tōr	21. Of thee.
udzhā	Tuhā	Tubā, tuḍzhā	Tu-chō, or tōr	22. Thine.
umhi	Tumi	Tumhi	Tum	23. You.
um-tgā	Tum-tgā	Tum-tgā	Tum-chō, or tamar	24. Of you.
um-tgā	Tum-tgā	Tum-tgā	Tum-chō, or tamar	25. Your.

English.	Kōṅkaṇī (Kanara).	Kōṅkaṇī (Karwar).	Chitpāvani (Ratnagiri).	Kōṭī (Thana).
26. He	To	To	To	To
27. Of him	Tā-chē	Tā-gelē	Tē-īsō ; tē-chi ; tē-īsā	Tyā-īsā
28. His	Tā-chē	Tā-gelē	Tē-īsō ; tē-chi ; tē-īsā	Tyā-īsā
29. They	Te	Te	Tē ; tyō ; tī	Tē
30. Of them	Tā-chē	Tā-gelē	Tēn-īsō ; tēn-chi ; tēn-īsā	Tyān-īsā
31. Their	Tā-chē	Tā-gelē	Tēn-īsō ; tēn-chi ; tēn-īsā	Tyān-īsā
32. Hand	Hāt	Hātu	Hāt	Hāt
33. Foot	Pāyi	Pāvula	Pāy	Pāy
34. Nose	Nāk	Nāka	Nāk	Nāk
35. Eye	Dolo	Dolo	Dolō	Dolā
36. Mouth	Tond	Tōṇḍa	Tōṇḍ	Tōṇḍ
37. Tooth	Dāt	Dāntu	Dāt	Dānt
38. Ear	Kān	Kānū	Kāu	Kān
39. Hair	Kēs	Kēsn	Kēs	Kēs
40. Head	Takli	Māttē	Kapāl ; dōkā	Dōkō, māthā
41. Tongue	Jib	Jiba	Jibh	Jib
42. Belly	Pot	Pota	Pōṭ	Pōṭ
43. Back	Pāṭh	Phāṭi	Pāṭh	Pāṭ
44. Iron	Lōkāḍ	Lokhaṇḍa	Lōkhaṇḍ	Lōkāḍ
45. Gold	Bhāṅgār	Bhāṅgāra	Sōnā	Sōnā
46. Silver	Rupē	Ruppē	Rupā	Nupa, tāndi
47. Father	Bāpui	Bāppūsu, or ānū	Bāpūs	Bāpus, or bāpā
48. Mother	Āvai	Āvsu	Āis	Āyē, or āis
49. Brother	Bhāv or bāv	Bhāvu	Bhāus	Bhāus
50. Sister	Bhaiṇ or baiṇ	Bhaiqi	Bēhāpi	Baiṇ
51. Man	Munis	Manushyu	Māṇūs	Māṇus
52. Woman	Bāl munis	Bāl manushya	Bāyākō	Bāyākō

Marathi (Poona).	Varhādi Kuṇḍī (Akola).	Nāgpurī (Nagpur).	Halēbi (Fasṭar).	English.
Tō	Tō.	Tō	Hun, or tō	26. He.
Tyā-īsā	Tyā-īsā	Tyā-īsā	Hun-chō, hun-kō, or tā-chō	27. Of him.
Tyā-īsā	Tyā-īsā	Tyā-īsā	Hun-chō, hun-kō, or tā-chō	28. His.
Tē	Tē; tyē	Tē	Hun-man, or tē-man	29. They.
Tyā-īsā	Tyā-īsā; tyāhi-īsā	Tyān-īsā, tyāhi-īsā	Hun-man-chō, or tē-man-chō	30. Of them.
Tyā-īsā	Tyā-īsā; tyāhi-īsā	Tyān-īsā, tyāhi-īsā	Hun-man-chō, or tē-man-chō	31. Their.
Hāt	Hāt	Hāt	Hāth	32. Hand.
Pāy	Pāy	Pāy	Pāy	33. Foot.
Nāk	Nāk	Nāk	Nāk	34. Noso.
Dōlā	Dōyā	Dōlā	Akh	35. Eye
Tōṇḍ	Tōṇḍ	Tōṇḍ	Mū	36. Mouth.
Dāt	Dāt	Dāt	Dāt	37. Tooth.
Kān	Kān	Kān	Kān	38. Ear.
Kēs	Kēs	Kēs	Kēs	39. Hair.
Dōkē	Dōkēsa	Kapāl	Māṇḍ	40. Head.
Jibh	Jibh	Jibh	Jib	41. Tongue.
Pōt	Pōt	Pōt	Pōt	42. Belly.
Pāth	Pāth	Pāth	Pāth	43. Back.
Lōkhaṇḍ	Lōkhaṇḍ; lōkhaṇḍ	Lōkhaṇḍ	Lōhā	44. Iron.
Sōnē	Sōna	Sōnē, sōna	Sōn	45. Gold.
Rūpē	Tsāndi; rupa	Tsāndi	Rāp	46. Silver.
Bāp	Bāp; bāvā; bā	Bāp	Bābā	47. Father.
Āī	Māy; mā	Māy	Āyā	48. Mother.
Bhāñ	Bhāñ	Bhāñ	Dādā (or bhāl)	49. Brother.
Bahīṇ	Bahīṇ	Bahīṇ	Bōin, or bāl	50. Sister.
Māṇushy	Māṇus	Māṇus	Manukh	51. Man.
Strī	Lakṣmī; asturi	Bāyākō	Bāli	52. Woman.

English.	Kōṅkaṇī (Kanara).	Kōṅkaṇī (Karwar).	Chitpāvani (Ratnagiri).	Kōṭī (Thana).
53. Wife . . .	Bāil . . .	Bāila . . .	Bāyākō . . .	Bāyākō . . .
54. Child . . .	Bhurgē, or burgē . .	Cheḍū . . .	Mul̄gā . . .	Pōr . . .
55. Son . . .	Pñt . . .	Pūtu . . .	Mul̄go . . .	Sok̄ra . . .
56. Daughter . . .	Dhūv . . .	Dhūva . . .	Mul̄gi; chēḍ . .	Sok̄ri . . .
57. Slave . . .	Gulām . . .	Gulāmu . . .	Gulām . . .	Gulām . . .
58. Cultivator . . .	Besāigār . . .	Kuḷambi . . .	Pāyākāḍ . . .	Sēṭkari, kuḷbi . .
59. Shepherd . . .	Gauḷi . . .	Bokkada-rāktalo, or kurba- rāṭgo.	Dhan̄gar . . .	Dhan̄gar . . .
60. God . . .	Dēv . . .	Dēvu . . .	Dēv . . .	Dēv, Par̄mēśar . .
61. Devil . . .	Dēv̄tsār . . .	Bhūta . . .	Bhūt . . .	Bhūt, saitān . .
62. Sun . . .	Suryo . . .	Sūryu . . .	Sūrya . . .	Suryā . . .
63. Moon . . .	Chandr . . .	Tsandru . . .	Chandram . . .	Tsānd . . .
64. Star . . .	Neketr . . .	Nakshatra . . .	Tārō . . .	Tsānni . . .
65. Fire . . .	Uḍzo . . .	Uḍḍzo . . .	Vistav . . .	Āg . . .
66. Water . . .	Udāk . . .	Uddāka . . .	Pāṇi . . .	Pāṇi . . .
67. House . . .	Ghar . . .	Ghara . . .	Ghar . . .	Ghar . . .
68. Horse . . .	Ghodo . . .	Ghodo . . .	Ghōḍo . . .	Ghōrā . . .
69. Cow . . .	Gāi . . .	Gāyi . . .	Gāy . . .	Gāy . . .
70. Dog . . .	Supē . . .	Supē . . .	Kutrō . . .	Kutrā . . .
71. Cat . . .	Māl̄zār . . .	Māl̄zāraṇ . . .	Māl̄zār . . .	Māl̄zār . . .
72. Cock . . .	Kombo . . .	Kombo . . .	Kombāḍo . . .	Kem̄rā . . .
73. Duck . . .	Hās . . .	Badaka . . .	Badak . . .	Batā . . .
74. Ass . . .	Gāḍāv . . .	Gāḍḍava . . .	Gāḍhav . . .	Gārav . . .
75. Camel . . .	Ūṇt, or karē . . .	Vāṇtē . . .	Ūṇt . . .	Ūt . . .
76. Bird . . .	Sukpē . . .	Pakshi . . .	Pakshi, or pākhārū . . .	Pākhārū . . .
77. Go . . .	Voṭa . . .	Vatāṇ . . .	Dgā . . .	Dzā . . .
78. Eat . . .	Khā . . .	Khā . . .	Khā . . .	Khā . . .
79. Sit . . .	Bos . . .	Baisa . . .	Bēs . . .	Bas . . .

Marāthī (Poona).	Varhāḍī Kuṇḍī (Akola).	Nāgpurī (Nagpur).	Halbi (Bastar).	English.
Bāyākō	Navārī; bāyākō; lākṣmī	Bāyākō	Mohārā	53. Wife.
Mūl	Pōr; pōrāga; lēk	Pōrāga	Lēkā	54. Child.
Mulāgā	Pōrāga	Pōryā	Lēkā	55. Son.
Mulāgi	Pōrāgi	Mulāgi	Lēkī, or lēk	56. Daughter.
Dās	Gulām	Gulām	Kabudī	57. Slave.
Śetākāri	Vavarvālā; kūnābī	Kirāsān	Nangāriyā	58. Cultivator.
Dhanāgar	Dhanāgar	Dhanāgar	Chhēlyā	59. Shepherd.
Dēv	Dēv; Īsvār	Dēv	Bhgāvān	60. God.
Bhūt	Bhūt	Bhūt	Bhūt	61. Devil.
Sūryā	Suryā	Sūry	Bēr	62. Sun.
Chandīa	Tsānd; Chāndmā	Chāndr	Jōn	63. Moon.
Tārā	Tsānnū; tārā	Tsāndnī	Tara	64. Star.
Vistū	Istō	Istō	Aig	65. Fire.
Pāni	Pāni	Pāni	Pāni	66. Water.
Ghar	Ghar	Ghar	Ghar	67. House.
Ghōdā	Ghōdā	Ghōdā	Ghōdā	68. Horse.
Gāy	Gāy	Gāy	Gāy	69. Cow.
Kutrā	Kutrā	Kutrā	Kukur	70. Dog.
Māndzār	Māndzār	Māndzār	Bilāu	71. Cat.
Kōmbādā	Kōmbādā	Kōmbādā	Gāñjā	72. Cock.
Badak	Badak	Badak	Hāsa	73. Duck.
Gādhabāv	Gadha; Gadhbā	Gādhabāv	Gadhī, or gadbā	74. Ass.
Uṇṭ	Ūṭ	Ūṭ	Ūṭ, or hūṭ	75. Camel.
Pakshi	Pākhārī	Pakshi	Chirāi	76. Bird.
Dzā	Dzāy; Dzā	Dzā	Jā	77. Go.
Khā	Khāy; jēv	Khā	Khā	78. Eat.
Bais	Bas	Bas	Bas	79. Sit.

English.	Kōṅkaṇī (Kanara).	Kōṅkaṇī (Karwar).	Chitpāvani (Ratnagiri).	Kōṭī (Thana).
80. Come . . .	Ye . . .	Yo . . .	Yē . . .	Yē . . .
81. Beat . . .	Mār . . .	Māri . . .	Mār . . .	Mār . . .
82. Stand . . .	Ube-rāv . . .	Ub-rā . . .	Ubhō-rōhō . . .	Ubā-rā . . .
83. Die . . .	Mor . . .	Mara . . .	Mar . . .	Mar . . .
84. Give . . .	Dī . . .	Dī . . .	Dē . . .	Dē, dēs . . .
85. Run . . .	Dhāv, or dāv . . .	Dhāvā . . .	Dhāv . . .	Dhāv . . .
86. Up . . .	Vair . . .	Vairi . . .	Var . . .	Var . . .
87. Near . . .	Lāgi . . .	Lāggi . . .	Dzaval . . .	Najik . . .
88. Down . . .	Sakal . . .	Taggu . . .	Khāl'tō; khāl'mi; khāl'tā .	Hōtō . . .
89. Far . . .	Pōis . . .	Dūra . . .	Lāmb . . .	Lāmb . . .
90. Before . . .	Ādī . . .	Phuḍe, mukhāri .	Pudhā . . .	Purā . . .
91. Behind . . .	Pātī . . .	Mākshi . . .	Māgiṇi . . .	Magārl . . .
92. Who ? . . .	Kōṇ . . .	Kōṇū . . .	Kōṇ . . .	Kōṇ . . .
93. What ? . . .	Kitē . . .	Ittē . . .	Kitā . . .	Kāy . . .
94. Why ? . . .	Kityāk . . .	Ittyā . . .	Kī . . .	Kalā, kanā-tō . . .
95. And . . .	Āni . . .	Ānī . . .	Āṇ'khī . . .	Āni, ān . . .
96. But . . .	Puṇi . . .	Dzālyāri . . .	Paṇ . . .	Pun . . .
97. If . . .	Tar . . .	Dzar . . .	Dzar . . .	Dzar . . .
98. Yes . . .	Voi . . .	Hōyi . . .	Hōy . . .	Hōy . . .
99. No . . .	Nā . . .	Nā, nhaī . . .	Nāhī . . .	Nāy . . .
100. Alas . . .	Kaṭā kaṭā . . .	Ayyō . . .	Arērē . . .	Ārērē, rōy rōy . . .
101. A father . . .	Bāpāi . . .	Ek bāppūn . . .	Ek bāpūś . . .	Bāpus, bāpā . . .
102. Of a father . . .	Bāpāi-chē . . .	Ekā bāpsu-gelē . . .	Bāp'sā-īsō, -chī, -īsā . . .	Bāpās-īsā . . .
103. To a father . . .	Bāpāik . . .	Ekā bāpsūka . . .	Bāp'sā-hārī, bāp'sā-lā . . .	Bāpās-lā . . .
104. From a father . . .	Bāpāi-kaḍīn . . .	Ekā bāpsu-kadē-thāvnū . . .	Bāp'sā-pāshṭī . . .	Bāpā-pāsūn . . .
105. Two fathers . . .	Dōn bāpāi . . .	Dog-dzāṇa bāppūsa . . .	Dōn bāpūś . . .	Dōn bāp(us) . . .
106. Fathers . . .	Bāpāi . . .	Bāppūsa . . .	Bāpūś, or bāpūś . . .	Bāp(us) . . .

Marathi (Poona).	Varhādi Kuṇḍī (Akola).	Nāgpurī (Nagpur).	Hal'bi (Bastar).	English.
Yē	Yē	Yē	Āva, āhō	80. Come.
Mār	Mār	Mār	Mār	81. Beat.
Ubhā rāhā	Ubhā rāhō ; ubhā rāhy	Ubhā rāhā	Uth	82. Stand.
Mar	Mar	Mar	Mar	83. Die.
Dē	Dē	Dē	Dēs	84. Give.
Pal	Dhāv ; pay	Dhāv	Puāva	85. Run.
Var	Vadhar ; var ; varātē	Var	Upārē	86. Up.
Dzaval	Dzəd ; dzəy ; dzavəd	Dzaval	Lagē	87. Near.
Khālī	Khāltē ; khāli	Khāli	Khālō	88. Down.
Dūr	Lām ; dūr	Dūr	Dūr	89. Far.
Pūrvī	Āndhī ; puḍha ; mōrē	Agōdar, pūrvī	Āgō	90. Before.
Māgē	Māṅga	Pāthi-māgē	Pāt-kotū	91. Behind.
Kōn	Kōn	Kōn	Kōn	92. Who.
Kāy	Kāy	Kāy	Kāy	93. What.
Kā	Kamhān ; kamān	Kāhān	Kay-kājē	94. Why.
Āni	Ākhin ; ānl ; an	Āni	Aur, aru	95. And.
Parantu	Pan	Parantu . . . .	.....	96. But.
Dzgar	Dzgar	Dzgar . . . .	.....	97. If.
Hōy	Hō ; bara ; bōs	Hōy	Hōy, hā	98. Yes.
Nāhī	Nāhi	Nāhi	Nāi, nahī	99. No.
Arērē	Arē ; arō bāpā rē	Arērē	Āhā	100. Alas.
Ek bāp	Bāvā ; bā	Bāp	Bābā	101. A father.
Ek bāpā-īsā	Bāvā-īsā	Bāpā-īsā	Bābā-chō	102. Of a father.
Ek bāpās	Bāvā-lē	Bāpās	Bābā-kō	103. To a father.
Ek bāpā-pāsūn	Bāvā-dzōduu	Bāpā-pāsūn	Bābā-lagē-lē	104. From a father.
Dōn bāp	Dōn bāp	Dōn bāp	Dui bābā	105. Two fathers.
Bāp	Bāp	Bāp	Bābā-man	106. Fathers.

English.	Kōñkañi (Kanara).	Kōñkañi (Karwar).	Chitpāvani (Ratnagiri).	Kōjī (Thana).
107. Of fathers . . .	Bāpāl-chē . . .	Bāpsū-gelē . . .	Bāpāsān-tsō, -chī, -tsāñ	Bāpāsan-tsā, bāpās-tsā
108. To fathers . . .	Bāpālk . . .	Bāpsūka . . .	Bāpāsān-lā, bāpāsānā . .	Bāpās-nā . .
109. From fathers . . .	Bāpāl-kadūn . . .	Bāpsū-kade-thāvnū . .	Bāpāsū-pāshṭī . . .	Bāpās-pāsūn, -pun . .
110. A daughter . . .	Yēk dhūv . . .	Eki dhūva . . .	Chēd . . .	Sōkāri . . .
111. Of a daughter . . .	Dhuve-chē . . .	Ekā dhuve-chē . . .	Mulāgīl-tsō, -chī, -tsāñ . .	Sōkāri-tsā . .
112. To a daughter . . .	Dhuvēk . . .	Ekā dhuvēka . . .	Mulāgīs ; chēdīs . .	Sōkāri-lā, sōkāris . .
113. From a daughter . . .	Dhuve-kadūn . . .	Ekā dhuve-kade-thāvnū . .	Mulāgī-pāshṭī ; chēdī-pāshṭī . .	Sōkāri-pāsūn . .
114. Two daughters . . .	Dōn dhuvo . . .	Dog-dzāna dhuvo . . .	Dōghī mulāgyō ; dōghī-chēdī . .	Dōn sōkāryā . .
115. Daughters . . .	Dhuvō . . .	Dhuvo . . .	Mulāgyō ; chēdī . .	Sōkāryā . . .
116. Of daughters . . .	Dhuvāl-chē . . .	Dhuvāl-gelē . . .	Mulāgyān-tsō, -chī, -tsāñ . .	Sōkāryān-tsā . .
117. To daughters . . .	Dhuvāl . . .	Dhuvālku . . .	Mulāgyān-lā . . .	Sōkāryān-nā . .
118. From daughters . . .	Dhuvāl-kadūn . . .	Dhuvāl-kade-thāvnū . .	Mulāgyāl-pāshṭī . . .	Sōkāryāl-pāsūn . .
119. A good man . . .	Yēk boro munis . . .	Eki baro manushyā . . .	Tsāngalō māṇūs . . .	Barā māṇus . . .
120. Of a good man . . .	Yeka boryā munāsā-chē . . .	Ekā baryā manushyā-gelē . . .	Tsāngalē māṇūsā-tsāñ . . .	Baryā māṇāsā-tsā . .
121. To a good man . . .	Yekā boryā munāsāk . . .	Ekā baryā manushyāka . . .	Tsāngalē māṇūsā-lā . . .	Baryā māṇāsā-lā . .
122. From a good man . . .	Yekā boryā munāsā-kadūn . . .	Ekā baryā manushyā-kade-thāvnū . .	Tsāngalē māṇūsā-pāshṭī . . .	Baryā māṇāsā-pāsūn . .
123. Two good men . . .	Dōn bore munis . . .	Dog-dzāna bare manushya . . .	Dōghē tsāngalē māṇūs . . .	Dōn barē māṇus . . .
124. Good men . . .	Bore munis . . .	Bare manushyā . . .	Tsāngalē māṇūs . . .	Barē māṇus . . .
125. Of good men . . .	Borē munāsā-chē . . .	Baryā manushyā-gelē . . .	Tsāngalē māṇūsān-tsō, -chī, -tsāñ . . .	Barē māṇāsān-tsā . . .
126. To good men . . .	Borē munāsāk . . .	Baryā manushyāka . . .	Tsāngalē māṇūsān-lā . . .	Barē māṇāsān-nā . . .
127. From good men . . .	Borē munāsā-kadūn . . .	Baryā manushyā-kade-thāvnū . .	Tsāngalē māṇūsā-pāshṭī . . .	Barē māṇāsā-pāsūn . . .
128. A good woman . . .	Yēk bori bāil munis . . .	Eki bari bāil-manushyā . . .	Tsōkhōt bāyākō . . .	Bari bāyākō . . .
129. A bad boy . . .	Yēk pād burgo . . .	Eku vāitū chēdko . . .	Vāit bōdyō . . .	Vāit pōryā . . .
130. Good women . . .	Bori bāil munāsā . . .	Baryo bāil-manushyo . . .	Tsōkhōt bāyākō . . .	Baryā bāyākā . . .
131. A bad girl . . .	Yēk pād oħedñ . . .	Eki vāiti īalli . . .	Vāit chēd . . .	Vāit pōri . . .
132. Good . . .	Borē . . .	Baro, bari, barē . . .	Tsōkhōt . . .	Barā, tsōkōt . . .
133. Better . . .	Bāv borē . . .	Jāsti baro ; tsād̄ baro . . .	Pushkal, tsōkhōt . . .	Tyā-si barā . . .

Marathi (Poona).	Varhāḍi Kuṇḍī (Akola).	Nāgpuri (Nagpur).	Hal'bi (Bastar).	English.
Bāpā- <u>tsā</u>	Bāpā- <u>tsā</u> , bāpāi- <u>tsā</u>	Bāpān- <u>tsā</u> , bapāhi- <u>tsā</u>	Bubā-man-chō	107. Of fathers.
Bāpās	Bāpā-lē ; bāpāi-le	Bāpās, bāpāhis	Bubā-man-kē	108. To fathers.
Bāpā-pāśūn	Bāpā- <u>dzōḍun</u>	Bāpā- <u>pāśūn</u>	Bubā-man-lagē-lē	109. From fathers.
Ek mul ^a gi	Pōṛagi	Pōṛagi	Lēki	110. A daughter.
Ek muli- <u>tsā</u>	Pōṛagi- <u>tsā</u>	Pōṛi- <u>tsā</u>	Lēki-chō	111. Of a daughter.
Ek mulis	Pōṛi-lē	Pōṛis	Lēki-kē	112. To a daughter.
Ek mull-pāśūn	Pōṛi- <u>dzōḍun</u>	Pōṛi-pāśūn	Lēki-lagē-lē	113. From a daughter.
Dōn muli	Dōn pōṛi	Dōn pōṛi	Dui gōṭā lēki	114. Two daughters.
Muli	Pōṛi	Pōṛi	Lēki-man	115. Daughters.
Muli- <u>tsā</u>	Pōṛi- <u>tsā</u> ; pōṛihī- <u>tsā</u>	Pōṛi- <u>tsā</u>	Lēki-man-chō	116. Of daughters.
Mulīs	Pōṛi-lē; pōṛihī-lē	Pōṛis	Lēki-man-kē	117. To daughters.
Muli-pāśūn	Pōṛi- <u>dzōḍun</u> ; pōṛihī- <u>dzōḍun</u>	Pōṛi-pāśūn	Lēki-man-lagē-lē	118. From daughters.
Ek tsāṅg ^a lā manushy	Bhalā mānus	Ek tsāṅg ^a lā mānus	Naṅgad manukh	119. A good man.
Ek tsāṅg ^a lyā manushyā- <u>tsā</u>	Bhalyā mān ^a sā- <u>tsā</u>	Ekā tsāṅg ^a lyā mān ^a sā- <u>tsā</u>	Naṅgad manukh-chō	120. Of a good man.
Ek tsāṅg ^a lyā manushyās	Bhalyā mān ^a sā-lō	Ekā tsāṅg ^a lyā mān ^a sās	Naṅgad manukh-kō	121. To a good man.
Ek tsāṅg ^a lyā manushyā- <u>pāśūn</u>	Bhalyā mān ^a sā- <u>dzōḍun</u>	Ekā tsāṅg ^a lyā mān ^a sā-pāśūn	Naṅgad manukh-lagē-lē	122. From a good man.
Dōn tsāṅg ^a lī manushyē	Dōn bhalō mān ^a sa	Dōn tsāṅg ^a lē mānus	Dui gōṭā naṅgad manukh	123. Two good men.
Tsāṅg ^a lī manushyē	Bhalō mān ^a sa	Tsāṅg ^a lē mānus	Naṅgad manukh-man	124. Good men.
Tsāṅg ^a lyā manushyā- <u>tsā</u>	Bhalyā mān ^a sā(hi)- <u>tsā</u>	Tsāṅg ^a lyā mān ^a sān- <u>tsā</u>	Naṅgad manukh-man-chō	125. Of good men.
Tsāṅg ^a lyā manushyās	Bhalyā mān ^a sā(hi)-lō	Tsāṅg ^a lyā mān ^a sās	Naṅgad manukh-man-kō	126. To good men.
Tsāṅg ^a lyā manushyā- <u>pāśūn</u>	Bhalyā mān ^a sā(hi)- <u>dzōḍun</u>	Tsāṅg ^a lyā mān ^a sā-pāśūn	Naṅgad manukh-man-lagē-lē	127. From good men.
Ek tsāṅg ^a lī stri	Tsōkhōt lakṣimī	Ek tsāṅg ^a lī bāy ^a kō	Naṅgad bāilt	128. A good woman.
Ek vāit mul ^a gā	Kharāb pōṛaga	Ek vāit mul ^a gā	Badmās lēkā, phandi lēkā	129. A bad boy.
Tsāṅg ^a lyā striyā	Bhalyā lakṣimyā	Tsāṅg ^a lyā bāy ^a kā	Naṅgad bāili-man	130. Good women.
Ek vāit mul ^a gi	Kharāb pōṛagi; buri pōṛagi; gāndī pōṛagi.	Ek vāit pōṛagi	Badmās lēkl	131. A bad girl.
Tsāṅg ^a lē	Tsōkhōt; sābut; tsāṅg ^a la	Tsāṅg ^a la	Naṅgad	132. Good.
Adhik tsāṅg ^a lē	Adhik tsōkhōt	Tyāhūn tsāṅg ^a la	Khubē naṅgad	133. Better.

English.	Kōṅkaṇī (Kanara).	Kōṅkaṇī (Karwar).	Chitpāvani (Ratnagiri).	Kōṭī (Thana).
134. Best . . .	Bavu-īg̃ borē . . .	Uttam ; ati baro; bhō baro .	Sag̃īj̃t̃ īg̃okhōt̃ . . .	Sag̃īlyā-śi (or dzak̃īlyāñ) barā . . .
135. High . . .	Vair . . .	Untsa . . .	Unta . . .	Uīs . . .
136. Higher . . .	Tū-chē vair . . .	Tead untsa . . .	Pushkañ unta . . .	Tyā-sī uīs . . .
137. Highest . . .	Bavu-īg̃ vair . . .	Ati untsa . . .	Sag̃īj̃t̃ unta . . .	Sag̃īlyā-śi uīs . . .
138. A horse . . .	Ghodo . . .	Ēku ghodo . . .	Ghōdō . . .	Ghōrā . . .
139. A mare . . .	Ghođi . . .	Ēki ghōđi . . .	Sānd̃āni . . .	Ghōri . . .
140. Horses . . .	Ghode . . .	Ghode . . .	Ghōdō . . .	Ghōrē . . .
141. Mares . . .	Ghōđiyō . . .	Ghōđyo . . .	Ghōđyō . . .	Ghōryā . . .
142. A bull . . .	Yēk bōil . . .	Ēku bāilu . . .	Bail . . .	Bail . . .
143. A cow . . .	Yēk gāi . . .	Ēki gāyi . . .	Gāy . . .	Gāy . . .
144. Bulls . . .	Bōil . . .	Baila . . .	Bail . . .	Bail . . .
145. Cows . . .	Gāyō . . .	Gāyye . . .	Gāyl . . .	Gāyā . . .
146. A dog . . .	Yēk supē . . .	Ēk supē . . .	Kutrō . . .	Kut̃rā . . .
147. A bitch . . .	Yēk kolgē . . .	Ēk bāil supē . . .	Kutri . . .	Kut̃ri . . .
148. Dogs . . .	Supi . . .	Supi . . .	Kutrō . . .	Kut̃rō . . .
149. Bitches . . .	Kolgī . . .	Bāil supi . . .	Kutryō . . .	Kut̃ryā . . .
150. A he-goat . . .	Yēk bok̃do . . .	Ēku bokkōdu . . .	Bak̃rō . . .	Bak̃rā . . .
151. A female goat . . .	Yēk bok̃di . . .	Ēki bokđi . . .	Bak̃ri ; sēli . . .	Bak̃ri . . .
152. Goats . . .	Bok̃do . . .	Bokkada . . .	Bak̃rē ; bōkad . . .	Bak̃rō . . .
153. A male deer . . .	Yēk dārlē chitāl . . .	Ēka dārlē chittala . . .	Hariṇā . . .	Haran . . .
154. A female deer . . .	Yēk bāilē chitāl . . .	Ēka bāilē chittala . . .	Hariṇ . . .	Hariṇi . . .
155. Deer . . .	Chitālī . . .	Chitlā . . .	Hariṇā . . .	Haran . . .
156. I am . . .	Hāṽ āsā . . .	Hāṽ āsā . . .	Mō sā . . .	Mi hāy . . .
157. Thou art . . .	Tū āsāi . . .	Tū āssa . . .	Tū sas . . .	Tū hāy's, or hās . . .
158. He is . . .	To āsā . . .	To āssa . . .	To sē . . .	To hāy . . .
159. We are . . .	Āmī āsāṽ . . .	Āmmī āssati . . .	Āmhi sō . . .	Āmī hāṽ . . .
160. You are . . .	Tumī āsāt̃ . . .	Tummi āssati . . .	Tumhi sā . . .	Tumi hā . . .

Marathi (Poona).	Varhadi Kupabhi (Akola).	Nagpuri (Nagpur).	Halabi (Nastar).	English.
Uttam	Sam ^a dyāt t ^a gkhōt . . .	Sag ^a lyū-hūn t ^a ng ^a la	Jugē na ^a gad . . .	134. Best.
Unta	Uts ^a s	Unt ^a s	Dēng	135. High.
Adhik unta	Adhik uts ^a s	Tyā-chyā-hūn unts . . .	Khubē dēng	136. Higher.
Atisay unta	Sam ^a dyāt uts ^a s	Sag ^a lyū-hūn unts . . .	Jugdē dēng	137. Highest.
Ek ghōdā	Ghōdā ; ghōd ^a ma	Ek ghōdā	Ghōdā	138. A horse.
Ek ghōdi	Ghōdi	Ek ghōdi	Ghōdi	139. A mare.
Ghōdē	Ghōdē	Ghōdē	Khubē ghōdā	140. Horses.
Ghōdyā	Ghōdyā	Ghōdyā	Khubē ghōdi	141. Mares.
Ek bail	Bail ; gōrā	Ek bail	Buila, or bailā	142. A bull.
Ek gāy	Gāy	Ek gāy	Gāy	143. A cow.
Bail	Bail	Bail	Khubē builā	144. Bulls.
Gāyā	Gāyi	Gāyi	Khubē gāy	145. Cows.
Ek kutrā	Kutra ; kutalda	Ek kutrā	Kukur	146. A dog.
Ek kutri	Kutri	Ek kutri	Kutri	147. A bitch.
Kutrē	Kutrē	Kutrē	Khubē kukur	148. Dogs.
Kutryā	Kutryā	Kutryā	Khubē kutri	149. Bitches.
Ek bak ^a rā	Bak ^a rā ; bok ^a dyā	Bak ^a rā	Bok ^a rā	150. A he-goat.
Ek mēndhi	Sēldi ; bak ^a ri	Bak ^a ri	Chhēri	151. A female goat.
Bak ^a rē	Bak ^a rē ; bok ^a dō	Bak ^a rē	Khubē bok ^a rā	152. Goats.
Ek harip	Kayit	Haran	Hir ^a nā	153. A male deer.
Ek kāl ^a vit	Har ^a ul	Har ^a ni	Mrugi, or har ^a ni	154. A female deer.
Hari ^a	Haran	Har ^a nō	Khubē hir ^a nā	155. Deer.
Mi ahē	Mi ahō, hāyō, or whay	Mi ahō, or ahō	Mui asō	156. I am.
Tū ahēs	Tū ahē(s), or hāyē	Tū ahē(s)	Tui asis	157. Thou art.
Tō ahē	Tō ahē, or hāy	Tō ahē	Hun asē	158. He is.
Āmhi ahō	Āmhi ahō, or hāō	Āmhi ahō	Hami asō	159. We are.
Tumhi ahā	Tumi ahā, or hā	Tumhi ahā	Tumi asas	160. You are.

English.	Kōkkāpi (Kanara).	Kōkkāpi (Karwar).	Chitpāvāni (Ratnagiri).	Kōjj (Thana).
161. They are . . .	Te āsūt . . .	Te āssati . . .	Tē sat . . .	Tē hān, or hāt . . .
162. I was . . .	Hāv āsullō . . .	Hāvā āsillō . . .	Mē salō . . .	Mi hōtū . . .
163. Thou wast . . .	Tū āsulloi . . .	Tū āsillo . . .	Tū salōs . . .	Tū hotās, or vhatās . . .
164. He was . . .	To āsullo . . .	To āsillo . . .	Tō salō . . .	Tō hotā, or vhatā . . .
165. We were . . .	Āmī āsulle . . .	Āmmī āsille . . .	Āmhi salō . . .	Āmi hōtū, or vhatū . . .
166. You were . . .	Tumī āsulle . . .	Tummī āsille . . .	Tumhi salēt . . .	Tumi hotāv, hotās, or vhata . . .
167. They were . . .	Te āsulle . . .	Te āsille . . .	Tē salē . . .	Tē hotē . . .
168. Be . . .	Āsū . . .	Rāba, rava . . .	Rēhē, hō . . .	Hō, as . . .
169. To be . . .	Ās-chē, āsōk . . .	Ās-chē . . .	Sānā . . .	Ās-nā, hō-nā . . .
170. Being . . .	Āsat . . .	Āstanā . . .	Satā . . .	Hōt, āsat . . .
171. Having been . . .	Āstān, āson . . .	Āsstānū . . .	Salō-satā, sōvñi . . .	Hōun-ēñ . . .
172. I may be . . .	Hāvē uryo . . .	Hāvē āsyeda . . .	Mē sēn . . .	Mi āsan . . .
173. I shall be . . .	Hāv urtolō . . .	Hāvā āssanā . . .	Mē sēn . . .	Mi āsan . . .
174. I should be . . .	Hāvē uru-dzāi . . .	Hāvē ās-kādza . . .	Ās-pār salō, mō saivā . . .	Mi asāvā-īsā . . .
175. Beat . . .	Mār . . .	Māri . . .	Mār . . .	Mār . . .
176. To beat . . .	Mār-chē . . .	Mār-chē . . .	Mār-pā . . .	Mār-nā . . .
177. Beating . . .	Mārit . . .	Mārita . . .	Mārit . . .	Mārit . . .
178. Having beaten . . .	Mārnū . . .	Mārnū . . .	Mārnñi . . .	Mārun-ēñ . . .
179. I beat . . .	Hāv mārtā . . .	Hāvā mārtā . . .	Mē mār-tāñ . . .	Mi mār-tāñ . . .
180. Thou beatest . . .	Tū mārtai . . .	Tū mārtā . . .	Tū mār-tāñ . . .	Tu mār-tēs . . .
181. He beats . . .	To mārtā . . .	To mārtā . . .	Tō mār-tāñ . . .	Tō mār-tō . . .
182. We beat . . .	Āmī mārtāñ . . .	Āmmī mārtāñ . . .	Āmhi mār-tāñ . . .	Āmi mār-tāñ . . .
183. You beat . . .	Tumī mārtāñ . . .	Tummī mārtāñ . . .	Tumhi mār-tāñ . . .	Tumi mār-tā . . .
184. They beat . . .	To mārtāñ . . .	Te mārtāñ . . .	Tē mār-tāñ . . .	Tē mār-tāñ, or mār-tāt . . .
185. I beat (Past Tense)	Hāvē mārlē . . .	Hāvē mārlē . . .	Mē mār-lāñ or māy-rāñ . . .	Miñi mār-lā . . .
186. Thou beatest (Past Tense).	Tuvē mārlē, or -lēy . . .	Tūvē mārlē . . .	Tū mār-lāñ or māy-rāñ . . .	Tuni mār-lās . . .
187. He beat (Past Tense)	Tāpē mārlē . . .	Tānnē mārlē . . .	Tēpīn mār-lāñ or māy-rāñ . . .	Tyā-ni mār-lā . . .

Marathi (Poona).	Varhādi Kup̄bi (Akola).	Nāgpuri (Nagpur).	Halbi (Bastar).	English.
Tē āhēt	Tē āhē(t) or hāyēt	Tē āhēt	Huni āsat, or āsē	161. They are.
Mi hōtō	Mi hōtō, or vhatō	Mi hōtō	Mai ralē	162. I was.
Tū hōtās	Tū hōtā, or vhatā	Tū hōtā	Tui ralā, or ralē	163. Thou wast.
Tō hōtā	Tō hōtā, or vhatā	Tō hōtā	Hun ralā, ralē, or ralō	164. He was.
Āmhi hōtō	Āmī hōtō, or vhatō	Āmhi hōtō	Hami ralē	165. We were.
Tumhi hōtā	Tumi hōtē, or vhatē	Tumhi hōtē	Tumi ralē, or ralās	166. You were.
Tē hōtē	Tē hōtē, or vhatē	Tē hōtē	Hun-man ralē	167. They were.
Hō	Hō ; hōy ; vhay	Hōnu	Hōup (?)	168. Be.
Hōnēs	As̄na ; hōna ; vhana	Hōna		169. To be.
Hōt	Hōt	Hōt	Hōup (?)	170. Being.
Hōūn	Hōūn	Hōūn		171. Having been.
Mi vħāvē	Mi asēl ; mi vħall	Mi asal	Mui hōendē, or hōindē	172. I may be.
Mi hōin	Mi asil ; mi vħail	Mi asin	Mui hōendē	173. I shall be.
Mi vħāvē	Mi asāva ; mi vħāva	Mi asla pāhijē	Mui hōendē	174. I should be.
Mār	Mār ; mārā	Mār	Mār	17b. Beat.
Mār*pe	Mār*na	Mār*na	Mār*nā	176. To beat.
Mārit	Mārat	Mārat	Mār*tōr	177. Beating.
Mārun	Mārun ; mār*lyū-var	Mārun	Mārun-bħāti	178. Having beaten.
Mi mār*tō	Mi mār*tō	Mi mār*tō	Mui mār*ē-sō	179. I beat.
Tū mār*tōs	Tū mār*tā, or mār*tō	Tū mār*tō	Tui mār*sās	180. Thou beatest.
Tō mār*tō	Tō mār*tō	Tō mār*tō	Hun mār*ē-sō	181. He beats.
Āmhi mār*tō	Āmī mār*tō	Āmhi mār*tō	Hami mār*ē-sō	182. We beat.
Tumhi mār*tā	Tumi mār*tā	Tumhi mār*tā	Tumi mār*sās	183. You beat.
Tē mār*tāt	Tē mār*tat, or mār*tāt	Tē mār*tēt	Huri mār*ē-sō, or mār*sat	184. They beat.
Mi mār*le	Myā mār*la	Myā mār*la	Mai mār*le	185. I beat (<i>Past Tense</i>).
Tū mār*les	Tyā mār*la	Tyā mār*la	Tui mār*lis	186. Thou beatest (<i>Past Tense</i>).
Tyā-nē mār*le	Tyā-na mār*la	Tyā-na mār*la	Hun mār*la	187. He beat (<i>Past Tense</i>).

English.	Kōkāpi (Kanara).	Kōkāpi (Karwar).	Chitpāvani (Battagiri).	Kōli (Thana).
188. We beat (<i>Past Tense</i>).	Āmī mārlē . . .	Āmmī mārlē . . .	Āmhi mārlā or māyārā . . .	Āmī mārlā . . .
189. You beat (<i>Past Tense</i>).	Tumī mārlē . . .	Tummi mārlē . . .	Tumhi mārlāt or māyārāt . . .	Tumi mārlā . . .
190. They beat (<i>Past Tense</i>).	Tapī mārlē . . .	Tānnī mārlē . . .	Tyāpi mārlā or māyārā . . .	Tyāndzun mārlā . . .
191. I am beating . . .	Hāv mārit āsā . . .	Hāvā mārita āssā . . .	Mē mārtāsā-sā . . .	Mi mārit hāy . . .
192. I was beating . . .	Hāv mārit āsullō . . .	Hāvā mārita āssillō . . .	Mē mārit salō . . .	Mi mārtotō, or mārit hotū .
193. I had beaten . . .	Hāvē mārulē . . .	Hāvē mārlelē . . .	Mē mārlā salā . . .	Mi-na mārlā hotā, or mārilātā .
194. I may beat . . .	Hāvē māriyē . . .	Hāvē māryēda . . .	Mē kēdātārī mārin . . .	Mi mārin . . .
195. I shall beat . . .	Hāv māriu . . .	Hāvā mārinā . . .	Mē mārin . . .	Mi mārin . . .
196. Thou wilt beat . . .	Tū mārtalō . . .	Tū mārtalo . . .	Tū mārsil . . .	Tū mārsil . . .
197. He will beat . . .	To mārtalo . . .	To mārtalo . . .	Tō māril . . .	Tō māril . . .
198. We shall beat . . .	Āmī mārtalo . . .	Āmmī mārtale . . .	Āmhi māru . . .	Āmī māru . . .
199. You will beat . . .	Tumī mārtale . . .	Tummi mārtale . . .	Tumhi mārāl . . .	Tumi mārāl . . .
200. They will beat . . .	Te mārtale . . .	Te mārtale . . .	Tō mārtil . . .	Tē mārtil . . .
201. I should beat . . .	Hāvē māri-dzāi . . .	Hāvē mār-kādzā . . .	Mē mārvā . . .	Mina mārvā . . .
202. I am beaten . . .	Mākā mārlē . . .	Mākkā mārlo . . .	Mā-lā mārīgat . . .	Ma-lā mārtān . . .
203. I was beaten . . .	Mākā mārillē . . .	Mākkā mārlelo . . .	Mā-lā mārlā, mā-lā māyārā . . .	Ma-lā mārlā . . .
204. I shall be beaten . . .	Mākā mārtale . . .	Mākkā mārtida . . .	Mā-lā mārtil . . .	Ma-lā mārtil . . .
205. I go . . .	Hāv vətā . . .	Hāvā vattā . . .	Mē dzātsā . . .	Mi dzātāy . . .
206. Thou goest . . .	Tū vətāi . . .	Tū vattā . . .	Tū dzātsas . . .	Tū dzātes . . .
207. He goes . . .	To vətā . . .	To vattā . . .	Tō dzātsō . . .	Tō dzātē . . .
208. We go . . .	Āmī vətāv . . .	Āmmī vattāti . . .	Āmhi dzātsō . . .	Āmī dzātāv . . .
209. You go . . .	Tumī vətāt . . .	Tummi vattāti . . .	Tumhi dzātsā . . .	Tumi dzātā . . .
210. They go . . .	Te vətāt . . .	Te vattāti . . .	Tō dzātsat . . .	Tō dzātān, or dzātāt . . .
211. I went . . .	Hāv gelō . . .	Hāvā vāsugelō . . .	Mē gelō . . .	Mi gelū, or jēlū, etc. . . .
212. Thou wontest . . .	Tū gelōi . . .	Tū vāsugelo . . .	Tū gelōs . . .	Tū gelās . . .
213. He went . . .	To gelo . . .	To vāsugelo . . .	Tō gelō . . .	Tō gelā . . .
214. We went . . .	Āmī gelo . . .	Āmmī vāsugele . . .	Āmhi gelō . . .	Āmī gelū . . .

Marathi (Poona).	Varhāḍī Kuṇḍī (Akola).	Nāgpurī (Nagpur).	Hal'bi (Bastar).	English.
Āmhi mār'lē . . .	Āmhi mār'la . . .	Āmhi mār'la . . .	Hami mār'lū . . .	188. We beat (<i>Past Tense</i>).
Tumhi mār'lē . . .	Tumhi mār'la . . .	Tumhi mār'la . . .	Tumi mār'lās . . .	189. You beat (<i>Past Tense</i>).
Tyā-nī mār'lō . . .	Tyābi-na mār'la . . .	Tyābā-na mār'la . . .	Hun-man mār'lā . . .	190. They beat (<i>Past Tense</i>).
Mi mār'it āhē . . .	Mi mārat āhō . . .	Mi mārat āhō . . .	Mui mār'atē (āsē), or mārun ralē.	191. I am beating.
Mi mār'it hōtō . . .	Mi marat hōtō . . .	Mi mārat hōtō . . .	Mui mār'atē ralē . . .	192. I was beating.
Mi mār'lē hōtē . . .	Mi mār'la hōta . . .	Mi mār'la āhō . . .	Mui mār'li . . .	193. I had beaten.
Mi mārāvē . . .	Mi mārīl . . .	Myā mārāva . . .	Mui mārēndē . . .	194. I may beat.
Mi mārin . . .	Mi māvīl . . .	Mi mārin . . .	Mui mārēndē . . .	195. I shall beat.
Tū mār'sil . . .	Tū mār'sin . . .	Tū mār'sil . . .	Tui mār'si, or mār'dis . . .	196. Thou wilt beat.
Tō māril . . .	Tō mārin, or māral . . .	Tō māral . . .	Hun mārēdē . . .	197. He will beat.
Āmhi mārū . . .	Āmhi mārū . . .	Āmhi māru . . .	Hami mār'vā, or mārūndē . . .	198. We shall beat.
Tumhi mārāl . . .	Tumhi mār'sān, or mārāl . . .	Tumhi mārāl . . .	Tumi mārāsē, or mārēndē . . .	199. You will beat.
Tē mār'til . . .	Tē mār'tin . . .	Tē mār'til . . .	Hun-man mār'dē, or mārēndē . . .	200. They will beat.
Mi mārāvē . . .	Mi mārāva . . .	Myā mārāva . . .	Mui mārēnde . . .	201. I should beat.
Malā mār'lē āhē . . .	Ma-lē mār'lo . . .	Ma-lē mār'la āhē . . .	Mo-kē mārbā āsat . . .	202. I am beaten.
Malā mār'lō hōtē . . .	Ma-lē mār'la . . .	Ma-lē mār'la hōtā . . .	Mo-kē mārlāē . . .	203. I was beaten.
Mi mār'lā-dzāin . . .	Ma-lē mār'til . . .	Ma-lē māral . . .	Mo-kē mārbā īō . . .	204. I shall be beaten.
Mi dzātō . . .	Mi dzāto . . .	Mi dzatō . . .	Mui jāysē . . .	205. I go.
Tū dzātos . . .	Tū dzātā . . .	Tū dzatō(s) . . .	Tui jāsis . . .	206. Thou goest.
Tō dzatō . . .	Tō dzātē . . .	Tō dzatō . . .	Hun jāyasē . . .	207. He goes.
Āmhi dzātō . . .	Āmhi dzātō . . .	Āmhi dzatō . . .	Hami jāūsē . . .	208. We go.
Tumhi dzātā . . .	Tumhi dzātā . . .	Tumhi dzā(-tā) . . .	Tumi jāvāsē . . .	209. You go.
Tē dzātāt . . .	Tē dzātat . . .	Tē dzātēt . . .	Hun-man jāsat . . .	210. They go.
Mi gēlō . . .	Mi gēl'to; mi gēlo . . .	Mi gēlō . . .	Mui gēlō . . .	211. I went.
Tū gēlas . . .	Tū gēlā . . .	Tū gēlā(s) . . .	Tui gēlia . . .	212. Thou wentest.
Tō gēlā . . .	Tō gēlā . . .	Tō gela . . .	Hun gēlō . . .	213. He went.
Āmhi gēlō . . .	Āmhi gēlō . . .	Āmhi gēlō . . .	Haml gēlū . . .	214. We went.

English.	Kōkāpi (Kanaru).	Kōkāpi (Karwar).	Chitpāvani (Ratnagiri).	Kōjī (Thana).
215. You went . . .	Tumī gele . . .	Tummi vatsugele . . .	Tumhī gēlā, or gēlēt . . .	Tumi gēlā . . .
216. They went . . .	Te gele . . .	Te vatsugele . . .	Te gēlē . . .	Te gēlē . . .
217. Go . . .	Vots . . .	Votsa . . .	Dzā . . .	Dzā . . .
218. Going . . .	Vechē . . .	Vatsata . . .	Dzāt . . .	Dzāt . . .
219. Gone . . .	Gello . . .	Gello . . .	Gēlēlō . . .	Gēlēlā . . .
220. What is your name ?	Tujē nāv kitē r . . .	Tu-gelē nāv ittē ? . . .	Tudzhā nāv kitā ? . . .	Tudzā nāv kāy ? . . .
221. How old is this horse ?	Hyā ghodyāk kitli vārsā ?	Ho ghoḍo kitlyā prāye-tso ?	Hō ghōḍē-lā kitī vārsā sat ?	Ö ghōḍū kav'rē um'ri-tsā hāy ?
222. How far is it from here to Kashmir ?	Hāngāthāvū Kāśmirāk kitlē pōis ?	Hāg-thāvūnū Kāśmirāka kitlē dhīr āssā ?	Ēthāthūnū Kāśmir kiti lāmb sē ?	An-si Kāśmir kav'rā lāmb hōy ?
223. How many sons are there in your father's house ?	Tujyā bāpāi-chyā gharāt kitle pūt āsāt ?	Tugelyā bāpsugelyā ghārā kitle dzānā pūtā āssati ?	Tujhē bāp-sā-chē gharāt kitū bōdyē sat ?	Tudzē bāp-sā-tso gharān kav'rē sōk'rē hān ?
224. I have walked a long way to-day.	Ādz hāv lāmb vāt tsallā .	Āji hāvā sobāri vāta tsamkalā.	Mē ādz pushkaṭ lāmb tsalpō	Adz mi bōv-sā dūr jēl'tū .
225. The son of my uncle is married to his sister.	Mojyā māv'lyā-tso pūt tā-chyā boipi-lāgī kājūr dzālā.	Magelyā bāpolyāgelo pūtu tāgelyā bhaiṇika laguā dzālā.	Tē-chyā bēh'piśī mājhyā tsu'lsō-chyā bōdyā-tsū varhād dzālā sē.	Mālēkē kākū-tso sōk'ryā-tsā lagin tyā-tso bainī-si dzhaila.
226. In the house is the saddle of the white horse.	Gharāt dhovyā ghodyā-chē jin āsā.	Gharāntūnū tyā dhāvyā ghodyāgēlē jinā āssā.	Tē pāndh'rō ghoḍē-tsā jin tō gharāt sē.	Pāndē ghōḍyā-tsā jin gharān hāy.
227. Put the saddle upon his back.	Tā-chyā pāthir jin ghāl .	Tajjyā phāttiri jinā ghālī .	Tēchā pāthi-var tā jin ghālū (or tsadhay).	Tyā-tsō pāthi-var jin ghāl .
228. I have beaten his son with many stripes.	Hāvē tā-chyā putāk dzāy' te mār mār'le.	Hāvē tāgelyā puttāka sobāri korde mārle.	Mē tē-chē mul'gē-kā pushkaṭ tsabuk māy'rē.	Mi-na tyā-tsō sōk'ryā-lā murād phāt'kē dile.
229. He is grazing cattle on the top of the hill.	To gudyā-chyā tak'lōr gorvāk tsaraitā.	To tyā guddyā-chyā turycē gorvāk tsarait āssā.	Tyā tē-dyā-chē māthē-var tō gurā tsār'vichō sē.	Tō doing'rā-tsō māthyā-var dhorā tsāritē.
230. He is sitting on a horse under that tree.	Tā tyā rukkā-chyā saklā yekā ghōḍyār bas'lā.	To tyā rukkā-mulāntū ēk ghōḍyāri baisat āssā.	Tē dzādā-khālī tō ghōḍe-var bas'chē sē.	Tō tyā dzādā-burā ghōḍyā-var bas'ē.
231. His brother is taller than his sister.	Tā-tsō bhāv tā-chyā bāpi-vōr ubār āsā.	Tāgelo bhāvū tāgelyā bhaiṇi-pōkshyā lāmb āssā.	Tētsō bhāvū tēchā bēh'pi-pēkshyā untsā sē.	Tyā-tsā bhāvū tyā-tsē baini śivāy untsā hāy.
232. The price of that is two rupees and a half.	Tā-chē mōl adīdz rupoi āsā	Tājjē mola adītsa rupayo .	Tē-chi kimmat adītsa rupayō sō.	Tyā-chi kimmat arītsa rupayō hāy.
233. My father lives in that small house.	Modzo bāpāi tyā dhāk'tyā gharāt āsā.	Magelo bāppūsu tyā sānā gharāntū rābtā.	Mālēkē bāpus tyā dhāk'lyā gharān retē.	Mālēkē bāpus tyā dhāk'lyā gharān retē.
234. Give this rupee to him	O rupoi tā-kā di . . .	Hi rupayi tākkā di . . .	Hō rupayō tē-lū dēs . . .	Yō rupayā tyā-lā dēs . . .
235. Take those rupees from him.	Tājō kaḍ'cho te rupoi kān-gē.	Tājje-lāggi-thāvnū rupayo ghyē.	Tē rupayō tē-chē-pāshṭī ghē	Tyā-tsō mēr-si tav'rē rupayē għas.
236. Beat him well and bind him with ropes.	Tā-kā borē mār āni tā-kā doryēn bānd.	Tākkā barō māri āni rādzvānē tākkā bāndūnū ghālī.	Tē-lā tsāng'lo mār ni dōryān bāndh.	Tyā-lā bōv-sā tsōp dēs na dōrū-si bānd.
237. Draw water from the well.	Bāyit'le udāk kād . . .	Bājēt'li uddaka kādi . . .	Bāviṇthi pāni kādh . . .	Bāvin-si pāni kār . . .
238. Walk before me . . .	Mojyā-mukār tsal . . .	Majje idūra tsamka . . .	Mājhō-puq'hā tsal . . .	Mālē purē tsal . . .
239. Whose boy comes behind you ?	Tujyā pātlyān kopā-tso cheḍo yetā ?	Kopāgelo cheḍko tujyā mākshi yettā ?	Tujhē pāthi-māgip'hi kōpā-tso bōdyō yē-chō sē ?	Tudzē magārī kōnā-tsā sōk'rū yētē ?
240. From whom did you buy that ?	Tē konā kād-chē tuvē molāk get'lē ?	Kopā-lāggi-thāvnū tē tuvē kān-ghettile ?	Kopā-pāshṭī tū tā vikat ghēt'lās ?	Konā-tsā mēr-si tudzūn tē vik'tā ghēt'lās ?
241. From a shopkeeper of the village.	Haļle-ohyā yekā āṅgaḍkārā-kād-chē.	Tyā haļļiyē-chyā ekkā āṅgdi-kārā-kādē.	Gāvāt'lē ēkā dukān-dārā-pāshṭī.	Gāvā-tsē dukān-dārā-mēr-si

Marathi (Poona).	Varhādi Kuṇḍī (Akola).	Nāgpuri (Nagpur).	Hal'bi (Bastar).	English.
Tumhi gēlā . . .	Tumhi gēlē . . .	Tumhi gēlē . . .	Tumi gēlās . . .	215. You went.
Tē gēlē . . .	Tē gēlē . . .	Tē gēlē . . .	Hun-man gēlō . . .	216. They went.
Dzā . . .	Dzā ; dzāy . . .	Dzā . . .	Jā, jāy-nā . . .	217. Go.
Dzāt . . .	Dzāt . . .	Dzāt . . .	Jātōr . . .	218. Going.
Gēlā . . .	Gēlā ; gēlēlā . . .	Gēlā . . .	Gēlō . . .	219. Gone.
Tujhē nāv kāy ? . .	Tuha nāv kāy hāyō ?	Tudzha nāv kā ahē ?	Tuchō nāv kāy ayē-nā ?	220. What is your name ?
Hyā ghōdyā-chē vay kāy ?	Yā ghōd'myā-chi umbar kiti hāyē ?	Hā ghōdā kiti vayā-tā ahō ?	Yō ghōdā kitō umar-mē aśe-nā ?	221. How old is this horse ?
Yēthūn Kāśmir kiti lāmb ahē ?	Atbūn Kāśmir kiti lām ahē ?	Kāśmir yēthūn kiti dūr ahē ?	Yahū-lō Kāśmir kitō dūr aśe-nā ?	222. How far is it from here to Kashmir ?
Tujhyā bāpā-chyā gharāt kiti mułē ahē ?	Tuhyā bāpā-chyā gharāt kiti pōrā ahē.	Tujhyā bāpā-chyāghari kiti pōrā ahē ?	Tuchō bāp-chō kitō lēkā aśat ?	223. How many sons are there in your father's house ?
Mi adz lāmb rastā tsālō ahē.	Mi adz lay tsālūn alō ahē .	Mi adz phār dūr tsālō	Āj mui khubō dūr hiṇḍlō-nā (or hiṇḍlēv).	224. I have walked a long way to-day.
Mājhāya tsaul'tyā-chyā mulā-chē lagna tyā-chyā bahiṇi-sī dzhālē.	Mājhā kākā-chyā pōrā-tā tyā-chyā bahini-si lagan dzhāla ahē.	Mājhāya tsaul'tyā-chyā pōrā-sin tyā-chyā bahini-sin lagn dzhāla.	Mochō kakā-chō lēkā-chō biḥāv hun-chō bahin-sāngē holi.	225. The son of my uncle is married to his sister.
Tyā gharāt tyā pāndh'ryā ghōdyā-chē tē khōgir ahē.	Tyā gharāt tyā pāndh'ryā ghōdyā-tā khōgir hāyē.	Pāndh'ryā ghōdyā-tā khōgir gharāt ahē.	Ghar bhītō pāndh'ryā ghōdā-chō khōgir aśe.	226. In the house is the saddle of the white horse.
Tē khōgir tyā-chyā pāthi-var tē khōgir tħiv.	Tyā-chyā pāthi-var khōgir tħiv.	Tyā-chyā pāthi-var khōgir tħak.	Khōgir-kō ghōdā-kē pāt-nē laħħa.	227. Put the saddle upon his back.
Tyā-chyā mulā-lā mi push-ka] phaṭ'kē mārlē ahē.	Mi tyā-chyā pōrā-lē lay phaṭ'kē mārlō ahē.	Mi tyā-chyā pōrās pushka] bēt mārlē.	Mui hun-chō lēkā-kē khubō mārlā.	228. I have beaten his son with many stripes.
Tyā tēk'di-chyā tyā sikh'tā-var tō gurē tsārīt ahē.	Tō tēk'di-chyā māthyā-var dħora tsārīt ahē.	Tō tēk'di-var dħora tsārīt ahē.	Huni dōng'ri īp'rō għiex għol'pi charay-sō.	229. He is grazing cattle on the top of the hill.
Tyā dzhādā-khālī tō ḥōkā ghōdyā-var basat ahē.	Tyā dzhādā-khālē tō ghōdyā-var basat ahē.	Tyā dzhādā-khālē tō ghōdyā-var basat ahē.	Huni ghōdā īp'rō huni rūkh khālē chagħi lō aśe.	230. He is sitting on a horse under that tree.
Tyā-tā bhāñu tyā-chyā bahiṇi-pēkshā adhik unta ahē.	Tyā-tā bhāñu tyā-chyā babini-hūn u tātā ahē.	Tyā-tā bhāñu tyā-chyā bahiṇi-hūn unta ahē.	Hun-chō bhāñu hun-chō babin-lō dēng aśe.	231. His brother is taller than his sister.
Tyā-chi kimmatt adiṭa rupayē ahē.	Tyā-tā mol adiṭa rupayē ahē.	Tyā-chi kimmatt adiṭa rupaya ahē.	Hun-chō mol du rup'yā āñi āñi aśe.	232. The price of that is two rupees and a half.
Mādhā bāp tyā lahān gharāt rāħ'tō.	Mādhā bāp tyā lāhyanyā gharāt rāħ'tē.	Mādhā bāp tyā lahān-sā gharāt rāħ'tē.	Mochō bāp huni nāni kuriyā-nē aśe.	233. My father lives in that small house.
Hā rupayā tyā-lā dē .	Hā rupayā tyā-lē dē .	Hā rupayā tyā-lā dē	Yē rup'yā hun-kē diyās .	234. Give this rupee to him.
Tē rupayē tyā-chyā pāsūn ghē.	Tē rupayē tyā-dzōdān ghē.	Tyā-chyā dzav'ju n tē rupayē ghŷa.	Hun rup'yā hun-kē māngūn āñas.	235. Take those rupees from him.
Tyā-lā tsāng'le mār āpi dōrā-nē bāndħa.	Tyā-lē lay mārā āni dōryāhi-na bāndħa.	Tyās khub mārā an dōrā-nā bāndħa.	Hun-kē jingē mārās aru dōri-snāgē bāndħa.	236. Beat him well and bind him with ropes.
Tyā viħiřtān pāni kādħ .	Tyā iħiřitān pāni kādħ .	Vihħiřitān pāni kādħa .	Chħu-lō pāni qumā.	237. Draw water from the well.
Mājhā pudħe tsāl . .	Mājhā sām'nē tsāl . .	Mājhā sām'nē tsāl . .	Mochō pur jað-nā.	238. Walk before me.
Tujhyā māgħe kōnā-tā mul'għa yētō ?	Tuhyā māgħa kōnā-tā pōr'ga yētā ?	Tujhyā māgħa kōnā-tā pōr'ga yētē ?	Kā-chō lēkā tuchō pāt-pāt āy-sō ?	239. Whose boy comes behind you ?
Tē tē kōnā pāsūn vikat ghēt'le ?	Tyā kōnā-pāsūn tē ikat ghēt'la ?	Tu hē kōnā-dzav'ju n vikat ghēt'la ?	Yē kā-chō thān-lō dhar'lis ?	240. From whom did you buy that ?
Tyā khēdyā-chyā ēkā dukān'vā-dukān-dārā-pāsūn.	Tyā khēdyā-chyā dukān'vā-lyā-dzav'ju n.	Gāv-chyā dukān'vā-dukān'vā-lyā-dzav'ju n.	Gāv-chō għotok nāħfikar-thān-lō.	241. From a shopkeeper of the village.



Bound by
Bharati.
13, Horniman Lane,
Date: 1.3.1958

409.54/IND



